LEDI SAYADAW

THE MANUALS OF BUDDHISM

THE MANUALS OF BUDDHISM

(THE EXPOSITIONS OF THE BUDDHA-DHAMMA)

by

MAHĀ THERA LEDI SAYADAW,
AGGAMAHĀ PANDITA, D.LITT.



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The Manuals of Buddhism

The Vipassanā - Dipani
Patthanuddesa Dipani
Sammaditthi Dipani
Niyāma Dipani
Catusacca Dipani
Bodhipakkhiya Dipani
Magganga Dipani
Alin-kyan
Uttamapurisa Dipani
Ānāpāna Dipani

There have been shown the field florised with the countless signs of Lord Buddha images and Pagodas and Satti. Amongs which the reweskable photoes of Lord Buddha as frist preached " Damma Seakkya Pawitana Version the " Four Noble Parts", after attaining this Shrime as the culture of Pagan in front cover After hearing Buddha's Damma " Four Noble parts" the fifth group of monks came to Know the true Knowledge (ultimate truth). They revealed the damma of " Four Noble truth". (Cicca) one after another He (Lord Buddha) Renew of all suffering of Dukkha which were oldage suffer. The suffer of Waitana and that of severe death. Saurudaya Cicca was the desire of persons and things. Magga Cicca was the endeavour to gain the insight Knowledge. Nigyawda Cicca was the Stage reacking the Dhamma of Nivana Sotapatti magga and Phala)

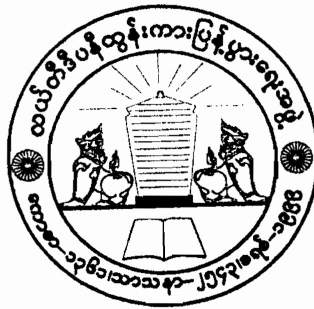
At the back cover one sati of Shrilinka and the foot print of Lord Buddha in Minbu, Myanmar.

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အဂ္ဂမဟာပဏ္ဍိတ ဒီလစ်ခေါ် "စာပေပါရဂူ" ဘွဲ့တံဆိပ်တော်ရ
ကျေးဇူးတော်ရှင် ပဌမ လယ်တီဆရာတော်ဘုရားကြီးပုံ



The Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in The Light of the Dhamma.

Bhikkhu Nyāṇa, who was later known as Ledi Sayadaw, was born on Tuesday, the 13th Waxing of Nattaw, 1208 Myanmar era (1846 C.E.) at Saing-pyin Village, Dipeyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a samaṇera and at the age of twenty a bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, Sudassana Dhaja Atulādhipati Siripavara Mahādhamma Rājādhi-rāja-guru of Mandalay.

He was a bright student. It was said of him, 'About 2000 students attended the the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pāḷi twenty questions on pārāmi (perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily.' He collected all these answers and when he attained fifteen vassa and while he was still in San-kyaung Monastery, he published his first book, Pārami Dipani (Manual of Perfections).

During the reign of King Theebaw he became a Pāḷi lecturer at Mahā Jotikārama Monastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town, where he established a monastery under the name of Leditawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dipanī (Manual of Ultimate Truths) in Pāḷi.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various discourses on the Dhamma and established Abhidhamma classes and meditation centres. He composed Abhidhamma rhymes of Abhidhamma Saṅkhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a vassa imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi meditation centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than seventy manuals,* of which eight have been translated into English and published in The Light of The Dhamma.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (honoris causa). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

* See Appendix at the end of this book.

The Most Venerable Mahāthera Ledī Sayādaw Aggamahāpaṇḍita *D.Litt (1846-1923)*



* The most eminent and highly respected teacher of Tipitaka,

* The most gifted and summit scholar,

* The bravest and boldest author,

* The great pioneer of meditation master,

* The most excellent preacher of the Dhamma,

* The most admired and the brightest eye of the west.

The English Translations

1. **Vipassanā-Dīpanī (The Manual of Insight)**
   translated by Sayadaw U Nyana, Patamagyaw of Masoeyein Monstery, Mandalay

2. **Paṭṭhānuddesa-Dīpanī (The Buddhist Philosophy of Relations)**
   translated by Sayadaw U Nyana, Patamagyaw of Masoeyein Monstery, Mandalay

3. **Sammāditthi-Dīpanī (The Manual of Right Views)**
   translated form Pali into Burmese by Ledi Pandita U Maung Gyi, M.A.
   translated into English by the Editors of The Light of the Dhamma

4. **Niyāma-Dīpanī (The manual of Cosmic Order)**
   translated from the Pali by Beni M. Barua, D. Litt., M.A.
   revised and edited by Mrs. C.A.F. Rhys Davids, D. Litt., M.A. with the residuum translated by Ven. U Nyaṇa, Patamagyaw

5. **Catusacca-Dīpanī (The Manual of the Four Noble Truths)**
   translated by the Editors of The Light of the Dhamma

6. **Bodhipakkhiya-Dīpanī (The Manual of the Factors Leading to Enlightenment)**
   translated by U Saw Tun Teik, B.A.B.L.

7. **Magganga-Dīpanī (The Manual of the Constituents of the Noble Path)**
   translated by U Saw Tun Teik, B.A.B.L.

8. **Alin-Kyan (An Exposition of Five Kinds of Light)**
   translated by the Editors of The Light of the Dhamma

9. **Uttamapurisa-Dīpanī (The Manual on the Greatest of Mankind)**
   translated by U Tin U (Myaung)

10. **Ānāpāna-Dīpanī (The Manual of Mindfulness of Breathing)**
    translated by U Sein Nyo Tun (Late of the Indian Civil Service)

Memorandum from

LEDI DĪPANĪ PROPAGATION SOCIETY

WHEN THE BUDDHA GAINED ENLIGHTENMENT, he gave discourses after discourses to beings for up to 45 vassa (or years) before passing away and entering parinibbāna. He left his teachings , the Dhamma, to represent him after his demise; so the Buddha can be deemed still alive, so to speak.

THE GREAT BENEFACTOR VEN. LEDI SAYADAW, making selections from the corpus of the Buddha's teachings and expounding on them, had authored a 100-plus treatises called dīpanīs in line with what the Buddha had taught, disseminating the true knowledge of the Dhamma in the process.

FROM THE BEGINNING, the great benefactor Ven. Ledi Sayadaw had wished to widely distrībutē his dipanis, at home and abroad. Moreover, at a meeting of a major Buddhist organization abroad he gave guidance that it was high time especially to propagate the Buddha's teachings, translated into various languages, all over the world.

THE LEDI DĪPANĪ PROPAGTION SOCIETY

Led by Aggamahāpaṇḍita LEDI BHADDANTA KELĀSA, the 9th Ledi Sayadaw and presiding sayadaw of Maha Ledi Monastery in Monywa, Sagaing Diviaion; Aggamahāpaṇḍita BHADDANTA KUNḌALA, (Ashay Ledi Taik Monastery) Monywa; Aggamahāpaṇḍita BHADDANTA JOTIKA, (Myoma Shwegu Taik Monastery) Monywa; Dvipiṭakadhara Dvipitakovida Aggamahāpaṇḍita LEDI BHADDANTA JĀGARĀBHIVAMSĀ, presiding sayadaw of Kalaywa Tawya Sarthintaik Monastery on Nagalainggu Pagoda Hillok in Yangon and principal of the Monastic Education School of

Progress of Border Areas and National Races Department, Yangon, presiding sayadaw of Ledi Vipassanā Centre at No-337A, Pyay Road, Sangyong, Yangon, and Joint Secretary of the State Sangha Mahā Nāyaka Committee, the Ledi Dīpanī Propagation Society was established, which had since been joined by learned bhikkhus and lay scholars.

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To have the Great Benefactor Ledi Sayadaw's wish fulfilled, and to have the following copies of Ledi treatises in English distributed for free by Vice-Chairman of Ledi Dīpanī Propagation Society, Chairman of Ledi Kammatthānācariya Committee, Joint Secretary of State Sangha Mahā Nāyaka Committee, Ovādācariya Sayadaw of International Theravāda Buddhist Tawya Monastery and of Ledi Vipassanā Centre Aggamahāpaṇḍita, Dvipiṭakadhara Dvipiṭakakovida Aggamahaganthāvacakapaṇḍita Ledi Bhaddanta Jāgarābhivamsa and would-be donors from inside and ouside of the country, in accordance with five objectives of the Fourth World Buddhist Summit, namely: 1) To enhance the friendship, mutual understading and co-operation among countries accepting the Buddhist faith; 2) To help the Buddhists maintain their faith and practice between themselves; 3) To spread the Buddhist education based on Pariyatti-scriptural learning; 4) To bring about a peaceful and prosperous world for hummankind from the Buddhist perpective; and 5) To propagate the Buddha's teachings in their original form internationally, the Ledi Dīpanī Propagation Society has granted permission for printing of the said treatises (expressed in latest page on this book) to MOTHER AYEYARWADDY PUBLISHING HOUSE.

Ledi Dipani Propagation Society

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Uttamapurisa Dipani

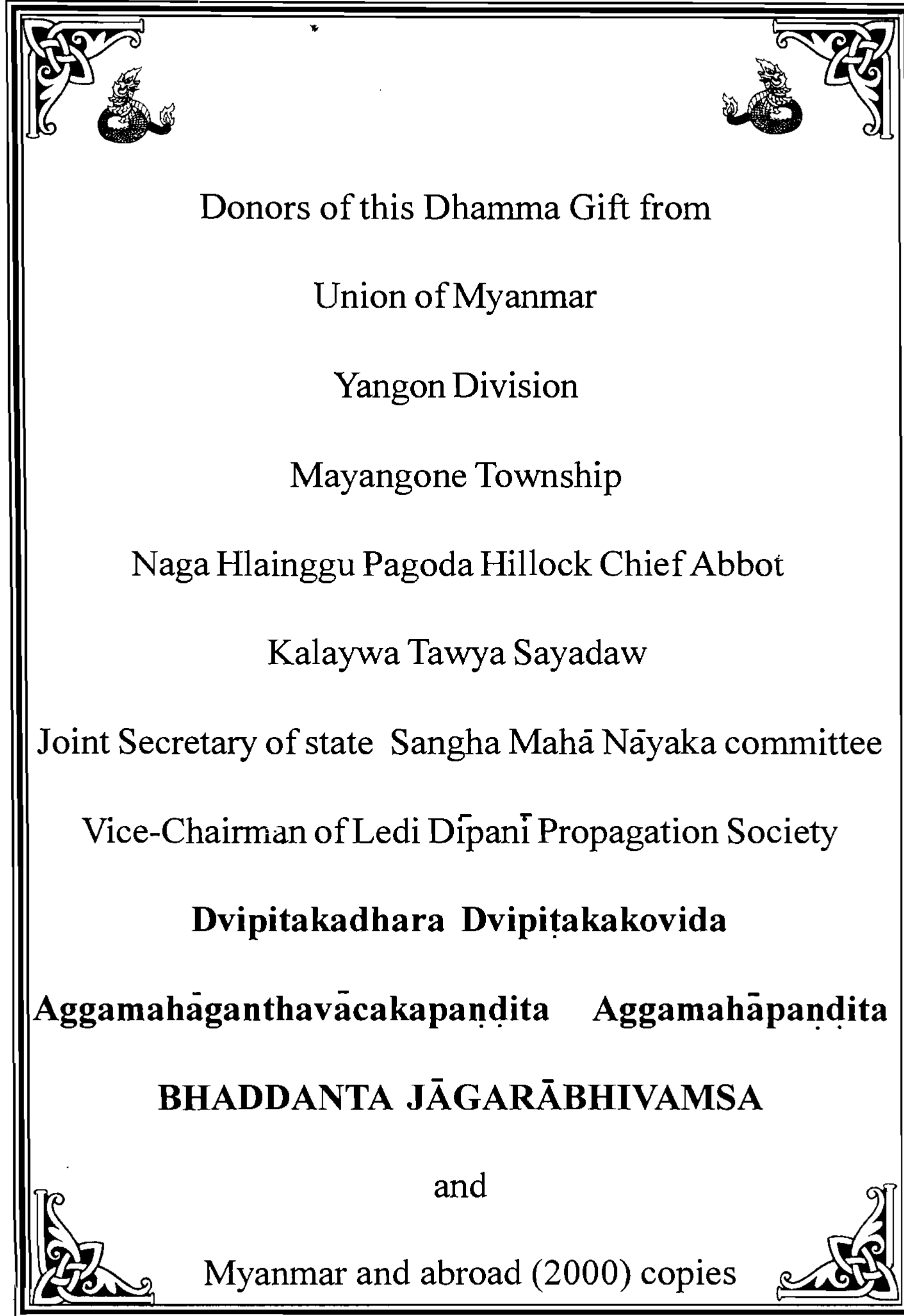
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BHADDANTA JĀGARĀBHIVAMSA

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Myanmar and abroad (2000) copies

The Vipassana Dipani or The Exposition of Insight

Honour to the Buddha

The Three Vipallāsa

Vipallāsa means hallucination, delusion, erroneous observation, or taking that which is true as being false, and that which is false as true. There are three kinds of vipallāsa, to wit:

1. saññā-vipallāsa: hallucination of perception;
2. citta-vipallāsa: hallucination of thought;
3. diṭṭhi-vipallāsa: hallucination of views.

Of these three, hallucination of perception is fourfold, thus:

1. it erroneously perceives impermanence as permanence;
2. impurity as purity;
3. ill as good; and
4. no-soul as soul.

The same holds good with regard to the remaining two vipallāsa, i.e. those of thinking and viewing. All these classifications come under the category of "This is mine!" "This is my self or living soul!" and will be made clear later. The three vipallāsa may be illustrated respectively by the similies of the wild deer, the magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the

habit of coming to the field and eating the young spikes of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straws together with fibres into the resemblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old clothes such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy, but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand. This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, east and west, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by anyone with open eyes. If the error has once been made, it establishes itself very firmly, and is only with great difficulty to be removed. There are many things within ourselves which we are always apprehending erroneously and in a sense the reverse of the truth as regards impermanence and no-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus, for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence

of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude ourselves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant, or, seeing a wild elephant, take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation are due to the action of the hallucination of thought, which is deeper and more unfathomable than that of perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the latter, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the man who has lost his way to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villages as splendidly as those of devas, or celestial beings, and themselves assumed the forms of male and female devas. They also made the roads as pleasant and delightful as those of the devas. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three worlds of kāma-loka, rūpa-loka and arūpa-loka. The travellers are all those who inhabit these worlds. The right road is right views, and the misleading road is wrong views. The right views here spoken of are of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view: "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life", while the latter is meant

to connote the knowledge of the Doctrine of Causal Genesis, of the aggregates, of the āyatana (bases), and no-soul. Of these two views, the former is as the right road to the round of existences. The worlds of the fortunate (i.e. the abodes of human beings, devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of natthika-diṭṭhi, ahetuka-diṭṭhi, and akiriya-diṭṭhi, are like the wrong, misleading roads. The worlds of the unfortunate which are the abodes of the tortured, of animals, petas, and asūras, are like the towns of the demons. The right view of knowledge which is one of the factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people. The views "my body!" and "my soul!" are also like the wrong and misleading roads. The world comprising the abodes of human beings, devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views are known as the hallucinations, such being deeper and more firmly established than that of thought.

The Three Maññanā

Maññanā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises and through hallucination fantasy arises. Fantasy is of three kinds, to wit:

1. taṇha-maññanā: fantasy by lust (desire of the senses);
2. mana-maññanā: fantasy by conceit;
3. diṭṭhi-maññanā: fantasy by error (in beliefs).

Of these, "fantasy by lust" means the high imagination: "This is mine!", "This is my own!" in clinging to what in reality is not "mine" and "my own". In strict truth, there is no "I"; and as there is no "I", there can be no "mine" or "my own". Though indeed, it is the case that both personal and impersonal (external) objects are highly imagined and discriminated as "This is mine; that other thing is not mine," and "This is my own; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy by lust".

Personal obejcts here means one's own body and organs. Impersonal or external objects means one's own relations, such as father, mother, and so forth, and one's own possessions.

"Fantasy by conceit" means the high imagination of personal objects expressed as "I", "I am". When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited. Here, personal attributes means vigour or plenitude of eyes, ears, hands, legs, virtue, intuition, knowledge, power and so forth. Impersonal objects means plenitude of families, relations, surroundings, dwellings, possessions and so forth.

"Fantasy by error" means over-estimation of personal objects as "my frame-work; my principle; my pith; my substance; my soul; my quintessence." In the expressions "earthen pots" and "earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped, is again called pots and bowls. In exactly the same way that in these instances earth or iron is the substance from which the vessels are made, so, assuming the element of extension, the earth-element which pertains to the personality or the substance of living beings, of the "I", this fanciful estimation of the facts of the case arises: "The element of extension is the living being: the element of extension is the 'I'." What is here said in connection with the element of extension is in like manner to be understood in connection with the element of cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kinds of fantasy are also called the three *gāha*, or three holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase past all limits and never incline to cease, they are also called three *papañca* or three multipliers.

The Two Abhinivesa

Abhinivesa means strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds, to wit: taṇhābhinivesa—firm belief induced by lust, and diṭṭhibhinivesa—firm belief induced by error.

Taṇhābhinivesa means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes and so forth, as being my own body, my own head and so forth, throughout a long succession of existences.

Diṭṭhibhinivesa means the firm and unshakable belief in the existence of the soul or self or separate life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body. These two kinds of belief are also called *taṇhānissaya* and *diṭṭhinissaya* respectively. They may also be called the two great reposers upon the five aggregates, and on body-and-mind; or as the two great resting-places of puthujjanas or ordinary men of the world.

The Two Bhūmi or Stages

Bhūmi means the stage where all creatures find their footing, generate and grow. It is of two kinds, to wit: puthujjana-bhūmi and ariya-bhūmi.

Puthujjana-bhūmi is the stage of a puthujjana, an ordinary or normal being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this diṭṭhi-vipallāsa or erroneous view their resting place, their main support, their standing ground: "There is in me or in my body something that is permanent, good and essential."

The diṭṭhi-maññanā or fantasy through error, the diṭṭhi-gāha or erroneous hold, the diṭṭhi-papañca or multiplier of error, and the diṭṭhi-abhinivesa or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all puthujjanas. Hence they will never be released from the state or existence of a puthujjana, so long as they take their firm stand on the ground of the said many-titled error.

As to the ariya-bhūmi, it is the state of an ariya, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this right view, this right apprehension, the right understanding: "There is in me or in my body nothing permanent, good, and essential". As an ariya lives making right view his main footing, this right view may be called the stage of the ariya. Upon the attainment of this right view, a being is said to have transcended the puthujjana-bhūmi, and to have set foot on the ariyan stage.

Among the innumerable ordinary beings (puthujjanas) who have been treading the ground of puthujjanaship during countless existences that have no known beginning, if a certain person trying to eradicate the hallucination of error to implant the right view within himself on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the ariya, and to have become an ariya, that is, a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the ariyas, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

The Two Gati

Gati means transmigration. (Here it does not mean that 'transmigration of soul', so called, which is current in non-Buddhist philosophies. I have adopted the word "transmigration" for gati which literally means "going", merely in order to indicate the idea while dealing with it from the standpoint of Buddhist philosophy.) It is the change of existences. It is of two kinds: puthujjana-gati and ariya-gati.

Of these two, the former is the transmigration of the ordinary person which is vinipātana or dispersive, that is to say, one cannot transmigrate into whatever kind of existence one might wish, but is liable to fall into any one of the 31 kinds of abodes or existences, according as one is thrown by one's past kamma. Just as, in the case of the fall of a coconut or of a palm-fruit from a tree, it cannot be ascertained beforehand where it will rest, so also in the case of the new existence of a

puthujjana after his death, it cannot be ascertained beforehand whereunto he will transmigrate. Every creature that comes into life is inevitably laid in wait for by the evil of death, and after his death he is also sure to fall by "dispersion" into any existence. Thus two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death, for the four realms of misery down to the great Avici Hell, stand wide open to a puthujjana who departs from the abode of men, like space without any obstruction. As soon as the term of life expires, he may fall into any of the niraya or realms of misery. Whether far or near, there is no intervening period of time. He may be reborn as an animal, as a peta, a wretched shade, or as an asūra or titan, an enemy of Sakka the king of the gods, in the wink of an eye. The like holds good if he dies out of any of the upper six realms of the kamavacara devas. But when he expires from the worlds of rūpa-loka and arūpa-loka, there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of devas, wherefrom he may fall into the four worlds of misery.

Why do we say that every being fears death? Because death is followed by dispersion to any sphere of existence. If there were no dispersion as regards existence after death, and one could take rebirth in any existence one chooses, no one would fear death so much, although,

The All

'Brethren, I will teach you the All. Do you listen to it. And what, brethren, is the All?

'It is eye and visible object; ear and sound; nose and scent; tongue and taste; body and tangibles; mind and ideas. This, brethren, is called the All.

'Now, brethren, he who should say, "Rejecting this All, I will proclaim some other All," such might be the substance of his talk, but when questioned he would not be able to make good his boast, and he would come by disappointment besides. What is the cause of that? Because, brethren, it would be beyond his power to do so.'

S. N. iv. 15.

to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence which is called puthujjana-gati, the Nakhasikha and Kāṇakacchapa Suttas may be cited. However, only an outline of each will here be produced.

Nakhasikha-Sutta. At one time the Buddha, showing them some dust which he had taken upon the tip of his fingernail, addressed the disciples thus: "If, O Bhikkhus, these few grains of dust upon my fingernail and all the dust in the universe were compared in quantity, which would you say was less, and which more?" The disciples replied, "Lord, the dust on your fingernail is less, and that of the universe is more. Surely, Lord, the dust on your fingernail is not worthy of mention in comparison with the dust of the universe." Then the Buddha continued: "Even so, Bhikkhus, those who are reborn in the abodes of men and devas whence they have expired, are very few even as the few grains of dust on my fingernail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and devas are few even as the grains of dust on my fingernail, and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe."

What has just been said is the substance of the Nakhasikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of vinipātana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

'The way, Cunda, to get quite and rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no 'mine', no 'this is I', no 'this is myself'."

Sallekha-Sutta

Kāṇakacchapa-Sutta. At one time the Buddha addressed the disciples thus: "There is, O Bhikkhus, in the ocean a turtle, both of whose eyes are blind. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time. Perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?" "In ordinary truth, O Lord," replied the Bhikkhus, "it is impossible, but time being so spacious, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said, if the blind turtle lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass."

Then the Buddha said, "O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one, for there is still a greater, a hundred times, a thousand times more difficult than this lying hidden from your knowledge. And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith, because those who perform good deeds and abstain from doing bad alone can obtain the existence of men and devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the niraya and peta abodes in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke."

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never

look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences, for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the puthujjana-gati, i.e. the "dispersion of existence".

What has been said is concerning the puthujjana-gati. Now what is ariya-gati? It is deliverance from the dispersion of existence after death. Or it is the disappearance of that "dispersion of existence" which is conjoined with the destiny of inevitable death in every existence". It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is also not like the fall of coconuts from trees, but it is to be compared to birds which fly through the air to whatsoever place or tree on which they may wish to perch. Those men, devas and Brahmas who have attained the ariyan state, can get to whatever better existence, i.e. as men, devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of devas and Brahmas. They are entirely set free from the puthujjana-gati.

What has been said is concerning the course of ariya. Now we will explain the two gati side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, devas and Brahmas who are putthujjana, riveted to the hallucination of wrong views and having no wings of the Noble Eightfold Path to make the sky their resting place, transmigrate after the dissolution of their present bodies into new ones. They fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the

ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, devas and Brahmas who have the hallucination of wrong views. When their resting place of wrong views as regards self is broken down, they fall tumbling into the dispersion of existence, for their resting places are only their bodies; and they have neither such a resting place as Nibbāna, nor such strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree, for the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, devas and Brahmas who have become ariya and are freed from the hallucination of wrong views, neither regard their bodies as their attā or self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

What has been said is concerning the distinction between the two gati, i.e. the puthujjana-gati and the ariya-gati.

The Two Sacca or The Two Truths

Saccā or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature. It is of two kinds, to wit:

1. sammuti-saccā: conventional or relative truth;
2. paramattha-saccā: ultimate Truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as "self exists", "a living soul exists", "men exist", "devas exist", "Sakkas exist", "elephants exist", "head exists", and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or an untruth when people say: "There probably exists an immutable, permanent, one continuous self or living soul which is neither momentarily rising nor passing away

throughout one existence", for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a vippallāsa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of saṁsāra, the wheel of life. All of the foregoing alike holds good when people say "a person exists", and so on.

Ultimate truth is the absolute truthfulness of assertion or negation in full and complete accordance with what is actual, the elementary, fundamental qualites of phenomena. Here stating such truth in affirmative form, one may say: "the element of solidity exists", "the element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists", "consciousness exists", "contact, feeling and perception exist", "material aggregates exist", and so on. And expressing such truth in a negative form, it can be said "no self exists", "no living soul exists", "no person exists", "no being exists", "neither does an elephant exist", "nor do hands, nor legs, nor any members of the body exist", "neither does a man exist nor a deva", and so on. In saying here "no self exists", "no living soul exists", we mean that there is no such ultimate entity as a self or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expression "no being exists", and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor devas, etc. Therefore there is no separate being or person apart from the elements. The ultimate truth is the diametrical opposite of the hallucination, and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of saṁsāra, the evolution of life.

According to conventional truth, a person exists, a being exists, a person or a being continually transmigrates from one existence to another in the ocean of life. But according to ultimate truth, neither a person nor a being exists and there is no one who transmigrates from one existence to another. Here, it may be asked: "Do not these two truths seem to be as poles asunder?" Of course they seem to be so. Nevertheless, we may bring them together. Have we not said "according to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful

as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example, men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked "are there earthen pots and cups in this world?" the answer, according to conventional truth, should be given in the affirmative, and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the pots and so forth were made.

Of these two answers, the former requires no explanation inasmuch as it is an answer according to the established usage, but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth, not pots nor cups, in the sense of ultimate truth, because the term "earth" applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver, and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms "pots" and "cups" also are not terms descriptive of earth, but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth, and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (santhāna-paññati) which have no separate elementary substance other than the dust of clay, but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to ultimate

truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds:

I. The four great essential elements:

1. the element of solidity
2. the element of cohesion, or the holding, the fluid
3. the element of kinetic energy
4. the element of motion.

II. The six bases:

5. the eye base
6. the ear base
7. the nose base
8. the tongue base
9. the body base
10. the heart base.

III. The two sexes:

11. the male sex
12. the female sex.

IV. One species of material quality of life:

13. the vital force.

V. One species of material quality of nutrition:

14. edible food

VI. The four sense fields:

15. visible form
16. sound
17. odour
18. savour.

These eighteen species are called jātarūpāni or genetic material qualities, as they possess the power of production.

VII. One species of material quality of limitation:

19. the element of space.

VIII. The two communications:

20. intimation through the body
21. intimation through speech.

IX. The three plasticities:

22. lightness
23. pliancy
24. adaptability.

X. The four salient features:

25. integration
26. continuance
27. decay
28. impermanence or death.

These last ten species are called ajātarūpāni or non-genetic material qualities, as they do not possess the power of production.

Fifty-Four Kinds of Mental Phenomena

There are 54 kinds of mental phenomena:

citta: mind or consciousness;
cetasika: mental properties or concomitants, fifty-two in number
Nibbāna: getting out of the circle of existences.

[Nibbāna is here reckoned as a mental phenomenon, not from the subjective, but from the objective point of view. Translator] Citta means the faculty of investigating an object (ārammana) or the faculty of taking possession of an object, or the faculty of knowing an object, the faculty of being conscious of an object.

Cetasikas are characteristics of consciousness, of mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

I. Consciousness

Consciousness is divided into six classes:

1. consciousness of sight
2. " " sound
3. " " smell
4. " " taste
5. " " touch
6. " " mind.

1. The consciousness arising at the eye-base is called the consciousness of sight, and has the function of seeing.

2. The consciousness arising at the ear-base is called the consciousness of sound, and has the function of hearing.

3. The consciousness arising at the nose-base is called the consciousness of smell, and has the function of smelling.

4. The consciousness arising at the tongue-base is called the consciousness of taste, and has the function of tasting.

5. The consciousness arising at the body-base is called the consciousness of touch, and has the function of touching.

6. The consciousness arising at the heart-base is called consciousness of mind. In the arūpa-loka, however, mind-consciousness arises without any base. Mind-consciousness is again subdivided into four kinds.

a. kāma-consciousness
b. rūpa-consciousness
c. arūpa-consciousness
d. lokuttara-consciousness.

(a) Of these, kāma-consciousness is that which lies within the jurisdiction of desire prevailing in kāma-taṇhā and it is fourfold, thus: moral (kusala), immoral (akusala), resultant (vipāka), and ineffective (kiriya).

(b) Rūpa-consciousness is the jhānic or ecstatic mind which has become free from kāma-desire but still remains within the jurisdiction of the desire prevailing in rūpa-loka (rūpa-taṇhā), and it is threefold:

moral,
resultant,
ineffective.

(c) Arūpa-consciousness is also the jhānic or ecstatic mind which has become free from rūpa-desire, but still remains within the jurisdiction of the desire prevailing in the arūpa-loka (arūpa-taṇhā) and it also is threefold:

moral,
resultant,
ineffective.

(d) Lokuttara, or transcendental consciousness is the noble mind (ariya-citta) which has become free from the threefold desire, and has transcended the three planes, kāma, rūpa and arūpa. It is of two kinds: noble consciousness in the Path, and noble consciousness in the Fruition.

II. Fifty-Two Kinds of Cetasika

Mental properties are of 52 kinds.

A. The seven common properties (sabba-cittaka), so called on account of being common to all classes of consciousness:

1. phassa (contact)
2. vedanā (feeling)
3. saññā (perception)
4. cetanā (volition)
5. ekaggatā (concentration of mind)
6. jīvita (psychic life)
7. manasikāra (attention).

B. The six particulars (pakinnaka) so called because they invariably enter into composition with consciousness:

1. vitakka (initial application)
2. vicāra (sustained application)
3. viriya (effort)
4. pīti (pleasurable interest)
5. chanda (desire-to-do)
6. adhimokkha (deciding).

The above thirteen kinds (A) and (B) are called mixtures (vimissaka), or better, as rendered by Shwe Zan Aung, "un-morals", as they are common to both moral and immoral consciousness in composition.

C. The fourteen immorals (pāpa-jāti):

1. lobha (greed)
2. dosa (hate)
3. moha (dullness)
4. diṭṭhi (error)
5. māna (conceit)
6. issā (envy)
7. macchariya (selfishness)
8. kukkucca (worry)
9. ahirika (shamelessness)
10. anottappa (recklessness)
11. uddhacca (distraction)
12. thina (sloth)
13. middha (torpor)
14. vicikicchā (perplexity).

D. The twenty-five morals (kalayānajātika):

1. alobha (disinterestedness)
2. adosa (amity)
3. amoha (reason)
4. saddhā (faith)
5. sati (mindfulness)
6. hiri (modesty)
7. ottappa (discretion)
8. tatramajjhattatā (balance of mind)
9. kāyapassaddhi (composure of mental properties)
10. cittapassaddhi (composure of mind)
11. kāyalahutā (buoyancy of mental properties)
12. cittalahutā (buoyancy of mind)
13. kāyamudutā (pliancy of mental properties)
14. cittamudutā (pliancy of mind)
15. kāyakammaññatā (adaptability of mental properties)
16. cittakammaññatā (adaptability of mind)

17. kāyapaguññatā (proficiency of mental properties)
18. cittapaguññatā (proficiency of mind)
19. kāyujukatā (rectitude of mental properties)
20. cittujukatā (rectitude of mind)
21. sammāvācā (right speech)
22. sammākammanta (right action)
23. sammā-ājiva (right livelihood) (The immediately preceding three [21, 22, 23] are called the three abstinences.)
24. karunā (pity)
25. muditā (appreciation) (These last two are called the two illimitables or appamaññā.)

1. Phassa means contact, and contact means the faculty of pressing the object (ārammana), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in the uprising. If the sap cannot be squeezed out, then all objects (ārammana) will be of no use.

2. Vedanā means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the phassa. All creatures are sunk in this vedanā.

3. Saññā means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. Cetanā means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work that he is the performer or author of the work. We usually say: "Oh, this work was done by so-and-so", or "This is such-and-such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (cetanā) is called the doer (kamma), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition (asynchronous volition is the name given to it in the Paṭṭhāna, and it is known

by the name of kamma in the actions of body, speech and mind) performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of utu, the element of warmth, and they may quite properly be called the children or the issue of the warmth-element. So also all living creatures may be called the children or the issue of volition, or what is called kamma-dhātu, as they are all born through kamma.

5. Ekaggatā means concentration of mind. It is also called right concentration (samādhi). It becomes prominent in the jhānasamāpatti, the attainment of the supernormal modes of mind called jhāna.

6. Jīvita means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. Manasikāra means attention. Its function is to bring the desired object into view of consciousness.

These seven factors [1-7] are called sabbacittika, universal properties, as they always enter into the composition of all consciousness.

8. Vitakka means the initial application of mind. Its function is to direct the mind towards the object of research. It is also called sankappa (aspiration), which is of two kinds: sammāsankappa or right aspiration, micchāsankappa or wrong aspiration.

9. Vicāra means sustained application. Its function is to concentrate upon objects.

10. Vīriya means effort of mind in actions. It is of two kinds: right effort and wrong effort.

11. Pīti means pleasurable interest of mind, or buoyancy of mind or the bulkniness of mind.

12. Chanda means desire-to-do, such as desire-to-go, desire-to-stay, desire-to-speak, and so forth.

13. Adhimokkha means decisions, or literally, apartness of mind for the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses: "Is it?" or "Is it not?"

These last six mental properties [8-13] are not common to all classes of consciousness, but severally enter into their composition. Hence they are called pakinnaka or particulars. They make thirteen if they are added

to the common properties, and both taken together are called vimissaka (mixtures) as they enter into composition both with moral and immoral consciousness.

14. Lobha ethically means greed, but psychically it means agglutination of mind with objects. It is sometimes called taṇhā (craving), sometimes abhijjhā (covetousness), sometimes kāma (lust), and sometimes rāga (sensual passion).

15. Dosa in its ethical sense is hate, but psychically it means the violent striking of mind at the object. It has two other names: patigha (repugnance), and byāpāda (ill-will).

16. Moha means dullness or lack of understanding in philosophical matters. It is also called avijjhā (nescience), aññāna (not-knowing) and adassana (not-seeing).

The above three just mentioned [14-16] are called the three akusalamūla, or the three main immoral roots, as they are the sources of all immoralities.

17. Diṭṭhi means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones, or it denies that there are any results of action, and so forth.

18. Māna means conceit or wrong estimation. It wrongly imagines the name-and-form (nāma-rūpa) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. Issā means envy, or disapprobation, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. Macchariya means selfishness, illiberality, or unwillingness to share with others.

21. Kukkucca means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of representing this: "I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth." "A fool always invents plans

after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omission and sins of commission.

22. Ahirika means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and devas may know this of me", arise in him who is shameless.

23. Anottappa means utter recklessness as regards such consequences, as attānuvādabhaya (fear of self-accusations like: "I have been foolish", "I have done wrong", and so forth), parānuvādabhaya (fear of accusations by others), dandabhaya (fear of punishments in the present life inflicted by the rulers), apāyabhaya (fear of punishments to be suffered in the realms of misery).

24. Uddhacca means distraction as regards an object.

25. Thina means slothfulness of mind, that is, the dimness of the mind's consciousness of an object.

26. Middha means slothfulness of mental properties that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. Vicikicchā means perplexity, that is, not believing what ought to be believed.

The above fourteen kinds [14-27] are called pāpajāti or akusala-dhamma. In fact, they are real immoralities.

28. Alobha means disinterestedness of mind as regards an object. It is also called nekkhama-dhātu (element of abnegation or renunciation), and anabhijhā (liberality).

29. Adosa, or amity in its ethical sense, means inclination of mind in the direction of its object, or purity of mind. It is also called abyāpāda (peace of mind), and mettā (loving-kindness).

30. Amoha means knowing things as they are. It is also called ñāna (wisdom), paññā (insight), vijjhā (knowledge), sammādiṭṭhi (right view).

These three [28-30] are called the three kalayānamūlas or the three main moral roots as they are the sources of all moralities.

31. Saddhā means faith in what ought to be believed. This is also called pasāda (transparence).

32. Sati means constant mindfulness in good things so as not to forget them. It is also called dhārana (retention), and utthāna (readiness).

33. Hiri means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. Ottappa means discretion which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in spheres of misery (apāyabhaya).

35. Tatramajjhattatā is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called upekkhā-brahmavihāra (equanimity of the sublime abode in the category of brahmavihāra; and upekkha-sambojjhanga (equanimity that pertains to the factors of Enlightenment) in the bojjhanga.

36. Kāyapassaddhi means composure of mental properties.

37. Cittapassaddhi means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three immorals (pāpa-dhamma) which cause annoyance in doing good deeds.

38. Kāya-lahutā means buoyancy of mental properties.

39. Citta-lahutā means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. Kāya-mudutā means pliancy of mental properties.

41. Citta-mudutā means pliancy of mind.

42. Kāya-kammaññatā means fitness for work of the mental properties.

43. Citta-kammaññatā means the fitness of the mind for work.

44. Kāya-pāguññatā means proficiency of mental properties.

45. Citta-pāguññatā means proficiency of mind. Proficiency here means skilfulness.

46. Kāyujukatā means rectitude of mental properties.

47. Cittujukatā means rectitude of mind.

48. Sammā-vācā means right speech, that is abstinence from the four-fold sinful modes of speech: lying, slandering, abusive language and idle talk.

49. Sammā-kammanta means right action, that is abstinence from the threefold sinful acts: killing, stealing, and unchastity.

50. Sammā-ājīva means right livelihood.

These three (sammā-vācā, sammā-kammanta and sammā-ājīva) are called the triple abstinences.

51. Karuṇā means pity, sympathy, compassion or wishing to help those who are in distress.

52. Muditā means appreciation of or congratulation upon or delight in the success of others.

These two are respectively called karuṇā-brahmavihāra and muditā-brahmavihāra. They are also called appamaññā (illimitables according to the definition "appamānesu sattesu bhavā ti appamaññā", that is, "appamaññā is so called because it exists without limit among living beings.")

Nibbāna may be classified into three kinds: first Nibbāna, second Nibbāna and third Nibbāna.

Freeing or deliverance from the plane of misery is the first Nibbāna.

Freeing or deliverance from the plane of kāma-loka is the second Nibbāna.

Freeing or deliverance from the planes of rūpa-loka and arūpa-loka is the third Nibbāna.

Consciousness one, mental properties fifty-two, Nibbāna one, altogether make up fifty-four mental phenomena. Thus the twenty-eight material

"Ceasing and abstaining from Evil,
Refraining from intoxicating drink,
Vigilance in righteous acts:
This is the most auspicious Performance."

Sutta-Nipāta

phenomena and 54 mental phenomena make up 82 ultimate things which are called ultimate facts. On the other hand, self, soul, creature, person and so forth, are conventional facts.

The Four Mahābhūta or the Four Great Essentials

Mahābhūta means to develop greatly, and are four in number:

1. The element of extension is the element of earth, that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as, hardness, more hardness, stiffness, more stiffness, softness, more softness, pliability, more pliability, and so on.

2. The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

3. The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds: the maturative quality of heat and the maturative quality of cold.

4. The element of motion is the element of wind, that is, the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive, and so on. From these four great elements all other forms of matter are derived or are born. Or, expressed in another way, all matter is a combination, in one proportion or another, of these four elementary properties.

The Six Bases

Base is that where consciousness generates, arises, develops, or that whereupon it depends.

5. The eye-base is the element of the sensorium within the eye-ball where consciousness of sight is generated, and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

6. The ear-base is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

7. The nose-base is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

8. The tongue base is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting tastes of many kinds, such as sweet, sour, and so forth.

9. The body-base is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

10. The heart-base is a kind of very fine, bright, subtle matter within the organ of the heart where mind-consciousness, comprising sixty-nine classes of the same in number is generated.

From these six bases all classes of consciousness are generated and arise.

The Two Bhāva or Sexes

Bhāva means production or productive principle.

11. The itthi-bhāva or the female sex is a certain productive principle of matter which produces several different kinds of female appearances and feminine characteristics.

12. The pum-bhāva or the male sex is a certain productive principle of matter which produces several different kinds of male appearances and masculine characteristics.

The two sexes respectively locate themselves in the bodies of male and female, like the body-base, pervading the entire frame, from the soles of

"I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher who keeps something back."

Mahāparinibbāna Sutta

the feet to the top of the head within and without. Owing to their predominant features, the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life

13. Jīvita means life, that is, the vital force which controls the material qualities produced by kamma and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent them from withering. The common expressions of ordinary speech, "a being lives" or "a being dies" are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies", and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Ahāra-Rūpa or the Material Quality of Nutrition

14. Ahāra-rūpa means the element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long, so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-Rūpa or the Four Sense-Fields

Gocara means sense-field or object of the five senses.

15. The object "visible form" is the quality of colour or shape of various objects.

16. The object "sound" is the quality of sound itself.

17. The object "odour" is the quality of scent or smell.

18. The object "savour" is the quality of savour or taste. Mention is not made here of touch or the tangible, as it consists in the great essentials or elements. It is of three kinds: pathavī-potthabba or extension tangible, tejo-potthabba or temperature tangible, vāyo-potthabba or movement tangible. Counting in the tangible also we thus get five sense-fields in all. Of these, visible form is the object of eye, sound of ear, odour of nose, savour of tongue, and the tangible of body.

Akāsa-Dhātu or Material Quality of Limitation

19. Akāsa-dhātu means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called kalāpa or groups. Into every finest, smallest particle of an atom there enters at least these following eight qualities of matter: the four essentials and colour, odour, savour, and nutritive essence. And each group is separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Rūpa or Modes of Communications

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

20. Kāya-viññatti is that peculiar movement of body by which one's purpose is made known to others.

21. Vāci-viññatti is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes

of communication or viññatti-rūpa. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's own will, as also in learning by heart, reading to oneself, and so forth.

The Three Vikāra-Rūpa or the Three Plasticities

Vikāra means the peculiar expression or distinctive condition of the jāta-rupa, the genetic material qualities.

22. Lahutā is the lightness of the material quality.

23. Mudutā is the pliancy of the material quality.

24. Kammaññatā is the adaptability of the two media of communication. When one of the four great essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord with one's will, but tend to become difficult and strained. Likewise when the essentials are out of order, the tongue, the lips, are not adaptable according to the wish in speaking, but become firm and stiff. When the four great essentials are in good order and the parts of the body are in sound health, the matter of the body (rūpa) is said to be in possession of these qualities of lightness, pliancy, and adaptability, which are called the three plasticities (vikāra-rūpa).

The Four Lakkhaṇa-Rūpa or the Four Salient Features

Lakkhaṇa means salient feature or mark by means of which it is decisively known that all material and mental qualities are subject to impermanence.

25. Upacaya-rūpa means both integration and continuance of integration, of which two the former may be called acaya (initial integration) and the latter upacaya (sequent integration).

26. Santati-rūpa means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues

without any increase or decrease. And such a continuous state of material phenomenon is called santati or pavatti (prolongation). The production (jāti) of the groups of material qualities alone is described by the three names of acaya, upacaya and santati.

27. Jaratā is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decayedness, caducity, rottenness, or corruption.

28. Aniccatā means impermanence, death, termination, cessation, brokenness, or the state of disappearing. [It is our Ledi Sayadaw's style in writing to express an idea by means of as many synonymous terms as he can collect, and a translator, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be deposited, can with difficulty furnish the translation with a sufficient number of appropriate terms.]

A plant has five periods, the acaya period, the upacaya period, the santati period, the jaratā period, and the aniccatā period. It is first generated, then grows up gradually or develops day by day, and after the cessation of growth, it stands for some time in the fully developed state. After that it begins to decay and at last it dies and disappears, leaving nothing behind. Here the primary generation of the material qualities is called the acaya period; the gradual growth or development, the upacaya period; and their standing in their fully developed state, the santati period. However, during these three periods there are momentary decays (khaṇika-jaratā) and momentary deaths (khaṇika-aniccatā), but they are not conspicuous.

The declining of the plant is called jaratā period. During the period of decline there are momentary births (khaṇika-jāti) and momentary deaths (khaṇika-maraṇa) but they are also inconspicuous.

[The Commentator of the "Dhammasanganī" in his "Athasālinī" explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the acaya of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the upacaya; and the flooding is like the santati.]

The death of the plant and the final disappearance of all its constituents is called the aniccatā period. During what we call death there are also

momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of lakkhaṇa-rūpa.

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers, and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance, the second period of growth or development, the third period of standing, the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction or final disappearance.

Just as we get five periods in the life of plants, so it is with all creatures and also with all their bodily parts, with their movements or bodily actions, such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena

There are four kinds of producers which produce material phenomena:

1. kamma
2. citta
3. utu
4. ahāra.

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of tejo-dhātu, the fire-element, i.e., heat (uṇha-tejo) and cold (sīta-tejo).

Ahāra means the two kinds of nutritive essence, internal nutriment that one obtains from the time of conception and external nutriment that exists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i.e., the six bases, two sexes, and life, are produced only by kamma. The two media of communications are produced only by citta.

Sound is produced by citta and utu. The three plasticities are produced by citta, utu, and ahāra. Of the remaining thirteen, excluding jaratā (decay) and aniccatā (impermanence), the eleven—comprising the four

great essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance—are producd by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these, forming groups of eight, nine, and so forth, and each group is called rūpa-kalāpa.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

Causes or Origins

Of these eighty-two ultimate things, Nibbāna, inasmuch as it lies outside the scope of birth (jāti), does not need any originator for its arising; neither does it need any cause for its maintenance since it also does not come within the range of decay and death (jarā-maraṇa). Hence Nibbāna is unconditioned and unorganized. But, with the exception of Nibbāna, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, kamma is merely an originator and citta (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called utu and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like the tree; kamma is like the seed; the warmth-element, or what is called utu, is like the earth; the nutritive essence is like the rainwater, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of resultants; a past kamma, a base to depend

upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rainwater.

Two things are necessary for the arising of each of the mental phenomena of the morals, the immorals and the ineffectives: a base to depend upon, and an object. However, to be more detailed, full rational exercise of mind (yoniso-manasikāra) is needed for the morals, and defective irrational exercise of mind (ayoniso-manasikāra) for the immorals. The ineffectives which have apperceptional functions have the same causes as the morals. As for the two classes of consciousness called 'turning towards', if they precede the morals they have the same causes as the morals, and if they precede the immorals they have the same causes as the immorals. Here yoniso-manasikāra means proper exercise of reason, and ayoniso-manasikāra means improper exercise of reason. These are the functions of the two classes of consciousness called avajjana, 'turning towards'. On seeing a man, if the manasikāra be rationally utilized, moral consciousness arises; and if the manasikāra be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the avajjana-citta or 'turning-towards-thought' is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of avajjana

What the seed is to the tree, that the manasikāra is to the morals and the immorals. What the earth is to a tree, that their 'base' is to the morals and immorals. What rainwater is to a tree, that their 'object' is to the morals and immorals.

We will now set forth the causes in another way. Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed cakkhu-vatthu, rūpārammana, aloka and manasikāra. Of these, manasikāra is the name of the avajjana-citta which turns the process of mind in the direction of the object of sight. Aloka means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. Cakkhu-vatthu means eye-base; and rūpārammana means object of sight, literally, form-object.

For the arising of the consciousness of sound, there is needed sota-vatthu (ear-base), saddārammana (object of sound), akāsa and manasikāra.

Here akāsa means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognitions also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed ghāna-vatthu (nose-base), gandhārammana (object of smell), vāta and manasikāra. Here vāta means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-base, and consequently the function of smelling and the nose-door cognition cannot take place.

For the arising of the consciousness of taste, there is needed jivhā-vatthu (tongue-base), rasārammana (object of taste), apa and manasikāra. Here apa means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-base, and consequently the function of tasting and the tongue-door cognition cannot take place.

For the arising of the consciousness of touch, there is needed kāya-vatthu (body-base), photthābbārammana (object of touch), thaddha and manasikāra. Here thaddha means the quality of the object of touch, i.e. its degree of coarseness. Only a somewhat coarse touch can make an impression upon the body-base. If the object of touch is too subtle, it cannot impinge upon the body-base. And unless there is impingement, neither consciousness of touch nor the body-door cognition can arise.

For the arising of the consciousness of mind, there is needed hadaya-vatthu (heart-base), dhammārammana (object of thought), manodvāra (minddoor), and manasikāra. Of these, dhammārammana means all objects comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and Nibbāna. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. Mano-dvāra or mind-door means the continuum of sub-consciousness. Though the heart-base is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions

of objects cannot appear in it, hence they have to appear in the mind-door only.

The Two Abhiññāṇa or The Two Super-Knowledges

Abhiññāṇa means super-knowledge, or the faculty of knowing preeminently beyond that of ordinary mankind. It is of two kinds: samatha-abhiññāṇa and dhamma-abhiññāṇa.

Samatha-abiññāṇa means super-knowledge acquired through the carrying out of the exercises in calm (samatha). It is of five different kinds:

1. iddhividha-abhiññāṇa
2. dibbasota-abhiññāṇa
3. cetopariya-abhiññāṇa
4. pubbenivāsa-abhiññāṇa
5. yathākammupaga-abhiññāṇa.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities. The second is extreme sensitiveness of hearing such as is possessed by celestial beings. The third is the supernormal knowledge of others' thoughts. The fourth is the supernormal knowledge of previous existences. The fifth is supernormal knowledge of living beings and of the kamma in accordance with which they are thrown down into the various spheres of existence. It resembles such supernormal vision as is possessed by celestial beings.

Dhamma-abhiññāṇa means the insight by which are discerned all the things of ultimate truth mentioned in the section on the truths, together with their respective characteristics beyond the range of conventional truth. It is divided into three kinds:

1. sutamaya-ñāṇa: knowledge acquired by learning
2. cintāmaya-ñāṇa: knowledge acquired by reasoning
3. bhāvanāmaya-ñāṇa: knowledge acquired by contemplation

The last of the three is again subdivided into two:

1. anubodhā-ñāṇa
2. pativeda-ñāṇa.

Of these last two, the former is the triple insight into impermanence, infelicity, and no-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the transcendental knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (kilesa) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Pariññā

Pariññā means profund knowledge. It is of three kinds:

1. ñāta-pariññā: autological knowledge
2. tirana-pariññā: analytical knowledge
3. pahāna-pariññā: dispelling knowledge.

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of Nibbāna, as shown in the previous sections on the truths and the causes. It discerns things deeply by means of dhamma-abhiññāṇa (philosophical knowledge) in their ultimate aspects, dispelling all mere pictorial ideas or representations (santhāna-paññatti) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the four great essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of ñāta-pariññā as regards rūpa (form), is accomplished. As regards nāma, the aspect of mentality, if only four of the mental things, i.e. mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also be said that the function of ñāta-pariññā as regards nāma is fulfilled. If Nibbāna can also be discerned, as shown above, the function of ñāta-pariññā would be fully realized.

'Thus, monks, the Tathāgata, being such an one in things seen, heard, sensed, cognised, is "such". Moreover than "He who is such" there is none other greater or more excellent, I declare.'

Anguttara Nikāya. ii, 23, IV, 111, 24.

Tīrana-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into waxing and waning, by skilfully dissecting the continuity of mentals and materials (nāma and rūpa) into momentary ultimates. It is of three kinds:

1. anicca-pariññā
2. dukkha-pariññā
3. anatta-pariññā.

Of these three, anicca-pariññā means either a perfect or a qualified knowledge of the law of death (maraṇa). Here death means conventional death (sammuti-maraṇa) and ultimate death (paramattha-maraṇa). By conventional death we mean that kind of death concerning which we are accustomed to say, according to conventional truth, that "to die some time is unavoidable for every living person or every living creature." By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of impermanence, nor does it lie properly within the domain of anicca-pariññā, but only of the recollection of death (maraṇā-ānussati). In fact, it is only the latter, ultimate death, which exhibits the salient feature of impermanence, and lies within the domain of anicca-pariññā.

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic of ill or infelicity. Here ill is of two kinds:-

1. vedayita-dukkha (pain-feeling ill)
2. bhayattha-dukkha (fear-producing ill).

Vedayita-dukkha means, bodily and mental pains, and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as soka (sorrow), parideva (lamentation), domanassa (grief), upāyasa (despair), which are experienced by mind. Bhayattha-dukkha are those pains which fall within the sphere of bhaya-ñāṇa (knowledge of things as fearful), and of the adinava-ñāṇa (knowledge of things as dangerous): jāti-dukkha (ill of birth), jarā-dukkha (ill of decay), maraṇa-dukkha (ill of death), sankhāra-dukkha (ill of conditionality), and viparināma-dukkha (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the vedayita-dukkha and bhayattha-dukkha. A man has a dangerous disease. He has

to live on a simple diet, such as vegetables and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes a rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer he will suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the meal so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to suffer. In this instance, the richly prepared food is, of course, the pleasurable object (vedayitasukha-vatthu), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called vedayitasukha. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got rid of the error of ego and become safe against the danger of the dispersion of life (vinipātanabhaya), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here vedayita-dukkha is synonymous with dukkha-vedanā which is present in the vedanā triad of *sukhāya-vedānaya-sampayuttā-dhammā*, *dukkhāya-vedanāya-sampayuttā-dhammā*, and *adukkhamasukhāyā-vedānāya-sampayuttā-dhammā*. Bhayattha-dukkha is synonymous with dukkha-saccaṁ and with dukkhaṁ, which is present in the three salient features, anicca, dukkha, and anatta.

Hence, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existences of men, devas and Brahmas, as of the pleasures experienced therein, is called the dukkha-pariññā.

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of 'no-soul'. By this knowledge of things as no-soul, the anatta-ñāṇa, all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul. By it also is discerned the non-personality of the 'person' of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called anatta-pariññā. The triple pariññā (of anicca, dukkha, and anatta), is called tirana-pariññā.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three nicca-vippallāsa by means of the insight acquired through the contemplation of impermanence, the three sukha-vippallāsa and the three subha-vippallāsa, by means of the insight acquired through the contemplation of ill, and the three atta-vippallāsa by means of the insight acquired through the contemplation of no-soul.

[Note by translator—Here the three nicca-vippallāsa are:

1. anicce niccanti saññāvippallāso,
2. anicce niccanti cittavippallāso
3. anicce niccanti diṭṭhivippallāso.

That is to say: impermanence is erroneously perceived, thought and viewed as permanence.

The three sukha-vippallāsa are:

1. dukkhe sukhanti saññāvippallāso,
2. dukkhe sukhanti cittavippallāso,
3. dukkhe sukhanti diṭṭhivippallāso.

That is to say: ill is erroneously perceived, thought, and viewed as pleasure.

The three subha-vippallāsa are:

1. asubhe subhanti saññāvippallāso,

2. asubhe subhanti cittavippallāso,
3. asubhe subhanti diṭṭhivippallāso.

That is to say: impurity is erroneously perceived, thought and viewed as purity.

The three atta-vippallāsa are:

1. anattani attāti saññāvippallāso,
2. anattani attāti cittavippallāso,
3. anattani attāti diṭṭhivippallāso.

That is say: no-soul is erroneously perceived, thought, and viewed as soul.—End of Note by translator].

Here atta or soul is the supposed underlying essence of a pictorial idea (santhāna-paññatti), and jīva or life is the supposed underlying essence of an aggregate-idea (santati-paññatti).

Of these two delusions, the former may be got rid of by knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the anicca-pariññā reaches its summit. Here, by santati is meant the continuum or aggregates of the same kind, and by ñāṇā-santati is meant the continua of aggregates of different kinds.

This santati is of two kinds: mental and material. And the continuum of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by kamma, by mind, by temperature, by food. Each of these four kinds of continua is liable to change if the respective causes of each changes. When changes take place, the change of the continuum, of the kamma-produced class is not apparent, but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the continua of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called jāti, growth-and-decay is called jarā, and death is called maraṇa. In each step taken in the act of walking there is a beginning, a middle, and an end. These are respectively birth, growth-and-decay, and death. Though we say 'a step', this connotes the whole body; that is to say, the whole body undergoes change; the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thou-

sand steps are taken in the course of a walk, then a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted.

The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied, inflammatory, irritative, painful states are changes in the continua of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible.

The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present, but they do not apprehend the perpetual growths-and-decays of the continua. Weariness is indeed the name applied to the growth-and-decay of the continua of aggregates which at first spring up strongly and cheerfully; while the end of each of these aggregates is the death of the continuum (santati-maraṇa). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature-produced continua. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (utu). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes which are due to temperature.

With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to promote ·it the vital force, to keep it from failing. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance. It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the kamma-produced material qualities, such as the eye, the ear, and so forth, is the jārita-rūpa, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i.e. the birth, the growth-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves.

What has been shown is the growth-and-decay and the death of the continua of material aggregates.

Now come the continua of mental phenomena. They are also very numerous. Everyone knows his own mind. There are continua of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of faith, of various kinds of love. In the single act of sitting only, the arising of various kinds of countless thoughts is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows oneself thus: "greed is rising in me now", or "hate is rising in me now", "greed has ceased in me", or "hate has ceased in me". But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or continuum of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is in exposition of the decay and death of the mental continuum.

Ñāta-pariāññā is relevant to tirana-pariññā, which in turn is relevant to pahāna-piraññā, the one sole necessary thing.

Exposition of Tirana-Pariññā

The three salient marks or features are:

1. anicca-lakkhana: the mark of impermanence
2. dukkha-lakkhana: the mark of ill
3. anatta-lakkhana: the mark of no-soul.

Anicca-lakkhana or the mark of impermanence, is the characteristic sphere of viparināma and of aññathābhāva.

Viparināma means metastasis, that is, a radical change in nature; a change from the present state into that which is not the present state. Aññathābhāva means subsequent change of mode. If the spheres of viparināma and aññathābhāva are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, viparināma and aññathābhāva, are really impermanent things. Therefore we have said that anicca-lakkhana or the mark of impermanence, is the characteristic of the sphere of viparināma and of aññathābhāva.

When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i.e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon, but it is not fire. We observe that, after arising, the flame is constantly developing. This is the growth of the material phenomenon, but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon, but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon, but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon, but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (aññathābhāva) of the flame, called the marks of

impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people—Leibnitz and Fechner, for example—that these material phenomena are living creatures. But in truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (utu). By reproduction we here mean the acaya-rūpa. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in a kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a miscroscope. These two are reproductions of material phenomena produced by physical change. Here 'reproductions' means the constant integrations of new phenomena which are called ācaya-rūpa. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the aniccata-rūpa, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the santati-rūpa is discernible. When the reproduction is excessive, the apacaya-rūpa is discernible. When the death of old matter is excessive, the jaratā-rūpa is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, fingernails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins, bones, bone-marrow, kidney, heart, liver, membrane, lungs, large intestines, small intestines, entrails, undigested food, digested

food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by kamma, mind, food, and physical change. There may, of course, be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in matter.

In mental phenomena, i.e. mind and its concomitants, the mark of impermanence, which has two distinct features, the radical change (viparināma) and the subsequent change (aññathābhāva), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly arising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing", which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness, or, when we say "one sees", this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-base, visual-form, light, and attention. And when we say, "one does not see", this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-base. It is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness will also again cease. As there are five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing" and "not-seeing" may be made use of. If there is no obstruction, one sees; if there is an obstruction, one does not see. As regards eye-lids, if they are opened, one sees; if they are shut, one does not see. What has just been expounded is the viparināma and aññathābhāva of sight-consciousness through the occasioning cause—light. In cases where the destruction of the eye-base occurs after conception, sight-consciousness also is lost forever. If the visual form is taken away out of view, sight-con-

sciousness also ceases. While sleeping, as there is no attention, so sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door is to be understood by the term "seeing"; the subsidence of the same is to be understood by the term "not-seeing"

Similarly, in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, i.e. viparināma and aññathābhāva, in the same way as sight-consciousness.

Mind-cognition, has many different modes, and each is apparent in its nature of viparinama and aññathābhāva through the changes of the different kinds of thought. Among the mental concomitants, take feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and vice versa, are very obvious. It may be easily noticed by anyone that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each arising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the mark of impermanence.

Of the Mark of Ill

Briefly speaking, the marks of impermanence in viparināma and aññathābhāva may also be called the mark of ill, for they are to be feared by the wise in samsāra, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. Viparināma is nothing but momentary decay and death. It is the road to death, and to vinapātana (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. Viparināma is also to be feared on account of the disadvantages which may fall on ourselves. Acaya, upacaya and santati, which are the features of aññathābhāva, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (kilesa), many kinds of hallucinations, and many other disadvantages. Every material phenomenon possesses these two marks

of impermanence. Every mental phenomenon pertaining to kāma-loka, rūpa-loka and arūpa-loka also has the same two marks of impermanence. Therefore the existences, or the bodies (comprising the mentals and materials) of men, devas, and Brahmas are all subject to ill. The two marks of impermanence being always present, there are approximately three different marks of ill: dukkha-dukkhatā, sankhāra-dukkhatā, and viparināma-dukkhatā.

Dukkha-dukkhatā means both bodily (kāyika) and mental (cetasika) pains. Sankhāra-dukkhatā is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned and maintained with a great deal of exertion in every existence. The existences or the bodies (khanda or the sum total of a being) of Brahmas have a great amount of sankhāra-dukkhatā. Hardly one out of a hundred who has abandoned all sensual pleasures, renounced the world, and practised the "stations" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such an existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When jhāna-dhamma and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Viparināma-dukkhatā is the state of destruction, or the state of death after conception, if circumstances are favourable to the same at any time, day or hour. The existences, or the bodies, of men, devas and Brahmas are the real ills, since they are severally subject to the said three marks of ill.

Speaking broadly, there are eleven marks of ill:

1. jāti-dukkha: ill of birth
2. jarā-dukkha: ill of decay
3. maraṇa-dukkha: ill of death
4. soka-dukkha: ill or sorrow
5. parideva-dukkha: ill of lamentation
6. kāyika-dukkha: bodily ill
7. cetasika-dukkha: mental ill
8. upāyāsa-dukkha: ill of despair
9. apīyasampayoga-dukkha: ill due to association with enemies

10. piyavippayoga-dukkha: ill due to separation from loved ones
11. icchāvighāta-dukkha: ill due to nonfulfilment of wishes.

Of these, jāti means birth or reproduction. It is of three kinds, to wit: kilesajāti—birth of defilements; kammajāti birth of actions; and vipākajāti—birth of effects.

Of these three, kilesajāti is the birth or the reproduction of defilements, such as greed, hate, dullness, error, conceit, and so forth. Among the kilesajāti, greed is very fierce and violent. It will arise at any time it finds favourable circumstance, like fire fed with gunpowder. When it arises it can with difficulty be suppressed by any means whatever; it will develop in volumes in an instant. Hence, it is a real 'ill', since it is very much to be feared by all Ariya. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, devas and brahmas are feared, and no Ariya dare approach them with the views 'myself' and 'my body', for they are the birthplaces of the said defilements. Therefore they are real 'ills' that are to be feared.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth.

Of the kammajāti, immoral actions of body, speech, and thought are the developments of the defilements. Therefore, they are equally as fierce as the defilements. Hence this kammajāti is also a real 'ill' to be feared by all Ariya. Just as the villages where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, devas and brahmas are feared, and no Ariya dare approach them with such views as 'myself' and 'my body', for they are the birthplaces of the said kammajāti.

Of the vipākajāti, owing to the dreadfulness of kilesajāti and kammajāti, the rebirth into the planes of misery is likewise always a terrible thing in the revolution of existences.

Therefore, the existences of men, and so forth, to which the vipākajāti together with the kilesajāti and the kamajāti are joined, are real 'ill'. The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral

actions and the birth of results therefrom, are all obtainable in the kilesajāti. So much for the jātidukkha.

Concerning the jarādukkha and maranadukkha, these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with viparināmadukkha, and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, devas and brahmas are real 'ill'. So much for the jarādukkha and maranadukkha.

Sokadukkha, paridevadukkha, kāyikadukkha, cetasikadukkha, and upāyāsadukkha, always follow the existences of men and devas, ready to arise whenever an opportunity occurs. The realms of the niraya and the peta worlds are the realms of sorrow, lamentation, pain, grief and despair. So much for the five kinds of dukkha.

To come into union with persons, creatures, things, objects with which one does not wish to unite or does not wish even to see, is apiyasampayoga-dukkha. Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death—this is piyavippayoga-dukkha. To strive hard, but all in vain, to obtain anything is icchāvighāta-dukkha.

These 'ills' or dukkha are very numerous and very evident, and are also frequently met with in the world. Hence the existences, or the bodies of men, devas and brahmas are real 'ills'. Of these eleven varieties of dukkha, birth, decay and death, are the most important.

So much for the mark of 'Ill'.

Anatta

The mark by which mental and material phenomena are to be understood as no-soul is called the anatta-lakkhana or the mark of no-soul. In considering the word *anatta*, the meaning of *atta* ought first to be understood. Atta in the ordinary sense means essence or substantiality. By essence or substantiality is meant, as we have already explained in connection with ultimate truth, the earth which is the essence or the substantiality of pot. The word 'pot' is merely the name by which is

indicated a certain pictorial idea (santhāna-paññatti); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing; here earth alone is the ultimate thing and possesses essence or substantiality. If the question is asked: 'Does such a thing as pot exist in the world?' those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: 'Is not that a pot?' But it is not correct of them thus to allege that earth is pot. It is a false allegation. Why is it a false allegation? Simply because earth is an ultimate thing and has essence or substantiality, while pot is a mere conception having no essence or substantiality, and thus, like space, is void. To allege of earth that it is pot is in effect to try to make out that the essential earth constitutes the essence or substantiality of pot, which in actual fact, seeing that pot is a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent-pot becomes existent-pot, and earth also becomes the atta of the earth, so that earth and pot become one and the same thing; the identity of the one is confused with the identity of the other. It is for this reason that we call this a false allegation.

In this illustration, 'earth' corresponds with the five aggregates or their constituents, material and mental phenomena, while 'pot' corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot, so also the five aggregates or their constituents become the atta or the essence of persons and creatures, when it is said that the aggregates are persons and creatures. This is the meaning of atta.

Now for anatta. In the expression 'earthern pot', if one is able to discern that earth is one thing and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot earth, then the earth becomes not the essence or atta of the pot, but becomes anatta, while at the same time, pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the five aggregates and the material and mental phenomena thus: The fivefold set of aggregates are ultimate things; persons and creatures are ideas derived

from the forms and the continua; hence the phenomena are not persons and creatures, and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false, too. Accordingly, the phenomena become, not the essence of persons and creatures, but anatta, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of anatta.

The marks of impermanence and ill expounded in the foregoing pages are also the marks of no-soul (anatta). How? It is supposed that the ideas (paññatti) of persons and creatures are eternal and immortal both in this existence and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence, and also because they are constantly ceasing and being reproduced many times beyond the possibility of being numbered, even in one day, which is the mark of that kind of impermanence known as *aññathābhāva.*

In Buddhist philosophy there are three things which are 'eternal and immortal' in the sense in which that phrase is here used in the text. These three things are called in the Pāli, *paññatti* (plural, paññattiyo), *ākāsa*, and *Nibbāna*, that is, concepts (or ideas), space and that which supervenes when craving, hate and delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of rise-and-fall, of arising and ceasing, which applies to all things else, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words, they are eternal and immortal and independent of time, not in any sense of being unbrokenly continuous in time. Nibbāna is distinguished from the two other 'eternal and immortal' things in that it has *santilakkhaṇa* or it is *santibhāva*, a word which may be rendered quite accurately in English (if not literally, at least in accord with its spirit) as 'the great peace' and all that this implies. But in the ideas (paññatti) of persons and creatures no marks of viparināma and aññathābhāva are to be

seen. If such marks were to be found in the ideas (paññatti) of persons and creatures, then, of course, the ideas of paññattiyo would also be subject to births, decays, and deaths, and would be reborn and decay and die many times, even in one day. But these marks are not to be found in paññatti or ideas. We discern these marks only in mental and material phenomena. Therefore it comes to this, that mental and material phenomena, that is, nāma-rūpa-dhammā, are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of 'no-soul' becomes the mark of impermanence in accordance with the text *asārakatthena anatta*, or 'on account of being without a core, the word anatta is used.'

How does the mark of ill become the mark of impermanence? The marks of ill are very evil, disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures, the phenomena and the person must be one and the same. And if this be so, their desires must also be one and the same, that is, the person's desire must also be that of the phenomena, and vice-versa. But if this is not so, then each must be a thing separate from the other. Here by 'person's desire' we mean greed (lobha) and desire-to-do (chanda); and by 'the desire of phenomena', the happening of things in accordance with their cause.

A main characteristic of persons and creatures is the craving for happiness of mind and body; and an outstanding feature of phenomena is their uniformity with their causes or conditioning things, that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example, if warmness is wanted the cause that produces warmness must be sought out, or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning cause, a supply of suitable food daily, must be sought out, for no man can live long merely by wishing to live long. And if rebirth in the worlds of the fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the world of the fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes

to be on those occasions when something one has wished for is later on fulfilled, although the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled when they find themselves living happily in buildings previously in existence. But in truth, if one looks about him in this world and sees how great and how numerous are the businesses, affairs, occupations and so forth, of men in all their extent and variety, he will so on discern with the mind's eye that sankhāra-dukkha, the dukkha associated with sankhāra, is great and manifold in precisely the same measure as men's activities. And this dukkha is due to the begetting or the establishing of the causes necessary to the acquiring of the effects desired, for phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of sankhāra-dukkhatā all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this, it is also to be noted well how conspicuous is non-substantiality with regard to dukkha-dukkhatā, viparināma-dukkhatā, jātidukkha, jarādukkha, maranadukkha, and so forth.

So much for the mark of anatta from the standpoint of dukkha.

The three knowledges pertaining to the insight which fully grasps the meaning of the three marks, are called tīrana-pariññā. These three knowledges pertaining to insight are:

1. anicca-vipassananā-ñāna: insight-knowledge in contemplating 'impermanence'.
2. dukkha-vipassanā-ñāna: insight knowledge in contemplating 'ill'.
3. anatta-vipassanā-ñāna: insight knowledge in contemplating 'no-soul'.

Of these three knowledges, the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of the soul doctrine. And in order to obtain full acquisition of this last-mentioned

knowledge, the first must primarily be introduced, for, if the first is well discerned, the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second knowledge that the transcendental Path has four grades, and that lust and conceit are left undispelled. Hence the most important thing for Buddhists to do is to free themselves entirely from the apāyadukkha, the ills of the realms of misery. There is no way of escaping from the apāyadukkha open to men when the teachings of the Buddhas vanish from the world. And to escape apāyadukkha means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of 'soul'. Therefore in that life in which we are so furtunate as to encounter the religion of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the insight-knowledge of no-soul. In confirmation of this, here is a quotation from the text:

> Aniccasaññino meghiya anattasaññā santhāti anattasaññino saṃugghātam pāpunāti ditthe'va dhammā Nibbānam.
>
> "To him, O Meghiya, who comprehends impermanence, the comprehension of no-soul manifests itself. And to him who comprehends no-soul, the fantasy of an 'I' presiding over the five aggregates is brought to destruction, and even in this present life he attains Nibbāna."

There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of impermanence can become the mark also of no-soul.

Insight exercises can be practised not only in solitude, as is necessary in the case of the exercise of calm or samatha, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required, for, if knowledge is ripe, the insight of impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the insight of impermanence may spring up and develop. But those whose knowledge is as yet in its infancy, so to speak, can accomplish this only if they practise assiduously the exercise in calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon Abhidhamma. But in meditating or practising the exercises in insight, all that is needed is consideration of the santati-viparināma and the santati-aññathābhāva, that is, of the radical change and of the sequent change of the continua, things which are visibly evident to and personally experienced by every man alive.

The exercises in insight that ought to be taken up are first, the four great elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the four elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i.e. upādārūpa: the derivative material qualities) are also discerned. Or the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from among the material qualities, which are extraordinary, may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the insight of impermanence.

However, from the philosophical point of view, insight is acquired in order to dispel such notions as 'creatures', 'persons', 'soul', 'life', 'permanence', 'pleasures', and to get rid of hallucinations. The acquisition of insight also mainly depends on a sound grasp of the triple marks, which have been suffciently dealt with already.

So much for the exposition of tirana-pariññā.

Pahāna-Pariññā

In Buddhist philosophy there are five kinds of pahāna which are necessary to deal with:

1. tadangapahāna
2. vikkhamabhanapahāna
3. samucchedapahāna
4. patipassaddhipahāna
5. nissaranapahāna.

In order to make them clear, the three periods of the defilements which are called bhūmi must here be mentioned. They are:

1. anusaya-bhūmi
2. pariyutthāna-bhūmi
3. vittikkama-bhūmi.

Of these three, anusaya-bhūmi means the period during which the defilements do not come into existence as mental properties representing themselves in the three phases of time, i.e., nascent, static, and arrested, but lie latent surrounding the life-continuum.

Pariyutthāna-bhūmi means the period at which the defilements come into existence from the latent state as mental properties at the mind-door when any object which has power to wake them up produces perturbance at one of the six doors.

Vittikkama-bhūmi means the period at which the defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, in the revolution of existences that have no known beginning, every greed that follows a creature's life-continuum has three bhūmi. Similarly, the rest of the defilements, error, dullness, conceit, and so forth, have three periods each.

In Buddhist ethics, there are three sikkhā, namely, sīla-sikkhā, the training of morality; samādhi-sikkhā, the training of ecstatic thought; and paññā-sikkhā, the training of insight. Of these three, the first training, the training of morality, is able to dispel or put away only the third (vittikkama-bhūmi) of the defilements. As there remain two bhūmi undispelled, the defilements which are got rid of by sīla would again arise and soon fill up till they reached the vittikkama-bhūmi. Therefore, the putting away by sīla is called the tadangapahāna, which means the temporary putting away.

The second training, that is, the training of ecstatic thought in the first jhāna, the second jhāna, and so forth, is able to dispel or put away the second, the pariyutthāna-bhūmi of the defilements which have been left undispelled by sīla. As there still remains the anusaya-bhūmi undispelled, the defilements which were put away by jhāna would soon arise and fill up till they reach the vittikkama-bhūmi if obstacles to the jhāna were encountered. Therefore, the putting away by samādhi is called vikkhamabhana-pahāna, which means the putting away to a distance. Here jhāna can dispose of the defilements for a considerable time so that they do not arise again soon, for it is ecstatic moral culture and more powerful than the sīla.

The third training, that is, the training in the knowledge that belongs to insight and in the knowledge that pertains to the transcendental path, is able to dispel or put away the first anusaya-bhūmi of the defilements that have been left undispelled by sīla and samādhi. The defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never arise again. Therefore the putting away by paññā is called the samuccheda-pahāna, which literally means the 'cutting-off, putting-away'. The knowledge that pertains to transcendental fruition puts the defilements away by tranquillizing the same defilements that have been put away by the knowledge that pertains to the transcendental path, and this putting away is called the patipassaddhi-pahāna. The putting away be entering Nibbāna is called the nissarana-pahāna, which means the utter relinquishment or an escaping from the ties of existences forever and ever.

Now we have seen that knowledge is of three kinds: knowledge of insight, knowledge pertaining to the transcendental path, and knowledge pertaining to transcendental fruition. Of these, though the knowledge of insight is able to put away the anusaya-bhūmi, it is not able to put it away completely. Only the knowledges pertaining to the paths are able to put away all the defilements that respectively belong to each path. The knowledge pertaining to the sotāpattimagga, the first path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels all immoral actions which would result in life in the realms of misery, so that they do not arise again. The knowledge that pertains to sakadāgāmi-magga, the second path, dispels all coarse lust and hate. The knowledge pertaining to anāgāmi-magga, the third path, dispels all subtle lust and ill-will which have been left undispelled by the second path. To him (the anāgāmi-puggalo—never-returner) the link of kinship with the world is broken, and the brahmaloka is the only sphere where he may take rebirth. The knowledge pertaining to the arahatta-magga, the fourth path, dispels the defilements which are left undispelled by the lower paths. And he (the arahatta-puggalo—one who kills all defilements), becomes the arahant, and escapes from the three loka or worlds. In our Buddhist religion, this samuccheda-pahāna is the chief thing to be accomplished.

So much for the pahāna-pariññā.

Now I will indicate the main points necessary to those who practise the exercises of insight. Of the three knowledges of insight, the knowledge of impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of viparināma and aññathābhāva, or the representation of impermanence or death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of impermanence. Even in a moment of walking, in a single step taken with the foot, there are numerous changes of pictures which may be called impermanence or death. It is also the same with the rest of the movements.

Now we must apply this to ourselves. The impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the insight of the destruction, the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we will discern the changes of every part of the body, small and great, of head, of legs, of hands and so forth and so on. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well-accomplished. And if the exercise on the contemplation of impermanence is well-accomplished, then that of the contemplation of non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of impermanence is well-accomplished. By the word 'accomplished' is meant that the exercise has been properly worked out so as to continue a permanent possession, during the whole term of life, but it does not mean that the knowledge of the path and of fruition has been attained. The attainment of the knowledge of the path and fruition, however, is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult to become correctly aware of the

attainment of the path and of the fruits. In fact, even the Ariya who has attained the first path hardly knows that he has become an attainer of the path-of-the-stream. Why? Because of the unfathomableness of the latent period of the defilements. Those yogis or meditators who do not know the unfathomableness of the latent period of the defilements sometimes think themselves to be attainers of path-of-the-stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the samuccheda-pahāna, they would become the real attainers of the path-of-the-stream. The meditators or practisers of insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of impermanence until the exercise is systematically worked out. Even the arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they pass beyond the puthujjana-bhūmi and arrive at the ariya-bhūmi, either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as a deva.

Here the concise Vipassanā-Dīpanī, or the Outline of the Exercises of Insight for the Buddhists of Europe comes to a close. It was written in Mandalay, while I was sojourning in the Ratanāsiri Monastery, where the annual meeting of the Society for Propagating Buddhism in Foreign Countries took place, and it was finished on the 14th waxing of Taboung in the year 2458 B.E, corresponding to 26th February 1915 C.E.

The Patthanuddesa Dipani or The Buddhist Philosophy of Relations

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Preface to the published book (now out of print)

Buddhism views the world, with the exception of Nibbāna and paññatti, to be impermanent, liable to suffering, and without soul-essence. So Buddhist philosophy, to elaborate the impermanency as applied to the Law of Perpetual Change, has from the outset dissolved all things, all phenomena both psychical and physical, into a continuous succession of happenings, of states (sabhāva) of mind and matter, under the Fivefold Law of Cosmic Order (niyāma). And the happenings are determined and determining, both as to their constituent states and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term 'paccaya' or 'relations.' One complex happening of mental and material states, with its three phases of time—genesis or birth, cessation or death and a static interval between—is followed by another happening, wherein there is always a causal series of relations. Nothing is casual and fortuitous. When one happening by its arising, persisting, cessation, priority, and posteriority, is determined by and determining another happening by means of producing (janaka), supporting (upathambhaka), and maintaining (anupālana), the former is called the relating thing (paccaya-dhamma), the latter the related thing (paccayuppanna-dhamma), and the determination or the influence or the specific function is called the correlativity

(paccayasatti). As the various kinds of influence are apparently known, the relations are classified into the following 24 species:

1. *hetu*—condition or root
2. *ārammana*—object
3. *adhipati*—dominance
4. *anantara*—contiguity
5. *samanantara*—immediate contiguity
6. *sahajāti*—co-existence
7. *aññamañña*—reciprocity
8. *nissaya*—dependence
9. *upanissaya*—sufficing condition
10. *purejāta*—pre-existence
11. *pacchājāta*—causal relation of posteriority in time
12. *āsevana*—habitual recurrence
13. *kamma*—kamma or action
14. *vipāka*—effect
15. *āhāra*—food
16. *indriya*—control
17. *jhāna*—jhāna or ecstacy
18. *magga*—path
19. *sampayutta*—association
20. *vippayutta*—dissociation
21. *atthi*—presence
22. *natthi*—absence
23. *vigata*—abeyance
24. *avigata*—continuance

These 24 species of relations are extensively and fully expounded in the seventh and last of the analytical works in the Abhidhamma Pitaka of the Buddhist Canon, called the Paṭṭhāna ('The Eminence'); or the Mahā-Pakaraṇa ('The Great Book').

The well-known Ledi Sayadaw Mahāthera, D. Litt., Aggamahāpaṇdita, has written in Pāli a concise exposition of these relations known as Paṭ-ṭhānuddesa-dipani, in order to help those who wish to study the Buddhist philosophy of relations expounded in The Great Book. In introducing these relations to the student of philosophical research before he takes the opportunity of making himself acquainted with the methodological

elaboration of correlations in The Eminence, the Mahāthera deals with the subject under three heads:

1. The Paccayattha-dipanā or the Analytical Exposition of Relations with their denotations and connotations
2. The Paccaya-sabhāgasangaho or the Synthesis of Relations
3. The Paccaya-ghaṭanā-nayo or the Synchrony of Relations.

The following translation has been undertaken with the hope of rendering the Ledi Sayadaw's work intellgible to the English student. If the present translation makes any contribution to the advancement of learning and knowledge in the matter of apprehending the general scheme of causal laws in terms of 'relations' in the field of Buddhist philosophy, the translator will deem himself well rewarded for his labour. It may, however, be necessary to mention here that the original form, sense, and meaning of the Venerable Author are, as far as possible, cautiously preserved; hence the literal character of the translation—if it appears so—in some places. Nevertheless, the translator ventures to hope that any discrepancy that may have crept in, will be accordingly overlooked.

In conclusion, it is with great pleasure that I express my indebtedness to U Aung Hla, M.A. (Cantab.), Barrister-at-Law who has very kindly, amidst his own many duties, taken the trouble of revising the manuscript, and has also helped me in getting it through the press and in the correction of the proofs.' My thanks are also due to Saya U Ba, M.A., A.T.M., for his valuable assistance, and to the printers for their courtesy and cooperation.

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1. Hetu-Paccaya or The Relation by Way of Root

What is the hetu-relation? It is greed (lobha), hate (dosa), dullness (moha), and their respective opposites, disinterestedness (alobha), amity (adosa), intelligence (amoha). All are hetu-relations.

What are the things that are related by these hetu-relations? Those classes of mind and of mental qualities that are in coexistence along with greed, hate, dullness, disinterestedness, amity, and intelligence, as well as the groups of material qualities which co-exist with the same, are the things that are so related. All these are called *hetupaccayuppannā dhammā*, since they arise or come into existence by virtue of the hetu-relation.

In the above exposition, by "the groups of material qualities which co-exist with the same" is meant the material qualities produced by kamma at the initial moment of the hetu-conditioned conception of a new being, as well as such material qualities as may be produced by the hetu-conditioned mind during the lifetime. Here by "the moment of cenception" is meant the nascent instant of the rebirth-conception, and by "the lifetime" is meant the period starting from the static instant of the rebirth-conception right on to the moment of the dying-thought.

In what sense is hetu to be understood? And in what sense paccaya? Hetu is to be understood in the sense of root (mūlaṭṭha); and paccaya in the sense of assisting in the arising, or the coming to be, of the paccayuppannā dhammā or upakārattha. Of these two, mūlaṭṭha is the state of being a root of the root greed and so on, as shown in Mūla-yamaka. We have illustrated this mūlaṭṭha in the Mūla-yamaka-dīpanī by the simile of a tree. However, we shall deal with it here again.

Suppose a man is in love with a woman. Now so long as he does not dispel the lustful thought, all his acts, words and thoughts regarding this woman, will be cooperating with lust (or greed), which at the same time has also under its control the material qualities produced by the same thought. We see then that all these states of mental and material qualities have their root in lustful greed for that woman. Hence, by being a hetu (for it acts as a root) and by being a paccaya (for it assists in the arising of those states of mind and body), greed is hetu-paccaya. The rest

may be explained and understood in the same manner—i.e., the arising of greed by way of desire for desirable things; the arising of hate by way of antipathy against hateful things; and the arising of dullness by way of lack of knowledge respecting dull things.

Take a tree as an illustration—we see that the roots of a tree, having firmly established themselves in the ground and drawing up sap both from soil and water, carry that sap right up to the crown of the tree, and so the tree develops and grows for a long time. In the same way, greed, having firmly established itself in desirable things and drawing up the essence of pleasure and enjoyment from them, conveys that essence to the concomitant mental elements, till they burst into immoral acts and words. That is to say, greed brings about transgression as regards moral acts and words. The same is to be said of hate, which by way of aversion draws up the essence of displeasure and discomfort, and also of dullness, which by way of lack of knowledge cherishes the growth of the essence of vain thought on many an object.

Transporting the essence thus, the three elements, lobha, dosa, and moha, operate upon the component parts, so that they become happy (so to speak) and joyful at the desirable objects, etc. The component parts also become as they are operated upon, while the co-existent material qualities share the same effect. Here, from the words sampayutta-dhamme abhiharati, it is to be understood that lobha transports the essence of pleasure and enjoyment to the concomitant elements.

Coming now to the bright side—suppose the man sees danger in sensual pleasure, and gives up that lustful thought for the woman. In doing so, disinterestedness as regards her arises in him. Before this, there took place impure acts, words and thoughts having illusion as their root, but for the time being these are no longer present and in their stead there arise pure acts, words and thoughts having their root in disinterestedness. Moreover, renunciation, self-control, jhāna-exercise or higher ecstatic thoughts also come into being. Disinterestedness (alobha), therefore, is known as hetu-paccaya, it being a hetu because it acts as a root, while it is a paccaya because it assists in the arising of the concomitant. The same explanation applies to the remainder of disinterestedness and also

Note: Wherever the verb "relate" is used as 'relates to" etc , it should be understood in the sense of 'is related to', 'are related to', etc., respectively.

to amity and intelligence, which three are the opposites of greed, hate and ignorance respectively.

Here, just as the root of the tree stimulates the whole stem and its parts, so it is with disinterestedness. It dispels the desire for desirable things and having promoted the growth of the essence of pleasure void of greed it cherishes the concomitant elements with that essence till they become so happy and joyful that they even reach the height of jhānic-' Path-, or Fruition-pleasure. Similarly, amity and intelligence respectively dispel hate and ignorance with regard to hateful and dull things and promote the growth of the essence of pleasure void of hate and dullness. Thus the operation of the three elements (alobha, adosa, and amoha) lasts for a long time, making their mental concomitants happy and joyful. The concomitant elements also become as they are operated upon, while the co-existent groups of material qualities are affected in the same way.

Here the word *lobhavivekasukharasam* is a compound of the words *lobha, viveka, sukha* and *rasa. Viveka* is the state of being absent. *Lobhaviveka* is that which is absent from greed, or, is the absence of greed. *Lobhaviveka-sukha* is the pleasure which arises from the absence of greed. Hence the whole compound is defined thus: *Lobhavivekasukharasa* is the essence of pleasure which is derived from the absence of greed.

What has just been expounded is the Law of Paṭṭhāna in the Abhidhamma. Turning to the Law of Suttanta, the two elements of dullness and greed, which are respectively termed nescience and craving, are the entire roots of all the three rounds of misery[1]. As to hate, it, being the incidental consequence of greed, is only a root of evil. The two elements of intelligence and disinterestedness, which are respectively termed wisdom and the element of renunciation, are the entire roots for the dissolution of the rounds of misery. As to amity, it, being the incidental consequence of disinterestedness, is only a root of good. Thus the six roots become the causes of all the states of mind and body, which are either co-existent or non-co-existent. Now what has been said is the Law of Suttanta.

End of the Hetu-relation

[1]See Compendium of Philosophy by S.Z. Aung and Mrs. Rhys Davids, Page 190.

2. Ārammaṇa-Paccaya or the Relation of Object

What is the Ārammaṇa-relation? All classes of consciousness, all states of mental concomitants, all kinds of material qualities, all phases of Nibbāna, all terms expressive of concepts, are ārammana-relations. There is, in fact, not a single thing (*dhamma*) which does not become an object of mind and of the mental elements. Stated concisely, object is of six different kinds: visible object, audible object, odorous object, sapid object, tangible object, and cognizable object.

Which are those things that are related by the ārammaṇa-relations? All classes of mind and their concomitants are the things that are related by the ārammaṇa-relations. There is indeed not a single class of consciousness that can exist without its having an existing (*bhūtena*) or non-existing (*abhūtena*) object. (*Bhūtena* and *abhūtena* may also be rendered here as 'real' and 'unreal', or, as 'present' and 'non-present', respectively).

Here the present visible object is the ārammaṇa-paccaya, and is causally related to the two classes, good and bad, of consciousness of sight. Similarly, the present audible object is causally related to the two classes of consciousness of sound; the present odorous object, to the two classes of consciousness of smell; the present sapid object to the two classes of consciousness of taste; the present three classes of tangible object to the two classes of consciousness of touch; and the present five objects of sense to the three classes of consciousness known as the triple element of apprehension.[2] All these five objects of sense, present, past or future, and all objects of thought, present, past, future or outside time, are ārammaṇa-paccaya and are causally related, severally, to the seventy-six classes of consciousness known as mind-cognitions (or elements of comprehension).

In what sense is 'ārammaṇa' to be understood, and in what sense 'paccaya'? Ārammaṇa is to be understood in the sense of 'ālambitabba', which means that which is held or hung upon, so to speak, by mind and mental elements. Paccaya is to be understood in the sense of 'upa-

[2]See Compendium of Philosophy, page 108, n. 3.

kāraka,' which means that which assists or renders help (in the arising of *paccayuppannadhamma*.)[3]

Concerning the word 'ālambitabba', the function of the 'ālambaṇa' of minds and their mental factors is to take hold of or to attach to the object. For instance, there is in this physical world a kind of metal which receives its name of 'ayokantaka' (literally, iron-desire), lodestone, on account of its apparent desire for iron. When it gets near a lump of iron, it shakes itself as though desiring it. Moreover, it moves itself forward and attaches itself firmly to the iron. In other cases, it attracts the iron, and so the iron shakes itself, approaches the lodestone, and attaches itself firmly to it. Here we see the power of the lodestone, which may be taken as a striking representation of the 'ālambaṇa' of mind and the mental factors.

They (mind and its concomitants) not only attach themselves to objects, but, at the stage of their coming into existence within a personal entity, rise and cease every moment, while the objects remain present at the avenues of the six doors.[4] Thus the rising and ceasing is just like that of the sound of a gong, which is produced only at each moment we strike its surface, followed by immediate silence. It is also like that of the sound of a violin, which is produced only while we move the bow over its strings and then immediately ceases.

To a sleeping man—while the life-continua are flowing (in the stream of thought)—kamma, the sign of kamma and the sign of the destiny awaiting him in the succeeding life—which had distinctly entered the avenues of the six doors at the time of approaching death in the preceding existence—are ārammaṇa-relations, and are causally related to (the nineteen classes of) consciousness known as the life-continuum.

End of the Arammaṇa-relation.

[3]In this relation, 'paccaya' is generally known as 'ārammaṇa' = 'hanger' (as a pot-hook) = 'object'; and 'paccayuppannā' is known as 'ārammaṇika' = 'hanger-on' = 'subject.' (Translator.)

[4]The six doors of the senses, mind, in Buddhist Philosophy, making the sixth 'sense'.

3: Adhipati-Paccaya or the Relation of Dominance

The relation of dominance is of two kinds: the objective dominance and the co-existent dominance. Of these two, what is the relation of objective dominance? Among the objects dealt with in the section on the ārammaṇa-relation there are some objects which are most agreeable, most lovable, most pleasing and most regardable. Such objects exhibit the relation of objective dominance. Here the objects may, naturally, be either agreeable or disagreeable; but by 'the most agreeable objects' only those objects that are most highly esteemed by this or that person are meant as exhibiting this relation. Excepting the two classes of consciousness rooted in aversion,[1] the two classes of consciousness rooted in ignorance and the tactual consciousness accompanied by pain, together with the concomitants of all these, it may be shown, analytically,[2] that all the remaining classes of kāma-consciousness, rūpa-consciousness, arūpa-consciousness and transcendental consciousness, together with all their respective concomitants and all the most agreeable material qualities, are paccaya-dhammā.

Of these, kāma-objects are said to exhibit the causal relation of objective dominance only when they are highly regarded, otherwise they do not. But those who reach the jhāna stages are never lacking in high

[1]See Compendium of Philosophy, page 83.

[2]Note by Translator. Dhammato is equal to vatthuto or sarūpato or pabhedato.
Cittuppāda has three aspects of meaning.
Firstly, it means 'consciousness,' as in:
'Tesaṁ cittaviyuttānaṁ yathāyogam ito paraṁ,
Cittuppādesu paccekaṁ sampayogo pavuccati.' (See Part II, Sangaha).
Secondly, it means 'genesis of thought', as in:
'Vīthicittāni satt'eva: Cittuppādā catuddasa:
Catupannāsa vitthhārā Pancadvāre Yathārahaṁ' (See Part IV, Sangaha.)
Thirdly, it means 'mind and its concomitants,' as in:
'Cittuppādānam' icc 'evaṁ Katvā saṅgaham' uttaraṁ,
Bhūmipuggalabhedena Pubbāparaṅiyāmitaṁ.' (See Part IV, Sangaha.)
In each of these instances, the construction of the compound 'cittuppāda' should also be noted. In the first instance, it is constructed as follows: Uppajjatīti uppādo. Cittam'eva uppādo cittuppādo; in the second instance, Cittassa uppādo cittuppādo: in the third instance, Uppajjati etenā, ti uppādo dhammasamūho. Cittañca uppādo ca cittuppādo.

esteem for the sublime jhāna they have obtained. Ariyan disciples also never fail in their great regard for the transcendental dhamma[3] they have obtained and enjoyed.

What are the things that are related by this relation? The eight classes of consciousness rooted in appetite (lobha), the eight classes of kāmaloka moral consciousness, the four classes of inoperative kāmaloka consciousness connected with knowledge, and the eight classes of transcendental consciousness—these are the things related by this relation. Here the sixfold mundane objects[4] are causally related to the eight classes of consciousness rooted in appetite. The seventeen classes of mundane moral consciousness are related to the four classes of moral kāma-consciousness disconnected from knowledge. The first three pairs of the Path and Fruit, and Nibbāna, together with all those classes of mundane moral consciousness, are related to the four classes of moral kāma-consciousness connected with knowledge. The highest—the fourth stage of the Path and Fruit of Arahantship—together with Nibbāna are related to the four classes of inoperative kāma-consciousness connected with knowledge. And Nibbāna is related to the eight classes of transcendental consciousness.

In what sense is ārammana to be understood, and in what sense adhipati? Arammaṇa is to be understood in the sense of ālambitabba (cf. ārammana-paccaya) and adhipati in the sense of adhipaccattha. Then what is adhipaccattha? Adhipaccattha is the potency of objects to control those states of mind and mental qualities by which the objects are highly regarded. It is to be understood that the relating things (paccaya-dhammā of ārammanādhipati) resemble the overlords, while the related things (paccayuppanna-dhammā) resemble the thralls in human society.

In the Sutasoma Jātaka, Porisāda, the king, owing to his extreme delight in human flesh, abandoned his kingdom solely for the sake of the taste of human flesh and lived a wanderer's life in the forest. Here the savour of human flesh is the paccayadhamma of ārammaṇādhipati: and King Porisāda's consciousness rooted in appetite is the paccayuppana-dhamma.

And again, King Sutasoma, having a very high regard for Truth[5] forsook

[3]Note by Translator. Lokuttaradhammas are here meant, i.e., the four pairs made up of the four stages of the Path with the Fruit of the same and Nibbāna.

[4]Sights, sounds, odours, savours, contacts, ideas.

[5]Truth here means the sincerity of the promise he had given. Translator.

his sovereignty, all his royal family and even his life for the sake of Truth, and went to throw himself into the hands of Porisāda. In this case, Truth is the paccayadhamma and King Sutasoma's moral consciousness is the paccayuppannadhamma. Thus must we understand all objects of sense to which great regard is attached.

What is the relation of co-existent dominance? Intention or desire-to-do, mind[6] or will, energy or effort, and reason or investigation, which have arrived at the dominant state, belong to this relation.

What are the things related by this relation? Classes of mind and of mental qualities which are adjuncts of the dominants, and material qualities produced by dominant thoughts are the things that are related by this relation.

In what sense is sahajāta to be understood, and in what sense adhipati? Sahajāta is to be understood in the sense of sahuppādanaṭṭha, and adhipati in the sense of abhibhavanaṭṭha. Here, a phenomenon, when it appears not only appears alone, but simultaneously causes its adjuncts to appear. Such a causal activity of the phenomenon is termed the sahuppādanaṭṭha. And the term abhibhavanaṭṭha means overcoming. For instance, King Cakkavatti, by his own power or merit, overcomes and becomes lord of the inhabitants of the whole continent whom he can lead according to his own will. They also become according as they are led. In like manner, those four influences which have arrived at the dominant stage become lord of, and lead, so to speak, their adjuncts to be at their will in each of their respective functions. The adjuncts also become according as they are led. To take another example, in each of these masses, earth, water, fire, and air, we see that the four elements—extension, cohesion, heat, and motion—are respectively predominant, and each has supremacy over the other three components and makes them conform to its own intrinsic nature[7]. The other three members of the group of four 'elements'

[6]Mind here refers to one of the apperceptions which are usually fifty-five in all, but in this connection we must exclude the two classes of dull consciousness as well as aesthetic pleasure. The other three dominants are their own concomitants. Translator.

[7] In no mass of earth, water, fire, or air, do these 'elements' exist in a state of absolute purity. The other 'elements' are always present, but in a very subordinate proportion.

also have to follow after the nature of the predominant element. In the same way, these four dominants, which have arrived at the dominant stage through their power, make the adjuncts conform to their own intrinsic nature. And their adjuncts also have to follow after the nature of the dominants. Such is the meaning of abhibhavana.

Here some might say: 'If these things, leaving out intention, are to be called dominants on account of their overcoming the adjuncts, greed also ought to be called a dominant, for obviously it possesses a more overwhelming power over the adjuncts than intention.' But to this we may reply: Greed is, indeed, more powerful than intention, but only with ordinary unintelligent men. With the wise, intention is more powerful than greed in overwhelming the adjuncts. If it is assumed that greed is more powerful, then how should people, who are in the hands of greed, give up the repletion of their happy existence and wealth, carry out the methods of renunciation, and escape from the circle of misery? But, because intention is more powerful than greed, therefore those people who are in the hands of greed are able to give up the repletion of happy existence and wealth, fulfil the means of renunciation, and escape from the circle of misery. Hence, intention is a true dominant, and not greed. The like should be borne in mind—in the same fashion—when intention is contrasted with hate, and so forth.

Let us explain this more clearly. When there arise great and diffcult manly enterprises, the accomplishment of such enterprises necessitates the arising of these four dominants. How? When ill-intentioned people encounter any such enterprise, their intention recedes. They are not willing to undertake it. They leave it, having no inclination for it, and even say: 'The task is not within the range of our ability.' As to well-intentioned people, their intention becomes full of spirit at the sight of such a great enterprise. They are very willing to undertake it. They make up their mind to accomplish the task, saying: 'This has been set within the orbit of our ability.' A person of this type is so persuaded by his intention that he is unable to give up the enterprise during the course of his undertaking, so long as it is not yet accomplished. And since this is the case the task will some day arrive at its full accomplishment even though it may be a very great one.

Now, let us turn to the case of men of the indolent class. When they come face to face with such a great task they at once shrink from it. They shrink from it because they foresee that they will have to go through great hardships and also undergo bodily and mental pain if they wish to accomplish it. As to the industrious man, he becomes filled with energy at the sight of it and wishes to set himself to it. He goes on through thick and thin with the performance of the task for any length of time. He never turns back from his exertions, nor does he become disappointed. What he only thinks about is that such a great task cannot be accomplished without unswerving efforts every day and every night. And this being the case, the great task will certainly reach its end one day.

Let us take the case of the feeble-minded. They also turn away when they see such a great task. They will certainly never think of it again. But it is quite different with the strong-minded person. When he sees such a task he becomes highly interested in it. He is quite unable to dispel the thought of it. He is all the time wrapped up in thoughts about the task, and at its bidding sets himself to it for a long time, enduring all kinds of bodily and mental pain. The remainder should hereafter be explained in the same manner as the dominant intention above.

Again a few words about unintelligent men. When they are confronted with such a task they become blinded. They know not how to begin, nor how to go on with the work, nor how to bring it to its end. They feel as if they had entered the dark where not a single light of inclination towards its performance has been set up to guide them. On the other hand—to take the more intellgent case—when a person of this type has to tackle such a great task he feels as if he were lifted up to the summit of his intellect, whereupon he discerns whence to start and whither to end. He also knows what advantage and blessing will accrue to him from its performance. He invents many devices for its easy accomplishment. He continues on with the work for a long time, and so on and so forth. The rest should be explained in the same manner as the dominant effort—only inserting the words 'with an enormous amount of investigation' in place of 'unswerving efforts'.

Thus, when there arise great and dfficult manly enterprises, these four dominants become predominant among the means of their accomplish-

ment. Owing to the existence of these four dominants there exist distinguished or dignified persons (personages) such as the Omniscient Buddhas, the Pacceka Buddhas[8], the most eminent disciples, the great disciples and the ordinary disciples. Owing to the appearance of such personages, there also appear, for the general prosperity and welfare of mankind numerous[9] arts and sciences, as well as general articles of furniture to suit and serve human needs and wants under the canopy of civilization.

End of the Adhipati-relation.

4. Anantara-Paccaya or the Relation of Contiguity

What is the anantara-paccaya? All classes of consciousness and their mental concomitants, which have just ceased (in the immediately preceding instant), are anantara-paccaya. Which are those that are related by this paccaya? All classes of consciousness and their mental concomitants, which have just arisen (in the immediately succeeding instant), are related by this paccaya.

In one existence of a being, the rebirth-consciousness is related to the first life-continuum by way of contiguity, and the first life-continuum is again related to the second life-continum, and so on with the rest.

Now with reference to the text, 'When the second unmoral consciousness arises to the Pure (those of Pure abode, i.e. suddhavasa), etc.,' which is expounded in the Dhamma-Yamaka, the ninth chapter of the Sixth Book of Abhidhamma, we understand that, as he becomes aware of his new body, the first process of thought which occurs to a being in his new life is the process of unmoral thought accompanied by a strong desire to live the new life, with the idea: 'This is mine; this am I; this is myself.' When this process is about to occur, the life-continuum vibrates first for two moments. Next comes the mind-door apprehension, and then follows a series of seven apperceptives, accompanied by a strong desire to live the new life. Thereafter, life-continua begin to flow again.

In fact, this being[1] does not know anything of his present new life. He lives, reflecting on what he had experienced in the previous existence.

[8]That is one who attains Nibbāna unaided.

[9]Here, Science, Arts, and Handicrafts are meant.

[1]Ledi Sayadaw here seems to explain the life term of a womb-born being.

The basis of mind, however, is too weak, so that the object also cannot be clearly reflected. The object being thus indistinct, there generally arise only such classes of consciousness as are conjoined with perplexity.

After two months or so from the time of impregnation, during which period the individual is gradually developing, the controlling powers of the eyes, ears, etc., complete their full development. But there being no light, and so on, in the womb of the mother, the four classes of cognition—visual, auditory, and so on—do not arise. Only the tactile cognition and the mind-cognition arise. The child suffers much pain and distress at every change of the mother's bodily posture, and much more so while he is being born. Even after he has come into the outer world, he has to lie very feebly on his back till the delicate body becomes strong enough (lit., reaches the state of maturity) to bear itself. During this period, he cannot cognize present objects, but his mind generally turns towards the objects of his previous existence. If he comes from the hell-world, he generally presents an unpleasant face, for he still feels what he had experienced in the hell-world. If he comes from the abode of devas, his pleasant face not only shines with smiles, but in its joyous expression of laugh, as it were, he shows his happiness at some thought of the objects of the deva-world

Furthermore, the members of his body steadily become stronger, and his sense-impressions clearer. So he is soon able to play joyfully in his own dear little ways. A happy life is thus begun for him; and he begins to take an interest in his new life. He takes to and imitates his mother's speech. He prattles with her. Thus his senses almost entirely turn to the present world, and all his reflections of the previous life fade away. That is to say, he forgets his previous existence.

Do all beings forget their previous existences only at this period of life? No, not all beings. Some who are very much oppressed with the pain of conception, forget their previous existences during the period of pregnancy, some at the time of birth, some at the aforesaid period; some during the period of youth, and some in old age. Some extraordinary men do not forget for the whole of their lifetime, and there are even some who are able to reflect two or three previous existences. They are called *jātissarasatta*, those gifted with the memory of their previous existences.

Now, to return to our subject. Though the six-door processes of thought begin to work after the child has been born, yet the six-door processes work themselves out in full action only when the child is able to take up present objects. Thus, in every process of thought, every preceding consciousness that has just ceased is related to every succeeding consciousness that has immediately arisen, by way of contiguity. And this relation of contiguity prevails throughout the whole span of the recurring existences of an individual, right from the untraceable beginning, with unbroken continuity. But only after he has attained the Path of Arahantship and has entered the *khandha-parinibbāna* (i.e. the final extinction of the Five Aggregates), does this continuum break, or, more strictly speaking, cease forever.

Why is anantara so called, and why paccaya? Anantara is so called because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. Paccaya is so called because it renders help. In the phrase 'similar to its own', the word 'similar' is meant to express similarity in respect of having the faculty of being conscious of an object. And sārammanta means a phenomenon which does not occur without the presence of an object. So it has been rendered as 'similar in respect of having the faculty', and so forth.

Also the phrase *dhammantarassa-uppudanatthena* expresses the following meaning: 'Though the preceding thought ceases, the conscious faculty of it does not become extinct until it has caused the succeeding thought to arise.'

Here it should be borne in mind that the series of paccaya-dhamma of this relation resembles a series of preceding mothers, and the series of paccayuppanna-dhamma resembles a series of succeeding daughters. This being so, the last dying-thought of an Arahant should also cause the arising of a rebirth-consciousness. But it does not do so, for, at the close of the evolution of existence, all activities of volitions and defilements (*kamma-kilesa*) have entirely ceased, and the last dying-thought has reached the final, ultimate quiescence.

End of the Anantara-relation.

5. Samanantara-Paccaya or the Relation of Immediate Contiguity

The classifications of the paccaya-dhamma and paccayuppanna-dhamma

of this relation, are, all of them, the same as those of the anantara-paccaya

In what sense is samanantara to be understood? Samanantara is to be understood in the sense of 'thorough immediateness'. How? In a stone pillar, though the groups of matter therein seem to unite into one mass, they are not without the material quality of limitation or space which intervenes between them, for matter is substantial and formative. That is to say, there exists an element of space, called mediacy or cavity; between any two units of matter. But it is not so with immaterial qualities. There does not exist any space, mediacy or cavity, between the two consecutive groups of mind and mental concomitants. That is to say, they (groups of mind and mental concomitants) are entirely without any mediacy, because the mental state is not substantial and formative. The mediacy between two consecutive groups of mind and mental concomitants, is also not known to the world. So it is thought that mind is permanent, stable, stationary, and immutable. Hence, samanantara' is to be understood in the sense of 'thorough immediateness'.

Anantaraṭṭha has also been explained in the foregoing relation as *Attano anantare attasadisassa dhammantarassa uppādanaṭṭhena:* that is because it causes such states of phenomena as are similar to its own to succeed in the immediately following instant. This being so, some such suggestion as follows might be put forward: at the time of 'sustained cessation'[1] (nirodhasāmāpatti), the preceding consciousness is that of neither-consciousness-nor-unconsciousness, and the succeding consciousness that of neither-consciousness-nor-unconsciousuess, and the succeeding consciousness is that of the Ariyan Fruit. Between these two classes of consciousness, the total suspension of thought occurs either for one day, or for two, or three... or even for seven days. Also in the abode of unconscious beings, the preceding consciousness is that of decease (cuticitta, the dying-thought) from the previous kāmaloka; and the succeeding one is that of rebirth (patisandhicitta) in the following kāmaloka. Between these two classes of consciousness, the total suspension of thought of the unconscious being occurs for the whole term of life amounting to five hundred *kappas*

[1]Has been rendered as 'sustained cessation'. Here the cessation is that not only of consciousness but also of mental concomitants and mental qualities, born of mind. (Translator.)

or great aeons.

Hence, is it not correct to say that the two classes of preceding consciousness are without the faculty of causing to arise something similar to themselves in an immediately following instant? The reply to this is: No, they are not without this faculty. The faculty has only been retarded in its opertion for a certain extended period, through certain highly cultivated contemplations and resolutions made. When the preceding thoughts cease, they cease together with the power, which they possess, of causing something to arise similar to themselves. And the succeeding thoughts, being unable to arise in continuity at that immediate instant, arise only after the lapse of the aforesaid extent of time. It cannot be rightly said that they (the preceding thoughts) do not possess the faculty of causing to arise something similar to themselves, or that they are not anantara-relations only because of a suspension of operation of the faculy. For, we do not speak of a king's armies when they are not actually in a battle or in the very act of fighting, or while they are roaming about, not being required to fight by the king, who at such times may say, 'My men, it is not the proper time for you yet to fight. But you shall fight at such and such a time.' We do not then say that they are not armies or that they have no fighting qualities. In precisely the same way, the relation between the two aforesaid preceding thoughts is to be understood.

Here some might say: 'It has just been said in this relation that both the relating and the related things, being incorporeal qualities having no form whatever and having nothing to do with any material quality of limitation (space) intervening between, are entirely without mediacy or cavity. If this be so, how shall we believe the occurrence at every moment, of the arising and ceasing of consciousness, which has been explained in the ārammaṇa-paccaya by the illustration of the sound of a gong and of a violin? We may answer this question by asserting the fact, which is quite obvious in the psychical world, that the various classes of consciousness are in a state of continual flux, i.e., in a continuous succession of change. It has also been explained, in detail, in the essays on Citta Yamaka.

End of the Samanantara-relations.

6. Sahajāta-Paccaya or the Relation of Co-Existence

The classifications of the paccaya and paccayuppanna dhamma of this relation will now be dealt with. All co-existent classes of consciousness and their mental concomitants are each mutually termed paccaya and paccayuppanna-dhamma. So also are the mental aggregates of rebirth and the basis of mind, which co-exist with rebirth; and so also are the Great Essentials, mutually among themselves. All the material qualities born of kamma at the moment of rebirth and all the material qualities which are born of mind, during life, at the nascent instant of each momentary state of consciousness (which is capable of producing material quality), are merely termed the paccayuppanna-dhamma, of that co-existent consciousness. All the material qualities derived from the Great Essentials are, however, termed the paccayuppanna-dhamma of the Great Essentials.

In what sense is sahajāta to be understood, and in what sense paccaya? Sahajāta is to be understood in the sense of co-existence, and paccaya in the sense of rendering help. Here, co-existence means that when a phenomenon arises, it arises together with its effect; or, in other words, also causes its effect to arise simultaneously. Such is the meaning of co-existence implied here. For example, when the sun rises, it rises together with its heat and light. And when a candle is burning, it burns together with its heat and light. So also, this relating thing, in arisng, arises together with related things.

In the above example, the sun is like each of the mental states; the sun's heat like the co-existing mental states; and the sun's light is like the co-existing material qualities. Similarly, the sun is like each of the Great Essentials; its heat, the co-existing Great Essentials; and its light, the co-existing material qualities derived from them. In the example of the candle, it should be understood in a similar way.

End of the Sahajāta-relation.

7. Aññamañña-Paccaya or the Relation of Reciprocity

What has been spoken of the paccaya-dhamma in the classifications of the relation of co-existence is here (in this relation) the paccaya as well as the paccayuppanna-dhamma. All states of consciousness and their mental concomitants are, reciprocally, the paccaya and the paccayuppanna-dhamma; so are the co-existing Great Essentials; so are the mental

aggregates of rebirth; and so is the basis of mind or heart-base which co-exists with the mental aggregates of rebirth.

As to the sense implied here, it is easy to understand. However, an illustration will not be uninteresting. When three sticks are set upright leaning against one another at their upper ends, each of them depends on, and is depended on by, the other two. As long as one of them remains in such an upright position, so long will all remain in the same position. And, if one of them falls,, all will fall at the same time. Exactly so should this relation of reciprocity be understood.

Here, if any one should assert that the mental properties are not able to arise without consciousness rendering them service as their base, we would acknowledge that this is so. Why? Because the function of knowing is predominant among the functions of contact, and so forth, of the mental properties, and, in the Dhammapada, as expounded by the Omniscient Buddha, 'mind is predominant' (Manopubbangamā Dhammā, etc.) And again if anyone holds that consciousness also is not able to arise without the mental properties as a correlative, we will support this view. They (mental properties) are concomitant factors of consciousness; therefore consciousness also is not able to arise without its accompanying mental properties. In a similar way are the four Great Essentials to be understood. But the mental qualities derived from them should not be counted as concomitant factors, for they are only derivatives. Then are the material qualities of life and those born of food not concomitant factors, seeing that they can exercise, individually, the causal relation of control and that of food? No, they are not. They may be taken as concomitant factors only when the development is in full swing, but not when things are only at the state of genesis. In this relation of recipro city, the arising of concomitants at the stage of genesis is a necessary factor.

End of the Aññamañña-relation.

8. Nissaya Paccaya or the Relation of Dependence

The relation of dependence is of three kinds: co-existent dependence, basic pre-existent dependence, and basic objective pre-existent dependence.

Of these, what is the relation of co-existent dependence? The relation

of co-existent dependence embraces all those that are already comprised in the relation of co-existence. Hence the classifications of relation and related things ought here to be understood in the same way as those that have already been set out in the section on the relation of co-existence.

And what is the relation of basic pre-existent dependence? There are six bases—eye, ear, nose, tongue, body and heart. These six bases, during life, are causally related, by way of basic pre-existent dependence, to the seven elements of cognition. The material base itself pre-exists and serves as a standing ground or substratum, and it is therefore called 'basic pre-existent dependence'. Here 'basic' is so called because of its being a standing ground or substratum for mind and mental properties. 'To pre-exist' means to exist beforehand—one thought-moment earlier than its related thing.

Here the rebirth consciousness arises in dependence upon the heart-base[1] that co-exists with it, for there is no pre-existent physical base at that moment. And the first life-continuum arises in dependence upon the same heart-base which co-exists with the rebirth-consciousness. The second life-continuum arises also in dependence upon the heart-base which co-exists with the first life-continuum, and so on with the rest, that is, the third life-continuum arises in dependence upon the heart-base that co-exists with the second life-continuum, and so on and on, until comes the moment of death. Thus should be understood the 'basic pre-existent dependence' which relates to the two elements of cognition, the element of apprehension and the element of comprehension.

Just as a violin sounds only when the violin-bow moves across its strings, and not otherwise, so also the five senses awake only when the five kinds of sense-objects enter the five avenues known as 'five bases', and not otherwise.

The impression is possible only at the static period of the object and of the base. On account of the impression, the life-continuum vibrates for two moments. And, on account of the vibration of the life-continuum, apprehension occurs. On account of apprehension, the five sense-cognitions are able to arise. Therefore, the five sense-bases (eye, ear, etc.) which have arisen at the nascent instant of the past sub-consciousness, are the

[1]Here (hadayam) is the seat of (citta) thought.

'basic pre-existent dependences' of the five elements of sense-cognition.

Now, at the time of death all the six bases come into being only at the nascent instant of the seventeenth sub-consciousness, reckoned backward from the dying-consciousness. No new bases occur after that seventeenth sub-consciousness. So, at the time of death, all sub-consciousness, all six-door-process-cognitions and consciousness of decease arise in dependence upon these, their respective bases that came into being together with the seventeenth sub-consciousness which has arisen previously to them. This is the causal relation of 'basic pre-existent dependence'.

What is the causal relation of 'basic objective pre-existent dependence'? When one is reflecting and holding the view: 'my mind locates itself in dependence upon the matter which is mine, or myself, or my atta', through craving, conceit, and error; or when one is reasoning or speculating thus: 'my mind locates itself in dependence upon matter which is impermanence, ill, and no-soul', there arise mind-door cognitions, such as determining, and so forth. During that time, each of the material bases becomes the standing ground for, and also the object of, each of the mind-door cognitions. Therefore, such and such a heart-base is causally related to such and such a consciousness and its concomitants, by way of basic objective pre-existent dependence. This is the causal relation of 'basic objective pre-existent dependence'. Hence the relation of dependence is of three different kinds.

Here, the dependence by way of Suttanta should also be mentioned. We know that men, animals, trees, and so forth, stand or rest on the earth; the earth in turn, on the great mass of air; and the air, on the limitless empty space underneath. We also know that men establish themselves in houses; bhikkhus, in viharas or monasteries; devas in celestial mansions; and so on with the whole universe. Thus should we understand that everything is causally related to something else by way of dependence.

End of Nissaya-relation

9. Upanissaya-Paccaya or the Relation of Sufficing Condition

The relation of sufficing condition is of three kinds: objective sufficing condition, contiguous sufficing condition and natural sufficing condition. Of these three, the first is the same as objective dominance, and the second as contiguity.

What is 'natural sufficing condition'? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (paññatti), are natural sufficing conditions, severally related, as the case may be, to all the present classes of consciousness and their concomitants.

Here, the Buddha who passed away and has entered Nibbāna, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generations, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth, by practising the moral and social laws of the world, by adhering to various religious beliefs, by taking up various kinds of occupations, by studying various branches of arts and science, by governing hamlets, villages and towns, by being agriculturists in the field and on the farm, by digging lakes, ponds and wells, by building houses, by making carriages and carts, by building boats, steamers and ships, and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such

forms of merit as charity, virtue and so on.

With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season, or they do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living men, devas and Brahmas, and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth; or such as the moon, the sun, the planets, the stars and so on; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or another. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the

'Just as a stick, brethren, thrown up into the air, falls now on the butt-end, now on its side, now on its tip, even so do beings, cloaked in ignorance, tied by craving, running on, wandering, go now from this world to the other world, now from the other world to this.'

—Saṁyutta-nikāya, xv, 2-11.

spreading of evil, either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbāna in the present life work out the factors of enlightenment. Those with an ardent hope to enter Nibbāna in the lives to come when Buddhas will appear fulfil the perfections. Here, Nibbāna is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and-notions, commonly employed, or found in the Tipiṭakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same, and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbāna and concepts are things, unconditioned, without birth and genesis, everlasting and eternal. Therefore no causes are needed for their arising and maintenance.[1]

The moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the Paṭṭhāna, where it is said: 'Through faith one gives charity, observes the precepts and so on.' Similarly, that moral is causally related to immoral—and unspecified[2] or unmoral to unmoral—by way of sufficing condition is made clear by these expositions: 'Through lust one commits murder, theft and so on,' and 'Through suitable climate and food, one enjoys physical health and so forth.' The moral is also causally related to that which is immoral by way of more powerful sufficing condition. This is to be understood from the following exposition: 'One may give charity, and thereupon exalt oneself and revile others. In the same manner, having observed the

[1]That is to say, Nibbāna and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not 'arise', therefore they do not 'cease'. They are 'everlasting and eternal' in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.

[2]Here abyakata is rendered as 'unspecified' or 'unmoral'. It is explained in the commentary as Kusala-akusalabhavena akathita, annabhavena kathita, i.e., not to be called as moral or immoral, but to be called as 'apart-from-both', i.e., unmoral or unspecified. The abyakatadhammas are—All classes of resultant and inoperative consciousness and all material qualities, as well as well as Nibbana. Translator.

precepts, having attained concentration of mind, and having acquired learning, one may exalt oneself and belittle others.'

The moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of kāma, rūpa, arūpa and lokuttara), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other perfections (pāramitā) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of jhana and magga ('supernormal thought' and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising jhana and magga. Thus the evil deeds they have done are related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing

conditions to immorals. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc.; so also as regards hands, legs, swords, arms, etc. It is thus that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta,[3] may also be mentioned here. It is found in many such pasages in the Pitakas as, 'through intercourse with virtuous friends', 'through association with sinful companions', 'by living in the village', 'by dwelling in the forest', and so forth. In short, the five cosmic orders (pañca-niyāmadhammā) are the stronger sufficing conditions relating to the three worlds—the animate world, the inanimate world, and the world of space, to go on unceasingly through aeons of time. This also has been expounded at length by us in the Niyāmadipani[4]

Why is ārammaṇūpanissaya so called? It is so called because the dominant object acts as a main basis for subjects (ārammaṇika).

Why is anatarūpanissaya so called? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother, and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is pakatupanissaya so called? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity pervades only its immediate successor, but that of a natural sufficing condition can pervade many remote ones. Therefore, what in this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as 'I saw it before', 'I heard it before', and so on. These beings, whose

[3]That is 'sufficing condition' as set forth in the manner of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the Abhidhamma section of the Scriptures.

[4]Niyamadipani was written by the late Ven. Ledi Sayadaw and translated into English by Ven. U Nyana and Dr. Barua.

birth is apparitional[5], also remember their former existences; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the Upanissaya-relation.

10. Purejāta-Paccaya or the Relation of Pre-Existence

The relation of pre-existence is of three kinds: basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with under the heading of Nissaya in the foregoing section on the Nissaya-relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (nipphanna) Of these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow, so also those thoughts, which take part in the five-door processes, spring into being owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased, or future, because they have not yet

[5]Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents; what occidentals might call 'supernatural beings' though not all of them are to be understood as superior to man in any vital respect. Many are inferior to man, in power and faculty, as well as in the opportunities open to them of winning Nibbāna. Translator.

arisen, or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejāta-relation.

11. Pacchājāta-Paccaya or the Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins[1] (kamma, citta, utu, āhāra), by way of post-existence, in helping them to develop and thrive. For example, the rainwater that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here, by 'every posterior consciousness' are meant all classes of consciousness beginning from the first life-continuum to the final dying-thought. And, by 'prior corporeal qualities' are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of kamma, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum, starting serially from the first life-continuum which has arisen after the rebirth-conception, causally relate by way of post-existence to the group of material qualities born of kamma, which co-exist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence, for it co-exists with the group of corporeal qualities born of kamma. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence, for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are 'the fifteen states of the life-continuum' which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of kamma, and born of temperature;[2]

[1]Here, the origins of material qualities are meant, The word 'origin' is used in the sense of Darwin as in the 'Origin of the Species.'

[2]Here, utu (lit., season) has been rendered as 'temperature'. It may also be rendered by popular acceptance, as 'physical change,' 'caloric energy,' 'heat and cold,' etc.

and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up: that born of kamma, that born of temperature, and that born of mind. When ojā (the nutritive essence) of the food eaten spreads all through the body, the corporeal nutritive essence absorbs the stimulant and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuḍḍhivirulhiyā means 'for the gradual development and progress of the series of corporeal qualities born of the Four Origins.' Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (lit., do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy —an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchājāta-relation.

12. Āsevana-Paccaya or the Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called 'turning towards', āvajjana, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptional process (i.e., the sequence of seven similar states of consciousness in a process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, paccayuppanna-dhamma, comprise the succeeding apperceptions as stated above, as well as the Four Paths.

In what sense is the term āsevana to be understood? It is to be understood in the sense of habituating by constant repetition or of causing its paccayuppanna-dhamma to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here paguṇabhāva means proficiency of the succeeding apperceptional thoughts in their

apperceptive functions and stages, just as one who reads a lesson many times becomes more proficient with each new reading.

Parivaso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired, with lust, hate, and so forth; or with disinterestedness (arajjana), amity (adussana), and so on. Although the preceding apperception ceases, its apperceptional force does not cease, that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought, after which either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Pitaka. Such are: *Satipaṭṭhānaṁ bhāveti:* 'one cultivates the earnest applications in mindfulness'; *Sammappadhānaṁ bhaveti*: 'one cultivates the supreme effort'; *Sati-sambojjhangaṁ bhāveti:* 'one cultivates mindfulness, a factor of Enlightenment'; *Dhammavicaya-sambojjhangaṁ bhāveti:* 'one cultivtes the 'investigation of truth,' a factor of Enlightenment'; *Sammādiṭṭhim bhāveti:* 'one cultivates the right view'; *Sammāsankappam bhāveti*: 'one cultivates right aspiration'; and so on. In these passages, by 'bhāveti' is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated or many times done in former existences, causally relate by way of habitual recurrence to moral and immoral actions of the present existence for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions at some other distant time or in some future existence is called sufficing condition, but the one which effects this only during the apperceptional process is called habitual recurrence.

In this world, there are clearly to be seen always many incidental

results or consequences following upon great achievements in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddhahood has been attained.

End of Āsevana-relation.

13. Kamma-Paccaya or the Relationship of Kamma

The relation of kamma is of two kinds: co-existent kamma and asynchronous kamma.

Of these two, all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of co-existent kamma. Their related things are: all classes of consciousness and their mental concomitants in co-existence with volition, material qualities born of kamma which arise simultaneously with the rebirth-conception, and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is kamma so called? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of thought, word, or body takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus kamma is so called on account of its peculiar function. Or, to define it in another way, kamma is that by which creatures do (or act). What do they do then? They do physical work, vocal work, and mental work. Here, by 'physical work' is meant standing, sitting, and so forth; stepping forward and backward, and so on; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly, and, in short, the functions of

seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined by this volition. Therefore it is called kamma.

Sahajāta is that which comes into being simultaneously with its related things. Sahajātakamma is a co-existent thing as well as a kamma. Sahajātakamma-paccāya is a causal relation standing (to its effects) by way of co-existent kamma.

Nānākkhanikaṁ is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another, or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So nānākkhanikakammapaccaya is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which co-exists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its co-existent mind and mental qualities, together with the material qualities produced by the same mind, by way of co-existent kamma. It is also causally related, by way of asynchronous kamma, to the resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying-thought has ceased, by transmuting itself into the form of an individval in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called 'sublime kamma' takes effect, upon the next existence in the Brahmā-loka, by transmuting itself into the form of a Brahmā-deva, and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of Kamma-relation.

14. Vipāka-Paccaya or the Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is vipāka applied? It is applied in the sense of vipaccana, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four avatthā, or time-phases—cetanāvatthā, or the genesis of volition; kammāvatthā, or the continuance of volition; nimittāvatthā, or the representation of volition, and vipākāvatthā, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called kammāvatthā, or the continuance of volition.

When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on, or any thing with which he had committed such kamma in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the devas, or the fires of the niraya-worlds, or what-not, which—as it will be his lot to obtain, or to experience, such in the existence immediately following—enter the fields of presentation through the six doors. These are called nimittāvatthā, the representation of the volition.

Now, how are we to understand the vipākāvatthā? If a person dies with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny, it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality,

and appears, so to speak, in the form of a being in the new existence. This is called the vipākāvatthā, or the final result. Here, in the first three avatthā, the volition is said to be in the state of infancy or youth.[1] The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, vipaccana means a change of state from infancy or youth to maturity. Thus vipāka is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions, or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe, so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus: 'Such and such an object has been met with in the past existence, although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (kamma, the symbols of kamma, and the symbols of one's future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence it is that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity is termed the function of vipāka.

End of Vipāka-relation.

15. Āhara-Paccaya or the Relation of Food

The relation of food is of two kinds: material and immaterial. Of these, material food connotes the nutritive essence (or what is called edible food), which again is subdivided into two kinds: internal and external.

All the natural qualities born of the Four Causes[1], pertaining to those creatures who live on edible food, are here the paccayuppanna-dhamma related to the two kinds of material food.

[1]Ledi Sayadaw has not explained the cetanavattha. But it is easy enough to understand, since it is the commission of the initial volition or kamma.

[1]The Four Causes are (1) kamma, (2) citta (consciousness), (3) utu (temperature) and (4) āhāra (nutriment).

As to immaterial food, it is of three different kinds: contact, volitional activity of mind, and consciousness. These kinds of immaterial food, or paccaya-dhamma are causally related to the co-existent properties, both mental and material, which are their corresponding paccayuppanna-dhamma.

In what sense is āhāra to be understood? Āhāra is to be understood in the sense of 'holding up strongly', which means 'causing to exist firmly'. That is to say, a relating thing nourishes its related thing so as to enable it to endure long, to develop, to flourish, and to thrive, by means of support. Though the causal relation of food possesses a producing power, the power of support is predominant here.

Here, the two material foods are called āhāra, because they strongly hold up the group of internal material qualities born of the Four Causes, by nourishing them so that they may exist firmly, endure long, and reach uncurtailed the bounds (or limits) of their life-term.

Contact is an āhāra also, because it strongly holds up its co-existent things, and enables them to stand firmly and endure long by nourishing them with the essence extracted from desirable and undesirable objects. Volitional activity of mind, or (in a word) will, is an āhāra in that it furnishes courage for the execution of deeds, words, and thoughts. And consciousness is an āhāra also, inasmuch as it predominates in all thinking about an object. These three immaterial foods, in supplying nourishment to the co-existent mentals, also affect the co-existent materials.

Āhāra here may also be explained after the Suttanta method. Just as birds, ascertaining where their quarters are, fly with their wings through the air from tree to tree and from wood to wood, and peck at fruits with their beaks, thus sustaining themselves through their whole life, so also beings—with the six classes of consciousness, ascertaining objects; with the six kinds of volitional activity of mind, persevering to get something as an object; and with the six kinds of contact, making the essence of objects appear—either enjoy pleasure or suffer pain. Or, solely with the six classes of consciousness, comprehending objects, they avail themselves of forming, or becoming, body and mind. Or, solely with the contacts, making objects appear in order that feelings may be aroused through the same, they cultivate craving. Or, committing various kinds of deeds through craving accompanied by volitions, they migrate (so to speak)

from existence to existence. Thus should be understood how extensive the functioning of the different foods is.

End of the Āhāra-relation.

16. Indriya-Paccaya or the Relation of Control

The relation of control is of three kinds: co-existence, pre-existence and physical life.

Of these, the paccaya-dhamma of the first kind[1] are the fifteen co-existent controls, namely, psychic life, consciousness, pleasure, pain, joy, grief, hedonic indifference, faith, energy, mindfulness, concentration, reason, the thought: 'I-shall-come-to-know-the-unknown (Nibbāna)', the thought: 'I-know', and the thought: 'I-have-known'. The paccayuppanna-dhamma are their co-existent properties, both mental and material.

The paccaya-dhamma of the second kind are the five sentient organs: the eye, the ear, the nose, the tongue and the body. The paccayupanna-dhamma are the five senses together with their concomitants.

The paccaya-dhamma of the third kind is only one, namely, physical life itself. And all kamma-born material qualities, with the exception of physical life itself, are its paccayuppanna-dhamma.

In what sense is indriya to be understood? It is to be understood in the sense of 'exercising control over'. Over what does it exercise control? It exercises control over its paccayuppanna-dhamma. In what function? In their respective functions. Psychic life exercises control over its co-existent mental properties in infusing life, that is, in the matter of their prolongation by continuity. Consciousness exercises control in the matter of thinking about an object. The functioning of the rest has been explained in our recent indriya-yamaka-dipani.

Here, some may put a question like this: 'Why are the two sexes[2] —the female and the male—which are comprised in the category of controls, not taken in this relation as paccaya-dhamma?' The answer is: Because they have none of the functions of a paccaya. A paccaya has three kinds of functioning, namely, producing, supporting and maintain-

1 Of these, the last three are confined to lokuttara alone. And of these three, the first is the knowledge pertaining to the First Path, the second that pertaining to the last three Paths and the first three Fruitions, and the third pertaining to the last Fruition only.

2 See Compendium, Part VIII.

ing. Here, if A is causally related to B in B's arising, A's functioning is said to be that of producing, for had A not occurred, the arising of B would have been impossible. The functioning of anantara may be instanced here. Again, if A is causally related to B in B's existence, development and prosperity, A's functioning is said to be that of supporting, for if A did not happen B would not stand, develop and flourish. The relation of pacchājāta will serve here as an example. And, if A is causally related to B in B's prolongation by continuity, A's functioning is said to be that of maintaining, for if A did not exist, B's prolongation would be hampered, and its continuity would also be broken. The functioning of physical life will illustrate this.

Now, the two sexes do not execute any one of the said three functions. Therefore, they are not taken as a paccaya-dhamma in this relation of control. If this be so, must they still be called controls? Yes, they must be called controls. Why? Because they have something of controlling power. They control the body in its sexual structure (linga), in its appearance (nimitta), in its characters (kutta), and in its outward dispositions (ākappa). Therefore, at the period of conception, if the female sex is produced in a being, all its personality, i.e. the five aggregates produced by the Four Causes (kamma, and so forth), tends towards femininity. The whole body, indeed, displays nothing but the feminine structure, the feminine appearance, the feminine character, and the feminine outward disposition. Here, neither does the female sex produce those qualities, nor support, nor maintain them. But, in fact, when the body (i e. the five aggregates) has come into existence, the sex exercises control over it as if it (sex) were giving it the order to become so and so. All the aggregates also become in conformity with the sex, and not out of conformity. Such is the controlling power of the female sex in the feminine structure. In the same manner the male sex exercises control in the masculine structure. Thus the two sexes have controlling functions in the structures, hence they may be called controls.

With regard to the heart-base, though it acts as a base for the two elements of mind-cognition, it does not control them in any way, for, whether the heart is limpid or not, the elements of mind-cognition in a person of well-trained mind never conform to it.

End of the Indriya-relation.

17. Jhāna-Paccaya or the Relation of Jhāna

The seven constituents of jhāna are the paccaya-dhamma in the relation of jhāna. They are:— vitakka (initial application), vicāra (sustained application), pīti (pleasurable interest), somanassa (joy), domanassa (grief), upekkhā (hedonic indifference) and ekaggatā (concentration in the sense of capacity to individualise). All classes of consciousness (with the exception of the five senses), their concomitants and material qualities in co-existence with the seven constituents, are the paccayuppanna-dhamma here.

In what sense is jhāna to be understood? Jhāna is to be understood in the sense of closely viewing or actively looking at, that is to say, going close to the object and looking at it mentally. Just as an archer—who from a distance is able to send or thrust an arrow into the bull's eye of a small target—holding the arrow firmly in his hand, making it steady, directing it towards the mark, keeping the target in view, and attentively looking, or rather aiming at it, sends the arrow through the bull's eye or thrusts it into the latter, so also, in speaking of a yogi or one who practises jhāna, we must say that he, directing his mind towards the object, making it steadfast, and keeping the kasina-object in view, thrusts his mind into it by means of these seven constituents of jhāna. Thus, by closely viewing them, a person carries out his action of body, of word, and mind, without failure. Here, 'action of body' means going forward and backward, and so forth; 'action of word' means making vocal expressions, such as the sounds of the alphabet, words and so forth; 'action of mind' means being conscious of objects of any kind. So no deed, such as giving charity or taking life, can be executed by a feeble mind lacking the necessary constituents of jhāna. It is the same with all moral and immoral deeds

To have a clear understanding of its meaning, the salient characteristic mark of each constituent of jhāna should be separately explained. Vitakka has the characteristic mark of directing the concomitant properties towards the object, and it, therefore, fixes the mind firmly to the object. Vicāra has the characteristic mark of reviewing the object over and over, and it attaches the mind firmly to the object. Pīti has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of vedanā, i.e. joy, grief and indifference,

have the characteristic marks of feeling the object, and they also fasten the mind as regards experiencing the essence of desirable, undesirable and neutral objects. Ekaggatā has the characteristic mark of concentration and it also keeps the mind steadfastly fixed on the object.

End of the Jhāna-relation.

18. Magga-Paccaya or the Relation of Path

The twelve path-constituents are the paccaya-dhamma in this relation of Magga. They are: Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, Right Concentration, Wrong Views, Wrong Aspiration, Wrong Endeavour, and Wrong Concentration. There are, however, no distinct mental properties to which to assign the terms Wrong Speech, Wrong Action and Wrong Livelihood. These are but other names for the four immoral aggregates (akusala-khandha) which appear under the names of lying and so forth. Therefore they are not taken as distinct path-constituents. All classes of consciousness and mental concomitants conditioned by hetu, and all material qualities in co-existence with the hetu-conditioned mind, are paccayuppanna-dhamma.

In what sense is magga to be understood? It is to be understood in the sense of path, that is, as the means of reaching the realm of misfortune or the realm of Nibbāna. The eight path-constituents (Right Views, and so on) lead to Nibbāna. The four wrong path-constituents lead to the realm of misfortune.

Now the functioning of jhāna is to make the mind straight, steadfast, and ecstatic[1] in the object. 'Ecstatic mind' means mind that sinks into the kasina-object, and so forth, like a fish in deep water. The functioning of magga is to make kammic volition in the 'way-in' to the circle of existence and bhāvanic volition in the 'way-out' of the circle, straight and steadfast, issue in a course of action, develop, flourish and prosper, and reach a higher plane. This is the distinction between the two relations.

Here the kammic volition which can produce a rebirth—since it has worked out in moral and immoral acts such as taking life, and so forth—is spoken of as kammapathapatta. And the bhāvanic volition, which arrives

[1]Standing out of, or going beyond, its normal mode.

at the higher stages, that is, proceeds from the sensuous stage to the transcendental one, through a succession of higher and higher stages, by the power of an orderly succession of training-practices (bhāvanānukamma), even within the brief period occupied by one bodily posture, is spoken of as bhummantarapatta.

To understand this relation, the characteristic mark of each of the path-constituents should also be separately explained in the manner shown in the Relation of Jhāna.

End of the Magga-relation

19. Sampayutta-Relation or the Relation of Association

The relations of association and dissociation form a pair. So also do the relations of presence and absence, and of abeyance and continuance. These three pairs of relations are not special ones. They are only mentioned to show that, in the foregoing relations, some paccaya-dhamma causally relate themselves to their paccayuppanna-dhamma, by association, and others by dissociation; some by presence and others by absence; some by abeyance and others by continuance.

Here also in such passages as 'atthi ti kho, kaccāna, ayam eko anto; natthi ti kho dutiyo anto ti',[1] the words atthi and natthi are meant to indicate the heretical views of eternalism and annihilationism. Therefore, in order to prevent such interpretations, the last pair of relations is mentioned.

All classes of consciousness and mental properties mutually relate themselves to one another by way of association. In what sense is 'sampayutta' to be understood? 'Sampayutta' is to be understood in the sense of association, or through coalescence, by the four associative means, namely, simultaneous arising, synchronous cessation, mono-basic, and mono-object. Here, by ekibhāvam gato (or coalescence), it is meant that the consciousness of sight coalesces with its seven mental properties so thoroughly that they all are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is indeed

1 'Certainly O Kaccāna, (the soul) exists is the one extreme, and (the soul) does not exist, is the second extreme.'

This is a passage where the problem of soul, self or ego is discussed as to its existence or non-existence as a real personal entity.

a diffcult matter to know them separately. The same explanation applies to the other classes of consciousness.

End of the Sampayutta-relation.

20. Vipayutta-Paccaya or the Relation of Dissociation

The relation of dissociation is of four different kinds: co-existence, basic pre-existence, basic objective pre-existence, and post-existence. Of these four, the paccaya and paccayuppanna-dhamma of the co existent dissociation may be either mental or physical in accordance with what has been shown in the relation of co-existence. Therefore a mental is causally related to a physical by way of co-existent dissociation, and vice versa. A 'mental' here, when spoken of as a paccaya, means the four mental aggregates. namely, sensation, perception, mental functionings and consciousness, during life; and a 'physical' when spoken of as paccayuppanna, means material qualities produced by mind. Again a 'physical' when spoken of as a paccaya means the heart-base at the moment of conception, and a 'mental' when spoken of as paccayuppanna means the four mental aggregates belonging to rebirth.

The remaining three kinds of dissociation have already been explained.

End of the Vippayutta-relation.

21. Atthi-Paccaya or the Relation of Presence

The relation of presence is of seven different kinds: co-existence, basic pre-existence, objective pre-existence, basic objective pre-existence, post-existence, material food, and physical life-control.

Of these, the relation of co-existent presence is that of mere co-existence. A similar interpretation should be made for the remaining six, for which the equivalent relations that have already been explained are to be referred to. The classifications of relating and related things have already been dealt with above in each of the relations concerned.

Why is atthi-paccaya so called? Atthi-paccaya is so called because it causally relates itself to its effect by being present in the three phases of time called khaṇa.

End of the Atthi-relation.

22. Natthi-Paccaya or the Relation of Abeyance
23. Vigata-Paccaya or the Relation of Absence
24. Avigata-Paccaya or the Relation of Continuance

The relation of absence is entirely the relation of contiguity; so is the relation of abeyance. The relation of continuance is also the same as the relation of presence. The words 'atthi' and 'avigata' have the same meaning; so also the words 'natthi' and 'vigata'.

End of the Natthi-, the Vigata-, and the Avigata-relation.

25. Paccaya-Sabhāgo or the Syhthesis of Relations

The synthesis of relations will now be stated.

The relation of sahajāta (co-existence) may be specified as being of fifteen kinds, i.e. four superior sahajāta, four medium sahajāta, and seven inferior sahajāta. The four superior sahajāta comprise ordinary sahajāta, sahajātanissaya (dependence-in-co-existence), sahajātatthi (co-existent presence), and sahajāta-avigata (co-existent continuance). The four medium sahajāta comprise aññamañña (reciprocity), vipāka (effect), sampayutta (association), and sahajāta-vippayutta (co-existent dissociation). The seven inferior sahajāta comprise hetu (condition), sahajātā-dhipati (co-existent dominance), sahajāta-kamma (co-existent kamma), sahajātā-hāra (co-existent food), sahajātindriya (co-existent control), jhāna, and magga (way).

Rūpāhāra, or material food is of three kinds: rūpāhāra (ordinary material food), rūpāhāratthi, and rupāhārāvigata.

Rūpa-jīvitindriya, or physical life-control is of three kinds: rūpa-jīvit-indriya, jīvitindriyatthi, and rūpa-jīvitindriya-avigata.

The relation of purejāta (pre-existence) may be specified as seventeen kinds: six vatthu-purejāta (basic pre-existence), six ārammana-purejāta (objective pre-existence), and five vatthārammana-purejāta (basic objective pre-existence). Of these, the six vatthu-purejāta are vatthu-purejāta, vatthupurejātanissaya, vatthu-purejātindriya, vatthu-purejāta-vippayutta, vatthu-purejātatthi, and vatthu-purejāta-avigata. The six ārammana-purejāta are: ārammana-purejāta, some ārammana, some ārammanādhipati, some ārammana-ārammanupanissaya, ārammana-purejātatthi, and ārammana-purejāta-avigata. The words 'kiñci' and 'koci' in kinci ārammanam and so forth, are used in order to take in only the present nipphanna-

rūpa (material qualities determined by kamma and environment). The five vatthārammana-purejāta are vatthārammana-purejāta, vatthārammaṇa-purejāta-nissaya, vatthārammaṇa-purejāta-vippayutta, vatthārammaṇa-purejātatthi, and vatthārammaṇa-purejāta-avigata.

The relation of pacchājāta or post-existence may be specified as four kinds: pacchājāta, pacchājāta-vippayutta, pacchājātatthi, and pacchājāta-avigata.

The relation of anantara (contiguity) is of seven kinds: anantara, samanantara, anantarūpanissaya, āsevana, anatara-kamma, natthi, and vigata. Of these, anantarakamma is the volition which appertains to the Ariyan Path. It produces its effect, i.e. the Ariyan Fruit, immediately after it ceases.

There are five relations which do not enter into any specification. These are: the remaining ārammana, the remaining ārammanādhipati, the remaining ārammanūpanissaya, all pakatūpanissaya, and the remaining kind of kamma which is asynchronous kamma.

Thus the relations expounded in the Great Treatise (Paṭṭhāna), are altogether fifty-four kinds in all.

Of these relations, all species of purejāta, all species of pacchājāta, material food, and physical life-control are present relations. All species of anantara and of nānākkhaṇika kamma are past relations. Omitting Nibbāna and term-and-concept—paññatti—the relations of ārammaṇa and pakatūpanissaya may be classified under the three periods of time: past, present and future. But Nibbāna and term-and-concept are always outside time.

These two dhamma—Nibbāna and paññatti (concept)—are both termed appaccaya (void of causal relation), asankhata (unconditioned).[1] Why? Because they are absolutely void of becoming. Those things or phenomena which have birth or genesis are termed sappaccaya (related things), sankhata (conditioned things), and paticcasamuppanna (things arising from a conjuncture of circumstances). Hence those two dhamma, being void of becoming and happening, are truly to be termed appaccaya and asankhata.

Among things related and conditioned, there is not a single phenomenon

1. Here, the word appaccaya is not a kammadhāraya compound but of the bahubbihi class—thus: natthi paccayā etesam ti appacaya. Asankhata is a kammadhāraya compound—thus: samkariyante ti sankhatā; na sankhatā ti asankhatā.

which is permanent, lasting, eternal and unchangeable. In fact, all are impermanent, since they are liable to dissolution. Why? Because in coming into existence they are related to some causes, and their causes are also not permanent.

Are not Nibbāna and concept paccaya-dhamma or relating things? Are they not permanent and lasting? Yes, they are so, but no phenomenon happens entirely through Nibbāna or concept alone as sole cause. Phenomena happen through, or are produced by, many causes which are not permanent and lasting.

Those things which are not permanent are always distressing and hurtful to beings with the three kinds of afflictions. Therefore, they are looked upon as ill by reason of their being dreadful. Here the three kinds of afflictions are 'dukkha-dukkhatā' (ill due to suffering), 'sankhāra-dukkhatā' (ill due to conditioning), and 'vipariṇāma-dukkhatā' (ill due to changeability). All things are impermanent, and are dissolving at every moment, even while occupying one posture.[2] Therefore, how can there be any essential self or core in creatures and persons, even though, all their life through, they imagine themselves to be permanent? Everything is also subject to ill. Therefore, how can there be any essential self or core in creatures and persons who are under the oppression of ills, and who nevertheless yearn for happiness? Hence all things are void of self by reason of the absence of a core.

To sum up, by expounding the twenty-four relations, the Buddha reveals the following facts: all conditioned things owe their happening and becomings or existence to causes and conditions, and none to the mere desire or will or command of creatures. And among all the things subject to causes and conditions, there is not one that comes into being through few causes. They arise, indeed, only through many. Therefore, this exposition reaches its culminating point in revealing the doctrine of no-soul.

End of the Synthesis of Relations.

26. Paccaya-Ghatanāya or the Synchrony of Relations.

The synchrony of relations will now be stated.

The concurrence of causal relations in one related thing is called synchrony of relations or paccaya-ghaṭanā. All phenomena are called sa-

2. There are four postures for all beings: sitting, standing, walking and lying down.

paccayā (related to causes), sankhatā (conditioned by causes), and paṭiccasamuppannā (arising from a conjuncture of circumstances), because in arising and in standing they co-exist with, or have, or are conditioned by, these twenty-four causal relations. What, then, are those phenomena? They are: one hundred and twenty-one classes of consciousness, fifty-two kinds of mental properties, and twenty-eight kinds of material qualities.

Of these, the one hundred and twenty-one classes of consciousness may be classified into seven, under the category of dhātu (elements):

1. element of visual cognition
2. element of auditory cognition
3. element of olfactory cognition
4. element of gustatory cognition
5. element of tactile cognition
6. element of apprehension
7. element of comprehension.

Of these:

the two-fold classes of sight-consciousness are called the elements of visual cognition;

the two-fold classes of sound-consciousness are called the elements of auditory cognition;

the two-fold classes of smell-consciousness are called the elements of olfactory cognition;

the two-fold classes of taste-consciousness are called the elements of gustatory cognition;

the two-fold classes of touch-consciousness are called the elements of tactile cognition;

'the adverting of mind towards any of the five doors' (pañcadvāravajjana) and the two-fold classes of 'acceptance of impressions' (sampaticchana) are called the elements of apprehension;

the remaining one hundred and eight classes of consciousness are called the elements of comprehension.

The fifty-two kinds of mental properties are also divided into four groups:

1. seven universals
2. six particulars

3. fourteen immorals
4. twenty-five radiants.

Of the twenty-four relations:

fifteen relations are common to all the mental states: ārammaṇa, anantara, samanantara, sahajāta, aññamañña, nissaya, upanissaya, kamma, āhāra, indriya, sampayutta, atthi, natthi, vigata and avigata.

There is not a single class of consciousness or mental property which arises without the causal relation of ārammaṇa (object). The same holds good as regards the remaining causal relations of anantara, samanantara, sahajāta and so on.

Eight relations only—hetu, adhipati, purejāta, āsevana, vipāka, jhāna, magga and vippayutta—are common to some mental states. Of these, the relation of hetu is common only to the classes of consciousness conditioned by hetu; the relation of adhipati is also common only to the apperceptions (javana) co-existing with dominance (adhipati); the relation of purejāta is common only to some classes of mind; the relation of āsevana is common only to apperceptive classes of moral, immoral, and inoperative consciousness; the relation of vipāka is also common only to the resultant classes of mind; the relation of jhāna is common to those classes of consciousness and mental concomitants which come under the name of elements of apprehension and comprehension; the relation of magga is common to the classes of mind conditioned by hetu; the relation of vippayutta is not common to the classes of mind in arūpaloka; only one particular relation of pacchājāta is common to material qualities.

Here is the exposition in detail. The seven universal mental properties are: phassa (contact), vedanā (sensation), saññā (perception), cetanā (volition), ekaggatā (concentration in its capacity to individualise), jīvita (psychic life) and manasikāra (attention).

Of these, consciousness may be the relation of adhipati; it may be the relation of āhāra, and it may also be the relation of indriya; contact is the relation of āhāra alone; sensation may be the relation of indriya, and may also be the relation of jhāna; volition may be the relation of kamma, and may be the relation of āhāra; ekaggatā may be the relation of indriya; it may be the relation of jhāna, and it may be the relation of magga also; psychic life is the relation of indriya alone; the two remaining states—perception and attention—do not become any particular relation.

Consciousness by way of sight obtains seven universal mental concomitants, and so they make up eight mental states. All of them are mutually related to one another by way of the seven relations: four superior sahajāta and three of the medium sahajāta excluding the relation of dissociation. Among these eight mental states, consciousness causally relates itself to the other seven by way of āhāra and indriya. Contact causally relates itself to the other seven by way of āhāra; feeling to the rest by way of indriya alone; volition, by way of kamma and āhāra; ekaggatā by way of indriya alone; and psychic life to the other seven, by way of indriya. The basis of eye causally relates itself to these eight states by way of six species of vatthupurejāta. The present visual objects, which enter the avenue of that eye-base, causally relate themselves to those eight by way of four species of ārammaṇa-purejāta. Consciousness, which is called turning-towards-the-five-doors at the moment of cessation just before the arising of sight consciousness, causally relates itself to these eight mental states by way of five species of anantara. Moral and immoral deeds which were done in former births causally relate themselves to these eight resultant states of good and evil respectively, by way of asynchronous kamma. Nescience (avijjā), craving (taṇhā) and grasping (upādāna)—which co-operated with volition (kamma) in the past existence, and dwellings, persons, seasons, foods and so forth, of this present life, causally relate themselves to these eight states by way of pakatūpanissaya (natural sufficing condition). The six relations—hetu, adhipati, pacchājāta, āsevana, jhāna and magga—do not take part in this class of consciousness, but only the remaining eighteen relations take part. Just as the six relations do not take part—and only the eighteen relations do—in consciousness by way of sight, so do they in consciousness by way of hearing, smell, and so on.

End of the Synchrony of Relations in the Five Senses.

27. Synchrony of Relations in Consciousness Not Accompanied by Hetu

There are six mental properties termed particulars (pakiṇṇaka), vitakka (initial application), vicāra (sustained application), adhimokkha (deciding), viriya (effort), pīti (pleasurable interest), chanda (desire-to-do). Of these, initial application takes part in the relation of jhāna and in the relation of magga. Sustained application takes part in that of jhāna alone. Effort takes part in the relation of adhipati, in the relation of indriya, and

in the relation of magga. Pleasurable interest takes part in the relation of jhāna. Desire-to-do takes part in the relation of adhipati. Deciding does not take part in any particular relation.

The ten concomitants, namely, seven universals, initial application, sustained application, and deciding from the particulars—obtain in the five classes of consciousness, i.e. turning-towards-the-five-doors, the two-fold class of acceptance, and the two-fold class of investigation accompanied by hedonic indifference. They form eleven mental states in one combination. Jhānic function obtains in these three classes of consciousness. Sensation, ekaggatā, initial application, and sustained application perform the function of jhāna relation. Consciousness (turning-towards-the-five-doors) belongs to the inoperative class, and so does not obtain in the relation of vipāka. Asynchronous kamma serves in place of upanissaya. So, leaving out jhāna from, and inserting vipāka in, the relations which have been shown above as not obtainable in the five senses, there are also six unobtainable and eighteen obtainble in the consciousness, turning-towards-the-five-doors. As for the remaining four resultant classes of consciousness, by omitting vipāka, five relations are unobtainable, and, by adding vipāka and jhāna, nineteen are obtainable.

Investigating consciousness accompanied by joy obtains eleven mental concomitants, namely, the above ten together with pleasurable interest. With the consciousness (turning-towards-the-mind-door), eleven concomitants co-exist, and they are accompanied by effort. They make up twelve mental states together with the consciousness. Twelve concomitants, i.e. the above ten together with pleasurable interest and effort, co-exist with the consciousness of aesthetic pleasure. They make up thirteen mental states in combination with the consciousness. Of the three classes of investigating consciousness, the one accompanied by joy has one more mental property (i.e. pleasurable interest) than the other two, in respect of the jhāna factors: therefore, the unobtainable five and the obtainable nineteen relations are the same as in the two classes of investigating consciousness accompanied by hedonic indifference. In the consciousness (turning-towards-the-mind-door), the predominant property is merely 'effort', which performs the functions of indriya and jhāna, but not the functions of adhipati and magga. This consciousness, being of the inoperative class, does not obtain the vipāka relation. Therefore, the unobtainable six including vipāka, and the obtainable eighteen including jhāna,

are the same as in the consciousness (turning-towards-the-five-doors). The relation of vipāka is also not obtained in the consciousness of aesthetic pleasure, since it belongs to the inoperative class. But being an apperceptive class, it obtains in the relation of āsevana. Therefore, five relations, including vipāka, are not obtainable, and nineteen relations including āsevana, are obtainable.

End of the Synchrony of Relations in Consciousness Not Accompanied by Hetu.

Synchrony of Relations Is the Immoral Class of Consciousness

There are twelve classes of immoral consciousness: two rooted in nescience, eight rooted in appetite, and two rooted in hate. There are fourteen immoral mental properties: moha (dullness), ahirika (shamelessness), anottappa (recklessness of consequences), and uddhacca (distraction)—these four are termed the moha-quadruple; lobha (greed), diṭṭhi (error), and māna (conceit)—these three are termed the lobha-triple; dosa (hate), issā (envy), macchariya (selfishness), and kukkucca (worry)—these four are termed the dosa-quadruple; thīna (sloth), middha (torpor), and vicikicchā (perplexity)—these three are termed the pakiṇṇaka-triple. Of these, the three roots—greed, hate, and dullness—are hetu relations. Error is a magga relation. The remaining ten mental properties do not become any particular relation.

Here, the two classes of consciousness rooted in dullness are: consciousness conjoined with perplexity, and consciousness conjoined with distraction. With the first of these two, fifteen mental concomitants co-exist. There are the seven universals, initial application, sustained application, effort (from the particulars), the moha-quadruple, and perplexity (from the immorals). They make up sixteen mental states in combination with consciousness. In this consciousness, i.e. the consciousness conjoined with perplexity, the relations of hetu and magga are also obtained. That is, dullness acts as the hetu relation; initial application and effort as the magga; and, as to ekaggatā, as its function would be interferred with by perplexity, it does not perform the functions of indriya and magga, but it does the function of jhāna. Therefore, the three relations (adhipati, pacchājāta, vipāka) are not obtainable; and the remaining twenty-one are obtainable in this consciousness which is conjoined with perplexity.

In consciousness conjoined with distraction, there are also fifteen mental properties—omitting 'perplexity' and adding 'deciding'. They also make up sixteen mental states together with the consciousness. In this consciousness, ekaggatā performs the functions of indriya, jhāna and magga. Therefore, three relations are not obtainable, whereas twenty-one are obtainable.

Seven universals, six particulars, the moha-quadruple, the lobha-triple, sloth and torpor—altogether twenty-two in number, severally co-exist with the eight classes of consciousness rooted in appetite. Among these, the two roots—greed and dullness—are hetu relations; and the three mental states—desire-to-do, consciousness itself and effort—are adhipati relations. Ārammaṇādhipati is also obtained here. Volition is the relation of kamma. The three foods are the relations of āhāra. The five mental states: mind, sensation, ekaggatā, psychic life and effort—are relations of indriya. The five jhāna factors, i.e. initial application, sustained application, pleasurable interest, sensation, concentration, are jhāna relations. The four magga constituents, i.e. initial application, concentration, error, and effort, are magga relations. Therefore only the two relations (pacchājāta and vipāka) are not obtained. The remaining twenty-two are obtained.

End of the Synchrony of Relations in the Immoral Class of Consciousness.

Synchrony of Relations in the States of Mind

There are ninety-one 'radiant' classes of consciousness. They are: twenty-four 'radiant' classes of kāma-consciousness, fifteen classes of rūpa-consciousness, twelve classes of arūpa-consciousness and forty classes of transcendental consciousness. Of these the twenty-four 'radiant' classes of kāma-consciousness are: eight classes of moral consciousness, eight classes of 'radiant' resultant kind, and another eight classes of 'radiant' inoperative kind.

There are twenty-five kinds of sobhana ('radiant') mental properties: alobha (disinterestedness), adosa (amity), amoha (intelligence)—these three are termed moral hetu—saddhā (faith), sati (mindfulness), hiri (prudence), ottappa (discretion), tatramajhattatā (balance of mind), kāyapassaddhi (composure of mental properties), cittapassaddhi (composure of mind), kāyalahutā (buoyancy of mental properties), cittalahutā

(buoyancy of mind), kāyamudutā (pliancy of mental properties), citta-kammaññatā (fitness of work of mind), kāya-pāgunnatā (proficiency of mental properties), citta-pāgunnatā (proficiency of mind), kāyujukatā (rectitude of mental properties), cittujukatā (rectitude of mind), sāmma-vācā (right speech), sammā-kammanta (right action), sammā-ājiva (right livelihood)—the last three are called the three abstinences—karuṇā (compassion) and muditā (sympathetic appreciation)—these last two are called the two illimitables.

Of these, the three moral hetu are hetupaccaya. Intelligence appears under the name of vimaṁsa in the adhipati relation; under the name of paññā in the indriya relation; and under the name of sammāditthi in the magga relation. Saddhā or faith is the indriya relation. Sati or mindfulness is a satindriya in the indriya relation, and a sammāsati in the magga relation. The three abstinences (right speech, right action, right livelihood) are magga relations. The remaining seventeen mental states are not particular relations.

Thirty-eight mental properties enter into combination with the eight moral classes of kāma-consciousness (kāma=sense desires). They are: seven universals, six particulars, and twenty-five sobhana. Of these, pleasurable interest enters into combination only with the four classes of consciousness accompanied by joy. Intelligence also enters into combination with the four classes connected with knowledge. The three abstinences enter into combination only when moral rules or precepts are observed. The two illimitables arise only when sympathising with the suffering, or sharing in the happiness, of living beings. In these eight classes of consciousness, the dual or triple roots are hetu relations. Among the four kinds of adhipati, i.e. desire-to-do, mind, effort, and investigation, each is an adhipati in turn. Volition is the relation of kamma. The three foods are the relations of āhāra. The eight mental states, i.e. mind, sensation, concentration, psychic life, faith, mindfulness, effort and intelligence are relations of indriya. The five jhāna factors, i.e. initial application, sustained application, pleasurable interest, sensation and concentration are relations of jhāna. The eight path-constituents, i.e. investigation, initial application, the three abstinences, mindfulness, effort and concentration are relations of magga. Therefore, only the two relations (pacchājāta and vipāka) are not obtained in these eight classes of consciousness, and the remaining twenty-two are obtained. The three abstinences do not

obtain in the eight sobhana classes of inoperative consciousness. As in the moral consciousness, two relations are unbtainable and twenty-two are obtainable here. The three abstinences and the two illimitables also do not obtain in the eight beautiful classes of resultant consciousness. The relations unobtainable are three in number, namely, adhipatī, pacchājāta and āsevana; and the remaining twenty-one are obtainable.

The higher classes of rūpa, arūpa and transcendental consciousness, do not obtain more than twenty-two relations. The synchrony of relations should be understood as existing in the four moral classes of kāma-consciousness connected with knowledge. If this be so, then why are those classes of consciousness more supreme and transcendental than the kāma-consciousness? Because of the greatness of āsevana. They are fashioned by marked exercises, and so āsevana is superior to them; for this reason, indriya, jhāna, magga and other relations also become superior. When these relations become supreme—each higher and higher than the other—those classes of consciousness also become more supreme and transcendental than kāma-consciousness.

End of the Synchrony of Relations in the States of Mind.

Synchrony of Relations in the Groups of Material Qualities

The synchrony of relations in the groups of material qualities will now be stated. There are twenty-eight kinds of material qualities:—

A. Four essential material qualities:

1. the element of solidity (pathavī)
2. the element of cohesion (āpo)
3. the element of kinetic energy (tejo)
4. the element of motion (vāyo). the tangible (phoṭṭhabba): this material quality is composed of three essentials, namely, the element of extension, the element of kinetic energy and the element of motion.

B. Five sensitive material qualities:

1. the eye (cakkhu)
2. the ear (sota)
3. the nose (ghāna)

4. the tongue (jivhā)
5. the body (kāya).

C. Five material qualities of sense-fields:

1. visible form (rūpa)
2. sound (sadda)
3. odour (gandha)
4. sapid (rasa).

D. Two material qualities of sex:

1. female sex (itthibhāva)
2. male sex (pumbhāva).

E. One material quality of life (jīvita).

F. One material quality of heart-base (hadaya-vatthu).

G. One material quality of nutrition (āhāra).

H. One material quality of limitation (ākāsa-dhātu).

I. Two material qualities of communication:

1. intimation by the body (kāyaviññatti)
2. intimation by speech (vacīviññatti).

J. Three material qualities of plasticity:

1. lightness (lahutā)
2. Pliancy (mudutā)
3. adaptability (kammaññatā).

K. Four material qualities of salient features:

1. integration (upacaya)
2. continuance (santati)
3. decay (jaratā)
4. impermanence (aniccatā).

Of these, six kinds of material qualities—the four essentials, the material quality of life, and the material quality of nutrition—causally relate themselves to the material qualities. Here also the four essentials are mutually related among themselves by way of five relations: sahajāta, aññamañña, nissaya, atthi, and avigata; and they are related to the co-existent material qualities derived from the latter by way of four relations, i.e. excluding aññamañña in the above five. The material quality of life

causally relates itself to the co-existent material qualities produced by kamma by way of indriya. The material quality of nutrition causally relates itself to both the co-existent and the non-co-existent material qualities which are corporeal by way of āhāra.

Again, thirteen kinds of material qualities causally relate themselves to the mental states by some particular relations. These material qualities are: the five kinds of sensitive material qualities, the seven kinds of sense-fields, and the heart-base. Of these, just as a mother is related to her son, so also the five kinds of sensitive material qualities are causally related to the five sense-cognitions by way of vatthu-pūrejāta, by way of vatthu-pūrejātindriya, and by way of vatthupūrejāta-vippayutta. And just as a father is related to his son, so also the seven sense-fields are causally related to the five sense-cognitions and the three elements of apprehension by way of ārammaṇapurejāta. In the same way, just as a tree is related to the deva who inhabits it, so also the heart-base causally relates itself to the two elements of apprehension and comprehension by way of sahajātanissaya at the time of rebirth, and by way of vatthu-purejāta and of vatthu-purejāta-vippayutta during life.

There are twenty-three groups of material qualities. They are called groups because they are tied up with the material quality of production (jāti-rūpa) into groups, just as hair or hay is tied up with a string.[1] Of these, the eight kinds of material qualities, such as, the Four Essentials, colour, odour, taste, and nutritive essence, make up the primary octad of all material qualities.

There are nine groups produced by kamma: the vital nonad, the basic-decad, the body-decad, the female-decad, the male-decad, the eye-decad, the ear-decad, the nose-decad, and the tongue-decad. Of these, the primary octad together with the material quality of vitality, is called the vital nonad. This primary nonad together with each of the eight material qualities, i.e. heart-base and so forth, makes up analogously the other eight decads, i.e. base-decad, and so forth. Here the four groups: vital nonad, body-decad, and two-fold sex-decad, locate them-

[1]Ledi Sayadaw here makes the number of groups twenty-three instead of twenty-one, as in the Compendium. (Cf. Compendium, page 164.) He also makes the groups of material qualities produced by thought number eight instead of six, as in the Compendium; thus they are here increased by two. (Cf. Paramatthadīpanī, page 273.) Translator.

selves in a creature, pervading the whole body. Here vital-nonad is the name of the maturative fire (pācakaggi) and of the bodily fire (kāyaggi). Pācakaggi, or maturative fire, is that which locates itself in the stomach and matures or digests the food that has been eaten, drunk, chewed and licked. Kāyaggi, or the bodily fire, is that which locates itself by pervading the whole body, and it refines the impure bile, phlegm and blood. Through the inharmonious action of these two elements, creatures become unhealthy, and by their harmonious action they become healthy. It is this dual fire (or that vital-nonad) that gives life and good complexion to creatures.

The body-decad makes available pleasurable and painful contact. The two-fold sex-decads make available all the feminine characteristics to females and all the masculine characteristics to males. The remaining five decads are termed partial decads. Of these, the heart-decad, locating itself in the cavity of the heart, makes available many various kinds of moral and immoral thoughts. The four decads, i.e. eye-decad and so forth, locating themselves respectively in the eye-ball, in the interior of the ear, in the interior of the nose, and on the surface of the tongue, make available sight, hearing, smell, and taste.

There are eight groups produced by mind: the primary octad, the sound-nonad, the nonad of body-communication, the sound-decad of speech-communication. Taking these four together with lightness, pliancy and adaptability, they make up another four: the undecad of plasticity, the sound-dodecad of plasticity, the dodecad of body-communication together with plasticity, and the sound-tre-decad of speech-communication together with plasticity. The last four are termed plastic groups, and the first four are termed primary groups.

Of these, when the elements of the body are not working harmoniously, only the four primary groups occur to a sick person, whose material qualities then become heavy, coarse and inadaptable, and consequently it becomes difficult for him to maintain the bodily postures as he would wish, to move the members of the body, and even to make a vocal reply. But when the elements of the body are working harmoniously—there being no defects of the body, such as heaviness and so on, in a healthy person—the four plastic groups come into existence. Among these four, two groups of body-communication occur by means of mind or by moving any

part of the body. The other two groups of speech-communication occur also on account of mind, when wishing to speak: but when non-verbal sound is produced through laughing or crying, only the two ordinary sound-groups occur. At other times the first two groups, the primary octad and the sound nonad, occur according to circumstances.

There are four groups produced by physical change: the two primary groups (i.e. the primary octad and the sound nonad) and the two plastic groups, i.e. the undecad of plasticity and the sound dodecad of plasticity). Now this body of ours maintains itself right on throughout the whole life, through a long course of bodily postures. Hence, at every moment, there occur in this body the harmonious and inharmonious workings of the elements, through changes in the postures, through changes in its temperature, through changes of food, air, and heat, through changes of the disposition of the members of the body, and through changes of one's own exertion and of others. Here also, when working harmoniously, two plastic groups occur: and when working inharmoniously, the other two primary groups occur. Of the four groups, two sound-groups arise when there occur various kinds of sound other than that produced by mind.

There are two groups produced by food: the primary octad and the undecad of plasticity. These two groups should be understood as the harmonious and inharmonious occurrences of material qualities produced respectively by suitable and unsuitable food.

The five material qualities, namely, the element of space and the four salient features of matter, lie outside the grouping. Of these, the element of space lies outside the grouping because it is the boundary of the groups. As to the material qualities of the salient features, they are left aside from grouping, because they are merely the marks or signs of conditioned things, through which we clearly know them to be really conditioned things.

These twenty-three groups are available in an individual. The groups available in external things are only two, which are no other than those produced by physical change. There are two locations of material qualities, the internal and the external. Of these two, the internal location means the location of a sentient being and the external location means the earth, hills, rivers, oceans, trees, and so forth. Therefore

have we said that, in an individual, twenty-three groups, or all the twenty-eight kinds of material qualities, are available.

Now the rebirth-conception and its mental concomitants are causally related to the groups produced by kamma at the moment of conception, by way of six different relations: the four superior sahajāta, the vipāka, and vippayutta. But to the heart-base alone, they are causally related by seven relations, that is, the above together with the relation of aññamañña. Among the mental states at the moment of rebirth, the roots are causally related by way of the hetu relation: the volition by way of āhāra; the controls by way of indriya; the jhāna constituents by way of jhāna; and the path-constituents, by way of Path to the kamma-produced groups. The past moral and immoral volitions are causally related by way of kamma alone. The first posterior life-continuum, the second, the third, and so on and so forth, are causally related to the prior material qualities produced by kamma, by way of pacchājāta. By pacchājāta are meant all the species of pacchājāta. The past volitions are causally related by way of kamma alone. Thus, the mental states are causally related to the material qualities produced by kamma, by fourteen different relations. Here, ten relations are not obtained, i.e. ārammaṇa, adhipati, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi and vigata.

During the term of life, mental states which are capable of producing material qualities, are causally related to the co-existent material qualities produced by them, by five different relations: the four superior sahajātā, and vippayutta. Among these mental states: hetu are causally related by way of hetu, the dominances by way of adhipati, the volition by way of kamma, the resultants by way of vipāka, the foods by way of āhāra, the controls by way of indriya, the jhāna factors by way of jhāna, the path-constituents by way of magga, to the mind-produced material qualities. All the posterior mental states are causally related to the prior material qualities produced by mind, by way of pacchājāta. Thus the mental states are causally related to the material groups produced by mind, by fourteen different relations. Here also ten relations are not obtainable: ārammaṇa, anantara, samanantara, aññamañña, upanissaya, purejāta, āsevana, sampayutta, natthi, and vigata.

During a lifetime, starting from the static phase of conception, all men-

tal states are causally related both to the material groups produced by food and to those produced by physical change solely by way of pacchājāta. Here again, by pacchājāta are meant all the four species of pacchājāta. The remaining twenty relations are not obtainable.

Among the twenty-three groups of material qualities, the four essentials are mutually related among themselves by way of five different relations, namely, four superior sahajāta and one aññamañña; but to the co-existent derivative material qualities by way of the four superior sahajāta only. The material quality of nutritive essence is causally related by way of āhāra, both to the co-existent and the non-co-existent material qualities which are corporeal. The material quality of physical life in the nine groups produced by kamma is causally related only to the co-existent material qualities by way of indriya. Thus the corporeal material qualities are causally related to the corporeals by seven different relations. As for the external material qualities, they are mutually related to two external groups produced by physical change, by way of five different relations.

End of the Synchrony of Relations in the Groups of Material Qualities.

The meaning of the term 'paṭṭhāna' also will now be explained. 'Padhānam ṭhānam ti paṭṭhanam': Paṭṭhāna is the pre-eminent or principal cause. In this definition 'padhāna' means 'pre-eminent' and the the word 'ṭhāna' means 'condition' or 'cause'. Hence the whole expression means the 'pre-eminent cause', 'the actual cause' or 'the ineluctable cause'. This is said having reference to its ineluctable effect or result.[1] There are two kinds of effect, the direct and the indirect. By 'the direct' is meant the primary or actual effect, and by 'the indirect' is meant the consequent or incidental effect. Of these two kinds, only the direct effect is here referred to as ineluctable, and for this reason: that it never fails to arise when its proper cause is established or brought into play. And the indirect effect is to be understood as 'eluctable' since it may or may not arise even though its cause is fully established. Thus the ineluctable cause is so named with reference to the ineluctable effect. Hence the ineluctable or principal cause alone is meant to be expounded in this 'Great Treatise'. For this reason the name 'paṭṭhāna' is assigned to the

1. Elsewhere I have rendered tho word 'paccayuppana' as 'related things'.

entire collection of the twenty-four relations, and also to the 'Great Treatise'.

And now, to make the matter more clear and simple.

Say that greed springs into being within a man who desires to get money and grain. Under the influence of greed, he goes to a forest where he clears a piece of land and establishes fields, yards and gardens, and starts to work very hard. Eventually he obtains plenty of money and grain by reason of his strenuous labours. So he takes his gains, looks after his family, and performs many virtuous deeds, from which also he will reap rewards in his future existences. In this illustration, all the mental and material states co-existing with greed, are called direct effects. Apart from these, all the outcomes, results and rewards, which are to be enjoyed later on in his future existences, are called indirect effects. Of these two kinds of effects, only the former is dealt with in the Paṭṭhāna. However, the latter kind finds its place in the Suttanta discourses: if this exists, then that happens; or, because of the occurrence of this, that also takes place. Such an exposition is called 'expounding by way of Suttanta'. In fact, the three states (greed, hate, and ignorance) are called the hetu or conditions, because they are the roots whence spring the defilements of the whole animate world, of the whole inanimate world and of the world of space. The three other opposite states (disinterestedness, amity, and knowledge) are also called hetu or conditions, since they are the roots whence springs purification. In the same manner the remainder of the paṭṭhāna relations are to be understood in their various senses. Thus must we understand that all things that happen, occur, take place, or produce changes, are solely the direct and indirect effects, results, outcomes, or products of these twenty-four paṭṭhāna relations or causes.

Thus ends the Paṭṭhānuddesa Dipani, or The Concise Exposition of the Patthāna Relations, in these three sections: The Paccayatthadipanī (The Analytical Exposition of Relations), the Paccayasabhāga-sangaha (The Synthesis of Relations), and the Paccayaghatanānaya (The Synchrony of Relations).

This concise exposition of relations, 'The Paṭṭhānuddesa Dīpani', was written by The Most Venerable Ledi Araññavihāravāsī Mahā Thera of Monywa, Burma.

Sammaditthi Dipani
The Manual of Right Views

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Part One

Preamble

Diṭṭhibandhanabandheyya,
Taṇhāsotena vāhite
Satte nāyaka tāresi
Bhagavantassa te namo.

By means of a ship named 'The Noble Eightfold Path', the great leader of men, devas and brahmās has rescued beings, who, entangled with wrong views, were drifting aimlessly in the current of the ocean of craving. To this exalted one I pay my deepest homage.

1. Three Kinds of Wrong Views

'O monks, there are three kinds of beliefs, addicted to which, discussing which, and making them their object, some samaṇas and brahmins reach the extremes and become akiriya-diṭṭhi (holders of the 'view of the inefficacy of action'). What are these three? They are:

1. pubbekata-hetu-diṭṭhi
2. issaranimmāna-hetu-diṭṭhi
3. ahetu-apaccaya-diṭṭhi.

1. Pubbekata-diṭṭhi—the view that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.

'Monks, there are some samaṇas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences." This view is known as pubbekata-hetu-diṭṭhi.'

2. Issaranimmāna-hetu-diṭṭhi—the view that all sensations in the present existence are created by a supreme being or god.

'Monks, there are some samaṇas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a supreme brahmā or god." This is know as issaranimmāna-hetu-diṭṭhi.'

3. Ahetu-apaccaya-diṭṭhi—the view of the 'uncausedness and unconditionality' of existence.

'Monks, there are some samaṇas and brahmins who set forth and hold the following view: "All bodily and mentally agreeable sensations, all bodliy and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by jana-kamma (generative kamma) and upatthambhaka-kamma (sustaining kamma)." This is known as ahetu-apaccaya-diṭṭhi.'

2. Refutation of Pubbekata-hetu View

In the Aṅguttara Nikāya, Tika-nipāta, we have the Omniscient Buddha's words: 'Monks, of these three views, there are some samaṇas and brahmins who hold and set forth the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused only by the volitional actions done by them in their past existences."

'I approach them and ask: "Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily

and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life are caused only by the volitions done by them in their past existences?' "

'To this those samaṇas and brahmins reply, "Yes, Venerable sir."

'Then I say to them: "Friends, if that be the case, there will be persons who, conditioned by volitional actions done by them in their past existences

1. will kill any living being
2. will steal
3. will tell lies
4. will indulge in immoral sexual intercourse
5. will slander
6. will use harsh language
7. will foolishly babble
8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

'Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as chanda (desire-to-do) and vāyama (effort), as to differentiate between what actions should be done and what actions should be refrained from.

'Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

'Monks, this is the first factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that all sensations enjoyed by beings in the present life are caused and conditioned only by the volitional actions done by them in the their past existences.'

3. Refutation of Issaranimmāna-hetu View

The Buddha declared: 'Monks, of these three views, there are some samaṇas and brahmins who hold and set forth the following view: "All

bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are created by a supreme brahmā or god."

'I approach them and ask: "Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations enjoyed by beings in the present life are created by a supreme brahmā or god?' "

'To this those samaṇas and brahmins reply, "Yes, Venerable sir."

'Then I say to them: "Friends, if that be the case, there will be persons who, owing to the creation of a supreme brahmā or god

1. will kill any living being
2. will steal
3. will tell lies
4. will indulge in immoral sexual intercourse
5. will slander
6. will use harsh language
7. will foolishly babble
8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

'Monks, indeed, in the minds of those who confidently and solely rely on the creation of a supreme brahmā or god, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what actions should be done and what actions should be refrained from.

'Monks, indeed, in the minds of those who cannot truly firmly differentiate between what actions should be done and what actions should be refrained from, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

'Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that all sensations enjoyed by beings in the present life are created by a supreme brahmā or god.'

4. Refutation of Ahetuka View

The Buddha declared: 'Monks, of three views, there are some samaṇas and brahmins who hold and set forth the following view: "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and without the intervention of generative or sustaining kamma."

'I approach them and ask: "Friends, is it true that you hold and set forth this view: 'That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not due to the generative and sustaining kamma?' "

'To this those samaṇas and brahmins reply: "Yes, Venerable sir."

'Then I say to them: "Friends, if that be the case, there will be persons who, without any cause or condition

1. will kill any living being
2. will steal
3. will tell lies
4. will indulge in immoral sexual intercourse
5. will slander
6. will use harsh language
7. will foolishly babble
8. will be avaricious
9. will maintain ill-will against others
10. will maintain wrong views.

'Monks, indeed, in the minds of those who confidently and solely rely on "uncausedness and unconditionality" of existence, there cannot arise such mental factors as desire-to-do and effort, as to differentiate between what should be done and what should be avoided.

'Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what should be done and what should not be done, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

'Monks, this is the third factual statement to refute the heretical beliefs and views advanced by those samaṇas and brahmins who maintain that

all sensations enjoyed by beings come into existence of their own accord and are not due to the generative and sustaining kamma.'

5. Three Wrong Views

In the world there are three evil views. They are:

1. pubbekata-hetu-diṭṭhi
2. issaranimmāna-hetu-diṭṭhi
3. ahetu-apaccaya-diṭṭhi.

These three wrong views have already been explained and were also expounded by the Omniscient Buddha in the Aṅguttara-Nikāya, Tika-nipāta—Dutīyapaṇṇāsaka—Dutiya-vagga, first sutta and in the paññā-sanipāta—Mahābodhi-paribbājaka jātaka. In some of the suttas, the issara-nimmāna view is known as issarakāraṇa-vāda (view that a supreme brahmā or god has performed all these) or issarakuttika-vāda (view that a supreme brahmā or god has arranged all these). The Ommiscient Buddha refuted these three wrong views in conformity with the Truth. I shall therefore explain these three wrong views serially, in detail and more completely.

6. Refutation of Pubbekata-hetu View

a. View that the past volitional actions of beings are sole causes. Beings enjoy all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations. They enjoy such sensations as relate to inferiority, superiority, foolishness, to one's influence being great or to one's influence being negligible. Those who hold the pubbekata-hetu view maintain as follows: 'Conditioned soley by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by anyone, nor are they caused by acts done diligently by people in the present existence.'

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Suppose this pubbekata-vāda were really true. There are people who kill living creatures, only because they are prompted by their past voli-

tional actions. There are also people who, being conditioned by the wholesome volitional actions done by them in their past existences, have become samaṇas and brahmins endowed with good conduct. At times these samaṇas and brahmins are prompted by their past volitional actions to commit evil deeds. Then they, prompted by their evil actions, kill living creatures, take what is not given, indulge in illicit sexual intercourse, tell lies, carry tales, use harsh language, uselessly babble, are avaricious, maintain ill-will against others, and maintain wrong views.

In this world there are such things as 'hearing the discourse delivered by the wise' and 'wise consideration', which are the conditions to become wise and virtuous. Supposing all wholesome and unwholesome volitional actions done by people in the present life are solely caused by their past kamma, then those things such as 'hearing the doctrine', and 'wise consideration' will become fruitless and useless, because the holders of this view believe that 'to become a wise man' or 'to become a fool' is solely caused by their past kamma and by no other causes.*

In reality, people are able to become virtuous samaṇas or brahmins only when they perform such wholesome volitional actions as 'keeping company with the wise' and 'hearing the doctrine', and not otherwise. We have noticed such states of affairs in our daily lives. As the pubbekata-hetu view disclaims the generative kamma and the sustaining kamma, it should be declared as a wrong view.

This is a way of refutation.

b. Absence of 'desire-to-do' and 'energy'. In the minds of these samaṇas and brahmins who confidently rely on the volitional actions done by them in their past existences and hold the same view, who hold that this pubbekata-hetu view only is the true view, and who hold that other views are false and useless, there cannot arise 'desire-to-do' and 'energy' by which they are able to differentiate between what should be done and what should be refrained from, because they believe that all present actions are caused by their past volitional actions and not by 'desire-to-do' or 'energy' exercised by people in the present life.

* Note—This is the 'Doctrine of the Elect' held by certain sects in some faiths even today.

In reality, only when people have good intention and right effort are they able to perform what should be done and refrain from what should not be done, and not otherwise. We have noticed such states of affairs in our daily lives. The view held by those who reject all present causes, such as 'desire-to-do' and 'energy' and believe only in the past volitional actions, should be taken as a wrong view.

This is another way of refutation.

c. **How virtuous practice can be impaired.** If desire-to-do and energy to perform what should be done and to avoid what should be refrained from do not arise in the minds of those people who hold the pubbekata-hetu view, they being, unable to perceive what is good and what is evil, remain without performing wholesome volitional actions which should be performed, and on the other hand perform unwholesome volitional actions which should be avoided. They having no mindfulness and self-restraint, their view cannot be a righteous samaṇa-vāda. In the world there are such conventional terms as 'samaṇa' (one endeavouring to extinguish the passions), 'brahmaṇa' (a person leading a pure, stainless and ascetic life), 'virtuous people' and 'people', because these are the people who perform what should be performed and avoid what should be avoided. The conventional terms of 'righteous person', 'persons leading a pure and stainless life' or a 'sappūrisa' (worthy man) cannot be applied to those who hold this pubbekata-hetu view, because to them there is no difference between what actions should be done and what should be refrained from, which courses of action are usually practised by householders, samaṇas and wise people alike.

In reality, there are actions which should be refrained from. Some people do not always perform wholesome volitional actions which should be done, and do those evil actions which should be abstained from. Such people are called pakati-manussa (worldings). Some people, having mindfulness and self-restraint, perform good actions and abstain from evil actions. They are called 'samaṇa', 'brahmaṇa', or 'sappūrisa'. If one differentiates between these classes of people—evil ones and wise ones—he is said to maintain the right samaṇa view or the right brahmaṇa view. As the pubbekata-hetu view disclaims all present causes such as mindfulness, etc, and firmly believes in the volitional actions performed

by beings in their past existences, only their view should be regarded as a wrong view.

This is the third way of refutation.

d. The possibility of becoming the holder of the view that all things are uncaused or unconditioned. If this pubbekata-hetu-diṭṭhi-vāda (view of the inefficacy of action) be scrutinized or thoroughly analysed by the intelligence of wise people, it will be found that, according to this view, in all fields of actions there is nothing worthy for people to do but for them to follow the line of least resistance. How? It is in the following manner: those who hold this view reject all actions that should be done in the present life and also do not put forth the energy to be exercised by the virtuous. They also reject the functioning of energy and wisdom.

They maintain that the benefits relating to the present life and those relating to the next existence as declared by the wise are false. In the minds of those who hold this wrong view, there cannot arise the mental factors of desire-to-do and energy to perform all wholesome actions that should be performed by the virtuous. Thus this view becomes akiriya-diṭṭhi (the wrong view of the uncausedness of existence).

Those who hold this pubbekata-hetu view are, therefore, good for nothing, and resemble a heap of refuse, or a piece of wood. For the reasons mentioned above, the Supreme Buddha was able to confute this wrong view.

7. Exposition of the Word—'Kammassakā' (One whose kamma is his own property.)

A query—Here one may say to another: 'Friend, if it is true that the Supreme Buddha had well refuted the pubbekata-hetu view, why and for what reason did the Buddha declare the following in the Subha-sutta*?'

Kammassakā maṇavasattā kammadāyādā, kammayonī, kammabhandhū, kamma patissaraṇā kammam satte vipajjati yadidam hīna paṇīta bhāvāya.

* Uparipaṇṇāsa, Vibhaṅga-vagga, 5th Sutta; also known as Cūlakamma Sutta.

Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle).

All beings are the heirs of their own kamma. Kamma alone is the real relative of all beings. Kamma alone is the real refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, kamma distinguishes them from one another as high and low, good and bad, and they become the heirs of their kamma.

The following are the replies to the above question:

1. Those who maintain the pubbekata-hetu view hold that all pleasures and sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this pubbekata-hetu view rejects all present causes, it is known as ekapakkhanīna-vāda (the view which is deprived of one side, i.e. present kamma).

2. Those who hold the issaranimmāna-hetu view maintain that all pleasures and sufferings experienced by beings in the present life are created by a supreme brahmā or god. They reject all past and present kamma of beings, so this view is known as ubhaya-pakkhahīna-vāda (the view which is deprived of both sides, i.e. both past and present kamma of beings).

3. Those who hold the ahetu-apaccaya view maintain that all pleasures and sufferings experienced by beings in this life come into existence of their own account, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as sabba-hīnavāda (the view which is deprived of all, i.e. all kinds of causes whatsoever).

Of these three, the Supreme Buddha, desiring to refute the issaranim-māna-vāda (the view that all sensations in the present existence are created by a supreme brahmā or god) and ahetuka-vāda (the view of the 'uncausedness and unconditionality' of existence), declared, 'Kam-massakā māṇavasattā kammadāyādā.'

Another way of Explanation

The Buddha, in a general manner, declared: 'Kammassakā sattā kammadāyādā' and not specifically as 'pubbekata kammassakā sattā pubbekata kammadāyādā'. Here, kammassakā means both past and present kamma of beings. If we truly interpret in this way, 'kammassakā' will mean 'past and present kamma of beings'.

8. Three Great Spheres

Here I shall explain the past and the present kamma. There exist three great spheres:

1. kammasādhanīya-ṭhāna (sphere in which kamma operates)
2. vīriyasādhanīya-ṭhāna (sphere in which energy operates)
3. paññāsādhanīya-ṭhāna (sphere in which wisdom operates).

Kammasādhanīya-ṭhāna (sphere in which kamma operates). Kammasādhaniya-ṭhāna is subdivided into two parts:

a. atita-kammasādhanīya-ṭhāna (sphere in which past kamma operate).
b. pacuppana-kammasādhanīya-ṭhāna (sphere in which present kamma operate).

a. Atīta-kammasādhanīya-ṭhāna (sphere in which past kamma operate).

The following resultant effects being caused and conditioned by the volitional actions done by beings in their past existences are called atītakammasādhanīya-ṭhāna:

1. Rebirth in the happy course of existence or in the woeful course of existence through the medium of any of the four kinds of paṭisandhi.*
2. Rebirth in a noble family or in an ignoble family, even in the happy course of existence.

* There are four kinds of Rebirths. They are:
1. upapatti-paṭisandhi (spontaneously-manifesting beings); 2. samdedaja-paṭisandhi (moisture-born beings) 3. andajā-paṭisandhi (beings born from eggs): and 4. jalābuja-paṭisandhi (beings born from a womb).

3. Presence or absence of any of the sense organs, such as eyes, ears, etc.
4. Endowment with wisdom, or lack of wisdom at the conception-moment.
5. Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the happy course of existence by virtue of their past wholesome kamma cannot transform their bodies into those of the woeful course of existence by dint of their present actions, such as wisdom and energy without the dissolution of their bodies of the happy course of existence. In the same way, the beings who are reborn in the woeful course of existence by virtue of their past kamma cannot transform their bodies into those of the happy course of existence by means of their present kamma without the dissolution of their bodies of the woeful course of existence. No man, deva, brahmā or god, by means of present kamma, such as wisdom and energy, is able to restore the eyesight of a being whose optical organs have been impaired from the very moment of conception owing to that being's past unwholesome kamma.

Again, when a being's optical organs which he obtained by virtue of his past kamma are utterly destroyed by some dangerous causes in the present life, no man, deva, brahmā or god is able to restore his lost eyesight by means of the man's, deva's, brahma's or god's wisdom and energy exercised by him in the present life. The same principle holds good for the audible organs, etc., that come into existence owing to the past kamma of beings.

b. Paccuppanna-kammasādhanīyaṭhana (sphere in which the present kamma operate).

Here, I shall first expound the paccupanna-kamma (present kamma). Briefly speaking, all bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are all paccuppanna-kamma. Broadly speaking, there exist such actions as agriculture, cattle breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. Besides, there exist the following arts:

Bhūmi-vijjā (the art of determining whether the site for a proposed house or garden is suitable or not), aṅgavijjā (the art of character reading from marks on the body), nakkhatta-vijjā (astronomy), sutamaya-paññā (knowledge based on learning), cintāmaya-paññā (knowledge based on thinking—philosophy); and bhāvanā-maya-paññā (knowledge based on mental development). Those actions, crafts, arts and knowledge mentioned above are called paccuppanna-kamma (present volitional actions). Apart from the above-mentioned actions, there also exist a countless number of evil actions, stupidity and negligence which cause the destruction of life and property, injury to health, defamation and libel, injury to morality, and hindrance to progress of knowledge. All these actions are present kamma. So there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life. These two kinds of actions are within the paccuppanna-kammasādhaniya-ṭhāna (sphere in which the present kamma operate).

Missaka-naya.

Composite method of exposition

Past kamma is subdivided into three:

1. mahanta (major karma)
2. majjhima (medium kamma)
3. appaka (minor kamma).

Present kamma is also subdivided into three kinds:

1. vuddhibhāgiya (kamma that will lead to one's prosperity)
2. ṭhitibhāgiya (kamma that will keep one in stability)
3. hānabhāgiya (kamma that will lead to one's decrease.)

1. Mahantātīta-kammamūlakatika—three types of persons who are conditioned by their past major kamma.

Conditioned by their past major kamma, some people are reborn in the families of kings, wealthy people and rich people. Of these, some people perform vuddhibhāgiya-paccuppana-kamma (present kamma that will cause one to prosper). They are prosperous with worldly riches and authoritative powers. They rise up from the position they first attain and do not go down to a lower position.

Some people perform thitibhāgiya-paccuppanna-kamma (kamma that will keep one in normality). Their wealth and glory will be at a standstill; they neither rise up nor go down from their normal position.

Some people perform hānabhāgiya-paccuppanna-kamma (kamma that will cause their wealth and position to decrease). They lose their property and glory; they are not able to keep their position at normality, nor are they able to improve their status.

2. Majjhimātīta-kammamūlakatika—three types of persons who are conditioned by their past medium kamma.

Cond tioned by their past medium kamma, some people are reborn in the families of moderately rich people. Of these, those who perform vuddhibhāgiya-paccuppanna-kamma are prosperous with wealth and glory in the present life.

Those who perform ṭhitībhāgiya-paccuppanna-kamma will be in their normal position without having any progress or decrease in wealth and standing.

Those who perform hānabhāgiya-paccuppanna-kamma will lose their wealth and honour, being unable to keep themselves in normal position, let alone improve their status.

3. Appakākatīta-kammamūlakatika—three types of persons who are conditioned by their past minor kamma.

Conditioned by their past minor kamma, some people are reborn in the families of poor people. Of these, those who perform vuddhibhāgiya-paccuppanna-kamma increase their wealth.

Those who perform thitibhāgiya-paccuppanna-kamma remain in their normal position without any progress or decrease.

Those who perform hānabhāgiya-paccuppanna-kamma cannot remain even in their normal position, but will become poorer and poorer.

Thus there are two great spheres—atita-kammasādhaniya-thāna (sphere in which the past kamma operates) and paccuppana-kammasādhanīya-thāna (sphere in which the present kamma operates).

Viriyasādhanīya (sphere in which energy operates) and paññāsādhanīya-ṭhāna (sphere in which wisdom operates).

Viriya (energy) and paññā (wisdom) function to help the accomplishment of the two present kamma. The greater the energy and wisdom,

the greater will be the mahanta-kamma (major kamma). If energy and wisdom be of medium strength, they are able to cause medium kamma. If energy and wisdom be feeble, they are able only to cause minor kamma. So, when two kinds of kammasādhanīya-ṭhāna (sphere in which kamma operates) are great, the spheres in which energy and wisdom operate also become great.

Relations Between Past and Present Kamma and Viriya (Energy) and Ñāṇa (Knowledge)

In the case of beings who are thus wandering in the round of rebirths, past and present kamma are the primary causes in conditioning happiness and suffering experienced by beings in the present life. Other causes such as kāla (time), desa (locality, region), etc., are called secondary causes. The Buddha, therefore, expounded past and present kamma and declared: 'Kammassākā māṇava sattā kammadāyādā' [Only the wholesome and unwholesome volitional actions done by beings are their own properties that always accompany them, wherever they may wander in many a becoming or kappa (world-cycle). Beings are the heirs of their own kamma.]

When the Buddha expounded the primary causes, that exposition also related to the secondary causes. So when He declared 'Kammassakā, etc.', and expounded the two kamma—past and present kamma—He had thereby explained that these two primary kamma are conditioned by such causes as 'associating with the wise', 'hearing the doctrine' and 'practising the Dhamma'. When the Omniscient Buddha declared 'Kammassakā, etc.', it should be taken that the exposition of that declaration also included the exposition of their elements.

People like Subha came to the Buddha and related to him their (wrong) views on past kamma. With reference to these people the Buddha expounded past kamma in the Cūla-kamma-vibhanga-sutta and the Mahā-kamma-vibhanga-sutta of the Uparipaṇṇāsa, Majjhima-nikāya.

People like Singāla related to the Buddha their (wrong) views on present kamma. With reference to these types of people, the Buddha expounded the present kamma in the Singālovāda-sutta of the Dīgha-nikāya and the Vāseṭṭha-sutta of the Sutta-nipāta.

In the Aṭṭha-nipāta and others of the Aṅguttara-nikāya, the Omniscient Buddha gave the explanation of both past and present kamma.

In regard to those people who do not realise the advantages of energy and wisdom, the Omniscient Buddha expounded the advantages of energy and wisdom in many hundreds of Suttas.

Past and present kamma, which cause pleasurable sensations enjoyed by beings, cannot exist without the functioning of energy and knowledge. So when the Buddha expounded past and present kamma, it should be noted that energy and knowledge were also included in that exposition.

Energy and knowledge exist only for the coming into existence of, or for the accomplisment of those volitional actions. This statement is true, because, if there are no actions to be energised, where will energy function? And if there be no knowable things, what will knowledge know then? It should therefore be noted that where the Buddha expounded energy and knowledge, his exposition also included the two kamma caused by energy and knowledge.

Briefly, the benefits enjoyed by beings are as follows:

1. diṭṭhadhammikattha—benefits enjoyed by beings in the present life.
2. samparāyikattha—benefits to be enjoyed by beings in the future existences.
3. paramattha—supramundane benefits.

The Tipiṭaka—the teaching of the Buddha—is conditioned on these three classes of benefits. When the Buddha expounded the benefits to be enjoyed by beings in the present life, it should be remembered that present kamma is expounded in the Piṭakas where those benefits are expounded. When he expounded the benefits to be enjoyed by beings in the future existences, it should be noted that past kamma is expounded in those Piṭakas also. In some sermons he expounded khandhā (groups of existence), āyatana (bases), dhātu (elements), sacca (Noble Truths,) and paṭiccasamuppāda (Dependent Origination) in connection with suññata-dhamma (doctrine of unsubstantiality). It should also be noted that when the Omniscient Buddha expounded these, his exposition included supramundane benefits which are the absolute truths. These supramundane benefits also have some bearing on diṭṭhadhammikattha (benefits enjoyed by beings

in the present life) and samparāyikattha (benefits to be enjoyed by beings in the future existences). Therefore it should be borne in mind that as the Omniscient Buddha expounded the dhamma relating to suññata (unsubstantiality), the three Piṭakas include past and present kamma, and that the whole Tipiṭaka is based on past and present kamma. For these reasons, wise people know that when the Buddha declared: 'Kammassakā sattā, kammadāyādā', He also meant thereby: 'ñāṇavīriyassakasattā, ñāṇavīrīyadāyādā' (knowledge and energy are the properties of beings are the heirs of their knowledge and energy).

9. Exposition of 'Kammassakā, etc.'

a. Kammassakā: I shall now briefly explain the phrase 'kammassakā sattā, kammadāyādā, kammayonī, kammabandhū, kammappaṭissaraṇā.'

'Attano idanti sakaṁ' (one's own is one's own property).

'Kamma eva sakaṁ ete santi kammassakā' (volitional actions alone are the properties of their beings. So they are called 'kammassakā'.)

The explanation is as follows: People call gold, silver, wealth and jewels acquired by them their properties, because they are dealing with these properties and these belong to them and to no others. In reality, even then, they cannot call these properties their own simply because they belong to them, for they can enjoy these properties only in the present life and when they die they will have to leave all these properties behind, being unable to carry them to the next existence. In the present life also, beings alone are not dealing with their properties, but 'water', 'fire', 'rulers', 'thieves' and 'enemies' are also dealing with (or have some bearing on) their properties by way of destroying them. In reality, only wholesome and unwholesome volitional actions done by a being are his own properties, inasmuch as these kamma accompany his life-continuum maybe for hundreds and thousands of existences to come, and hundreds and thousands of world-cycles to come, and relate to him and to no others, whether or not there be 'water', 'fire', 'rulers', 'thieves' or 'enemies'. To give such an interpretation, the Buddha declared: 'kammassakā sattā'. The same holds good for the next phrase 'kammadāyādā'.

b. Kammadāyādā: 'kammassadāyam ādiyantīti kammadāyādā' (beings inherit all the volitional actions done by them in their past and present existences. So they are the heirs of their own kamma.)

Those who inherit from their parents are called heirs of their parents. These people who inherit from their parents cannot be called heirs in the true sense. Why? Because things like gold, silver, wealth and jewels last only temporarily. So those who inherit these temporary things cannot be called the true and real heirs. In reality, beings inherit wholesome and unwholesome actions committed by them. So they are the heirs of their own kamma.

c. Kammayonī: 'kammameva yoni etesanti kammayonī' (all beings are the descendants of their own kamma).

d. Kammabandhū: 'kammamevabandhu yesanti kammabandhū' (kamma alone is the real relative of all beings).

Everyone has relatives and friends. They cannot be called the true and real friends, because they are so only temporarily. Kamma alone is, therefore, the only real relative of all beings.

'Kammeva paṭissaraṇaṁ yesanti kammappaṭissaraṇā' (kamma alone is the real refuge of all beings) whatever wholesome or unwholesome actions are done by beings bodily, verbally, or mentally, they become the heirs of that kamma.

e. Kammappaṭissaraṇā: People go for refuge to various gods who are called their paṭissaraṇā (refuge). To those who go for refuge to Vishnu, Vishnu is their paṭissaraṇā. To those who go for refuge to Rāma, Rāma is their pāṭissaraṇā. To those who go for refuge to the Triple Gem, the Triple Gem is their paṭissaraṇā.

So-called gods like Vishnu, Rāma, etc., are called paṭissaraṇā because people go for refuge to them and rely on them, but they cannot be real refuges, for they themselves are not permanent.* In fact, volitional actions done by beings and which accompany their life-continua for however many world-cycles they may wander more in this round of rebirths and not any 'god' whatsoever are the only real refuge. This statement is true. People go for refuge to the Buddha. They do so to acquire wholesome merit and also to acquire the result of paññā-paṭisamyutta-kamma

* And this applies of course to all 'gods' under whatsoever name they are worshipped and whatever powers are attributed to them by the more devout of their followers.

(volitional actions connected with wisdom). In reality, only puññā-kamma (merit of deeds) and paññā-kamma (result of actions connected with knowledge or wisdom) which are attained by beings in taking refuge in the Buddha are their real refuge.

f. Kammassakā, etc., in relation to present kamma. As regard present kamma, in the present life all people earn their livelihood by performing such actions as trading, agriculture, etc. These present actions of the people being their properties, the people are called 'kammassakā'. As they inherit this present kamma, they are called their heirs (kammadāyādā). As the present kamma are the root-causes of 'the modes of generation', they are called 'kammayoni'. As these present kamma are their relatives, they are called 'kammabandhū'. As these present kamma are their refuge, they are called 'kammapaṭissaraṇā'.

When the Buddha expounded kamma as a fundamental thing, that exposition covers the explanations of such other auxiliary causes as kalyāṇamitta (friendship with the good and virtuous), paṇḍitasevana (association with the wise) and dhammapaṭipatti (practice according to the teaching of the Buddha), all of which are conducive to the accomplishment of that kamma.

A scientific explanation: By the declaration 'kammassakā sattā kammadāyādā', the Buddha also meant the following: 'Wholesome and unwholesome actions performed once by a being during his lifetime, may ripen after a lapse of hundreds or thousands of existences or world-cycles or even a longer period. Thus the wholesome kamma that gives resultant effect of sukha (happiness) and unwholesome kamma that gives woeful result always accompany the life-continuum of a being.'

One should therefore love and esteem 'good conduct' more than one's own life and preserve it well. As regards 'evil conduct', one should dread it more than the danger of death and refrain from evil deeds.

Part Two

Refutation of Issaranimmāna View

a. Notion of a creator.

In the ekaccasassata-vāda (eternity-belief with regard to some, and non-eternity-belief with regard to others) of the Brahmajāla Sutta, Dīgha-nikāya; Brahmanimantana Sutta, Mūlapaṇṇāsa, Majjhima-nikāya; and the Brahma Samyutta of the Samyutta-nikāya, mention is made of the Great Brahmā who first resided in the first jhāna plane. This Great Brahmā may be regarded as the supreme being for the purpose of explaining this issaranimmāna view.

Those who hold this wrong view maintain as follows: 'Indeed this being, the Brahmā, the Great Brahmā, the conqueror, the one who cannot be conquered by others, surely is all-seeing, all-powerful, the ruler, the creator of the three worlds—okāsaloka, sattaloka and saṇkhāraloka*—the excellent, the almighty, the one who has already practised calm, the father of all that are and are to be. And he has created us'.

This issaranimmāna view exists in this world on account of those samaṇas and brahmins who held the ekaccasassata-vāda, the view held by those brahmās who having fallen from the brahmā planes are reborn in the planes of men and devas, and are able to remember their last existence. This issaranimmāna-vāda has been clearly expounded in the Brahmajāla Sutta. Before the rising of the Omniscient Buddha, this wrong view was maintained by many brahmins. When the Buddha arose, He fully refuted all wrong views, and this wrong view of issaranimmāna-vāda had no chance to thrive well in India.

Those who believe in the creation of a supreme being or god are called issaranimmāna-vādi.

(The three modes of refutation of this issaranimmāna view are the same as those in the case of pubbekata view).

* Okāsaloka: world of space.
Sattaloka: world of beings.
Saṅkhāraloka: world of formations.

b. One's own action only is one's own property.

Those who hold this issaranimmāna view totally reject the right view expounded in the phrase 'kammassakā sattā kammadāyādā'. Though they reject this right view, yet they do not realise that they have unconsciously entered into the spheres of 'kammasakā' and 'kammadāyādā.' This statement is true. Those who believe in the creation of a supreme being or god also become the 'owners of their kamma' and 'heirs of their own kamma.' I shall clarify the matter.

In the matter of paccuppanna-kamma-sādhaniya (sphere in which present kamma operate), those who maintain the issaranimmāna view earn their livelihood by cultivating the lands. Simply by the act of cultivating lands themselves they become the 'owners of their own properties—actions done by themselves.' It means that they have their properties in the form of 'cultivation'. Some of them earn their livelihood by trading. By the act of trading by themselves they become the 'owners of their properties—act of trading performed by themselves'. It means that they have their properties in the form of 'act of trading'. Some of the rest earn their living by serving under a government. Simply for their actions in serving under the government, they become the 'owners of their properties—act of serving under the government performed by themselves.' It means that they have their properties in the form of 'government service'. The same principle holds good for other spheres of actions, such as arts, sciences, etc.

There are some people who believe in an almighty god and take refuge in him. They are able to acquire wealth and glory only when they work for themselves in various walks of life. On the other hand, by simply having faith in the almighty god, they will not be able to acquire such wealth and glory.

There are others who do not believe in god and also repudiate him. They also will have to work for their livelihood and thus acquire wealth and glory. So the wise understand that only those actions performed by beings themselves can bestow wealth and glory and that no god can give anything whatsoever to them.

c. How beings are saved by their own kamma.

Those who believe in god, take rake refuge in him, have faith in him, and revere him throughout the whole of life. They believe that only

those who have faith in god will be saved by him when they die, and that non-believers in god will not be saved by him.

Here, it is clear that only those who believe in god, have faith in him and take refuge in him will be saved by him, and not otherwise. This interpretation of issaranimmāna view is perfectly clear. So, it is evident that only their actions in the form of 'believing in god', 'taking refuge in him' and 'revering him' can save them, and the almighty god cannot save them. This meaning is quite apparent.

d. Further explanation.

In this very world, all people, believers and non-believers in god alike, have to follow various pursuits of life and earn their livelihood. There is no difference for any one in the 'sphere in which present kamma operate'. Thus we see with our naked eyes that people work for themselves to earn their living, thus themselves becoming the 'owners of their own kamma in the form of volitional actions in the present life'.

In the sphere in which past kamma operate also, there is no difference whatsoever. We see with our naked eyes that conditioned by their past kamma, they are also working to maintain life. We have never noticed that any other specific benefit comes into existence simply by the agency of god and without the operation of either past or present kamma.

e. Evil rules the world.

In the world there are the following types of beings: well-bred people, low-bred people, wealthy people, poor and needy people, long-lived creatures, short-lived creatures, beings who seldom contract diseases, beings who often contract diseases, beautiful creatures, ugly creatures, moral people, immoral people, educated people, uneducated people, wicked people, thieves, robbers leprous people, blind creatures, deaf creatures, dumb creatures, persons who commit matricide, persons who commit patricide: murderers, thievish persons, persons who are in the habit of indulging in sexual misconduct, people who tell lies, people who slander, people who use harsh language, people who talk flippantly, avaricious people, people who have ill-will against others, and people who hold wrong views. So, in this world there are very few people who are righteous, but there are many who are base and mean.

f. Right views of those who believe in kamma and its result.

Those who believe in both past and present kamma and their resultant effects maintain as follows: 'Relating to the sphene in which past kamma operate, because beings have performed wholesome actions in their past existences, they now enjoy the resultant effect in the form of becoming superior types of people; and because they have performed unwholesome actions in their past existences, they suffer the resultant effect of becoming inferior types of people. Again, as regards the sphere in which present kamma operate, because beings work well in the present life, they become superior types of people; and because they perform evil deeds, they become inferior types of people.'

11. Refutation of Ahetuka View.

a. The view of the uncausedness of existence.

Those who hold this ahetuka view maintain as follows: 'Everything in this world, such as the corruptness or purity of beings, is predestined by fate, and not by past or present kamma and energy and knowledge, and all of this has been explained in the chapter on the refutation of pubbekata view.* Or in other words, they hold that everything in the world comes into existence of itself and is neither caused nor conditioned by past kamma, generative kamma and sustained kamma. The various physical and psychical phenomena of existence conventionally termed ego, personality, man, woman, animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a creator, nor caused and conditioned by generative and sustained kamma. Such things as 'richness', 'poverty', 'complacency', 'destruction', 'wickedness', 'cleverness', etc., come into existence of their own accord and not due to any cause or condition whatsoever.'

(The three ways of refuting the ahetuka view are the same as those in the case of pubbekata view.)

* View that all sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.

b. No action can arise of its own accord.

Before the rising of the Omniscient Buddha, this ahetuka wrong view was held by such heretical teachers as Guṇakassapa as mentioned in the Nārada Jātaka. During the lifetime of the Buddha, this fatalistic 'view of uncausedness' of existence was taught by Makkhali-Gosāla and Acelaka of India. Those who maintain this ahetuka wrong view reject the kammasakata view—'owners of their kamma are beings' which is the word of the Buddha. Although they reject this kammasakata view, they are not aware of the fact that they themselves thereby become the holders of the kammasakata view—'owners of their kamma are the beings.' If, according to this wrong view, all physical and psychical phenomena of existence be a mere play of blind chance and not the outcome of causes and conditions, then there will be no difference between the 'sphere in which past kamma operate' and the 'sphere in which present kamma operate.' Also there will be no difference whatsoever whether one commits small offences or grave offences, or whether one acts wickedly or cleverly, because all volitional actions are not the outcome of causes and conditions, but they come into existence of their own accord or as a general rule.

c. Different characteristics of kamma, ñāṇa and viriya.

According to this ahetuka view, all desire-to-do, energy and volitional actions will be rendered useless and unproductive, because however lofty acts beings might perform, they would not obtain any specific resultant effect. It would be just the same as if they remained idle and did nothing at all. In reality, these dhamma—volitional actions, knowledge and energy—are not barren and unproductive. They are the dhamma that will surely give resultant effects. It is apparent that the greatness or smallness of present kamma depends on the degrees of desire-to-do, energy and wisdom exercised by the people.

Owing to the variety of these kamma there exist a variety or resultant effects. In regard to this matter, the wise people maintain this right view in this manner. 'In the sphere where present kamma operate, actions leading to 'complacency', 'destruction', 'richness', or 'poverty' experienced by beings in the present life are termed the 'root-conditions'. This state of affairs

is quite evident in the present world, and in the future existence also, desire-to-do, energy and wisdom which cause the richness, poverty, complacency and destruction of beings, and good conduct and evil conduct will not remain unproductive. In fact, they will give appropriate resultant effects. As these mental factors are not barren and will surely give results, in the matter of the 'sphere in which past kamma operate', beings, conditioned by their various past kamma, will attain the various kinds of resultant effects in their future existences.'

d. To determine the root-causes by seeing the results.

For example, by seeing the various kinds of plants and vegetation we can determine that they have different kinds of seeds. In the same manner, by seeing the various positions of beings, such as complacency, destruction, richness and poverty, we should be able to judge the various kinds of kamma committed by them in their past existences.

The Tathāgata knew all these. He had realised and seen face to face the functionings of all kamma in regard to the spheres in which past and present kamma operate, and also the resultant effects, such as richness and poverty—the vicissitudes of life. For these reasons he was able to refute this ahetuka view.

12. Further Explanation of Kammasakā-Vāda

a. Three causes or conditions.

The phrase 'kammasakā' has been expounded in the chapter on 'pubbekataveda-niggaha' (refutation of the pubbekata view.) Now, I shall explain those things which have been left unexplained in that chapter. There are people who cultivate the lands. For the fructification or the destruction of their cultivation, there are causes or conditions. They are:

1. hetu (root-condition),
2. paccaya (supporting condition)
3. sambhāra (component conditions).

Of these three causes:

1. Paddy seeds and cultivators are hetu causes;
2. The nutritive essence (oja) contained in the soil of the land where cultivation takes place is paccaya condition; and
3. The following are sambhāra causes: rainfall, drainage, rivers and

creeks to feed the fields, clouds, moisture-laden wind, sun, moon and constellation, and moral practices exercised by the people residing in the country.

b. Concrete example.

Here, if the paddy seeds are pure, the cultivation will be successful and the required crop will be obtained. If from the beginning the seeds be impure or inferior, the cultivation will not be successful and a poor crop will result. Even if the seed be pure and full of pith, the cultivation can be complete and successful only when the cultivator knows when to break the clods, till the soil, sow the seeds in the nursery, transplant the young plants and do all that is necessary for cultivation. Although the cultivator does all that is required for the cultivation, a good rainfall brings a good harvest and a bad rainfall brings a bad harvest, resulting in the destruction of the cultivation. Even if the rainfall be good, if there be no drainage or water-gates to feed the fields with water when required and to let out the water when the fields are flooded, the cultivation cannot be successful and will be liable to be destroyed. In the case of the fields which are irrigated by river water, the cultivator must know when to irrigate the lands and when not to. Otherwise the crops will be destroyed. The water in the river has to depend on the amount of rainfall that takes place in the mountains in the up-country. If there be no rainfall in the up-country or at the source of the river, the water in the river cannot rise. Rain can fall only when the necessary causes and conditions are fulfilled; otherwise no rain can fall.

c. Kamma and the above example.

We now notice that even in the matter of cultivation, there are thousands of causes and conditions either for the complete success of cultivation or its destruction.

The above is the brief explanation of what is actually happening in the world.

d. Primary effect and secondary effect.

Past kamma that cause the pleasures and sufferings of beings in the next next existence may have two kinds of effects: primary and secondary effects.

e. Present kamma and two kinds of effects.

In this respect I shall first explain present kamma. For example, a person learns a great art or craft. Until and unless he finishes this course of training, he will have to undergo various kinds of suffering on account of this art or craft. But at times during the course of his training he may come across happiness. When he is successful in his training, he will earn plenty of money, or may be able to enjoy a high position in the government service. He will then acquire various kinds of happiness and wealth. Depending on this one man who is well learned, his other relatives and friends also will be able to enjoy various kinds of pleasures.

f. Secondary effect.

The amount of suffering which a person experiences before the completion of his training, and the benefits enjoyed by his friends and relatives on account of his art are not the primary effects of his training, but they are secondary effects.

g. Primary effect.

After the completion of his training in any art or craft, if a person succeeds, he will be able to acquire great wealth or enjoy a good position in the government service or enjoy various kinds of pleasures. These are the primary effects of his learning the art.

h. Evil kamma and two kinds of effects.

Similarly, there are also two kinds of effect in the case of evil kamma. For example, a man murders another person. The enemies of the deceased may honour the murderer and esteem him; or they may present him with cash or kind. On the other hand, the relatives of the deceased may hate the murderer, and they may kill the murderer in revenge, or set the wheels of justice in motion so that the murderer may receive capital punishment. These resultant effects of the murderer's kamma—the evil action in killing a living person—are called the secondary effects.

This murderer, on the dissolution of his body after death, will be reborn in the lower worlds as the resultant effects of his evil kamma in killing a man, and undergo immense suffering. This is his primary effect.

If the murderer, conditioned by his past wholesome kamma, be reborn as a human being, he will, wherever he enters into existence, be of short life, have much sickness and encounter enmity with his rivals. These are the primary effects of his present kamma of killing a man.

Due to his act of murdering a man, his relatives will experience various kinds of suffering. These are the secondary effects.

The same principle holds good in the case of wholesome volitional actions done by beings.

This secondary effect is also subdivided into two kinds. They are:

1. The one that takes effect at the time of the commission of deeds, and
2. The one that takes effect when the relevant kamma ripens in a future birth.

Of these, the resultant effect which takes place at the time of the commission of an action is not 'regular'. The person who sustains the secondary effect due to wholesome kamma may experience 'suffering', while the person who sustains the secondary effect due to an evil action may experience 'happiness'. But when the relevant kamma ripens in a future existence, the secondary effect is 'regular', because evil kamma will give the resultant effect of 'suffering' and good kamma will give the resultant effect of 'happiness'.

i. Primary effect.

Primary effect takes place surely, because morally good kamma will give a good resultant effect and not a bad one, and bad kamma will give a bad resultant effect and not a good one. Primary effect takes place in the life-continuum of the doer of a volitional action and not in the life-continuum of any other person. After experiencing the primary effects of his kamma, if a person dies, that primary effect also is exhausted and no reaction of it ever remains.

j. Secondary effect.

In the case of the secondary effect, it takes place in the life-continua of other persons. So even when the doer of kamma dies, the reaction of the secondary effect remains, either for the good or evil of others.

I shall explain it more clearly. Suppose a virtuous and powerful being who had fulfilled pāramitā in his previous births is conceived in the womb of a woman of a certain family. Since the conception of that supernormal child, his parents will be successful in all walks of life and find an increase in wealth, attendants and servants. If the family be a royal one, wise counsellors and valiant soldiers or generals will surely exist. The locality in which the child is conceived in his mother's womb will have sufficient rainfall, and the inhabitants of that country will enjoy prosperity. The country in all will become prosperous. This is the reaction of the effect due to that powerful and virtuous being.

In this connection the Dhammapada says:

Dullabho purisājañño
na so sabbattha jāyati,
yattha so jāyatī dhīro
tam kulam sukham edhati.
—Verse 193

The thorough-bred man (Buddha) is rare; he is not born everywhere. Where that wise man is born, that family attains happiness.

k. Present kamma and secondary effect.

Here, I shall explain this with an example. If an efficient person, by means of his manpower, wealth or technical knowledge, constructs arable lands, gardens, ponds, wells, dams, canals and metal roads, these constructions will remain for a great length of time for the benefit of many other people, and depending on these establishments, many people will be able to reap many pleasurable benefits.

l. Past kamma and secondary effect.

Just as we see the secondary effect of present kamma with our own eyes, in the case of the sphere in which past kamma operate, many people can depend on one virtuous supernormal being. Again, due to the reaction of evil kamma done by a being in his existence, many people will have to undergo hardship and suffering.

Thus wise men believe that every being possesses past and present kamma with their respective primary and secondary effects.

The above is the brief exposition of how past and present kamma give various kinds of resultant effects.

13. Exposition of Attā-Diṭṭhi (Personality-belief).

a. How beings have to wander in the happy and woeful courses of existence due to personality-belief.

Various kinds of wrong views, various kinds of evil things and various kinds of kamma lie latent in and accompany the life-continua of beings who wander in the round of rebirths. On account of these unwholesome mental factors, the following conspicuously come into existence.

1. four lower worlds, and
2. various kinds of unwholesome volitional actions.

Beings wander in different planes of existence due to these bad mental factors. To say the least, even dogs and pigs, etc., of the four lower worlds in the course of the round of rebirths may become great brahmās. Sometimes they are reborn in the higher brahmā planes, such as ābhasara, subhakiṇha, vehapphala and formless spheres. Although they have opportunity to be reborn in these higher brahmā planes, when their span of life comes to an end or when their merit is exhausted they have to be reborn in the four lower worlds. This is the way of the universe.

Vibhanga says:*

ukkhittā puññatejena,
kāmarūpagatim gatā,
bhavaggatampi sampattā
puna gacchanti duggatim.

Conditioned by their wholesome volitional actions, beings are reborn in the sensuous sphere, the form sphere and even in n'eva-sañña-nāsaññāyatana (sphere of neither-perception-nor-non-perception), in the fine-material

* Vibhanga has been translated as 'Distinctions', 'Classifications' 'Distribution'. The late Venerable Nyanatiloka Mahāthera in his 'Guide Through the Abhidhamma Pitaka' says: 'By reason of its first three treatises, Vibhanga, in a certain measure, is supplementary to Dhammasangani and, at the same time, a foundation to the Dhātu-Kathā (two other books of the Abhidhamma Piṭaka). Those three treatises are entirely devoted to an exhaustive investigation of three categories of the highest importance or a real understanding of Buddhist Philosophy.'

spheres. Even then, when their span of life expires or when their merit is exhausted, they are reborn in the woeful course of existence.

As these wrong evil mental factors and evil kamma accompany the life-continua of beings, although they become Great Brahmās, they are puthujjanas (worldlings); they are the inhabitants of the mundane sphere. Just as stones and spears thrown up into the sky fall down to the ground by the force of gravity, beings are liable to be reborn in the four lower worlds. As their life-continua are fully laden with hellish mental factors they are 'beings bound for (impermanent) hades'; as the wicked mental factors accompany their life-continua, they are evil-minded beings destined to do evil deeds; as they exist in the sphere where evil kamma abound, they are the inhabitants of that sphere; as they exist in the sphere where most beings have no 'eyes of wisdom', they are the inhabitants of that sphere.

Which are kaṇha-bhūmi (plane where evil kamma abound) and andha-bāla-bhūmi (plane where beings being blinded by folly have no 'eye of wisdom')? The above-mentioned pāpa-diṭṭhi (wrong views), pāpa-dhamma (wickedness; evil habit) and pāpa-kamma (unwholesome deeds) manifest in these two planes (or spheres): kaṇha-bhūmi and andha-bāla-bhūmi. The next question is: Why do even Great Brahmās exist in these two planes? Because they profess the eternity-belief or personality-belief—'I am, I am.'

b. Force of attā-diṭṭhi.

The root-cause of all wrong views, evil mental factors and evil kamma is attā-diṭṭhi. So long as these pāpa-diṭṭhi exist in the life-continuum of a being, pāpa-diṭṭhi, pāpa-dhamma and pāpa-kamma will exist there also. So long as these pāpa-diṭṭhi, etc., accompany his life-continuum, he will be termed as 'one bound for hell', 'evil-doer', 'inhabitant of kaṇha-plane' and 'inhabitant of andha-bāla-plane'. Once this attā-diṭṭhi ceases, all these three will be extinguished along with all kinds of evils.

Those beings who cannot eradicate attā-diṭṭhi will become heirs of pāpa-diṭṭhi. In what manner? Because a being who professes attā-diṭṭhi (personality-belief) cannot get rid of these untold and uncountable pāpa-diṭṭhi, etc., which he has been holding for many world-cycles and existences in the round of rebirths.

Although beings whose life-continua are accompanied by attā-diṭṭhi are reborn in the sphere of neither-perception-nor-non-perception, these pāpa-diṭṭhi, etc., will give them appropriate resultant effects and undoubtedly drag them to the lower worlds.

So long as beings cannot dispel this attā-diṭṭhi, they will have to become the victims of these pāpa-diṭṭhi, etc., in their future existences. And in whichever future existence they may arise, they will profess all kinds of wrong views that may arise, perform all sorts of 'evil conduct' they may have opportunity to do, and commit such weighty kamma as matricide, etc.

In the present life also, those who profess attā-diṭṭhi will generally have a tendency to profess wrong views, entertain evil mental factors and do evil deeds.

c. How issaranimmāna view arises due to attā.

It is true that issaranimmāna view comes into existence on account of this attā-diṭṭhi. On account of this attā-diṭṭhi the Great Brahmā who does not know whence he came from and when he will fall from that Brahmā plane thinks himself to be permanent, immutable, eternal, not subject to change and remain as something eternal. He thinks to himself: 'I am Brahmā, the Great Brahmā, the conqueror, the one who cannot be conquered by others, surely all-seeing, all-powerful, the ruler, the creator, the excellent, the almighty, the one who has already practised calm, the father of all that are and all that are to be.' Occasionally he makes his appearance in the planes of the Brahmās who have shorter spans of life and says: 'I am permanent; I am almighty; I create you all'.

When those Brahmās hear him say those words, they believe in him and thus become the holders of this view. Not to say of those beings who are reborn in the planes of devas and the world of men.

(Those who maintain this issaranimmāna view regard him as their creator god. Conditioned on the words spoken by that Great Brahmā, this view came into existence in this world).

d. No real happiness due to attā.

So long as one is not able to get rid of attā-diṭṭhi, although he may become a Great Brahmā who declares himself to be a creator god, he will not be able to get out of the entanglement of pāpa-diṭṭhi, etc., that

had already arisen in his life-continuum in the past existence, that arise in the present existence and also that will exist in his future births also, and he will surely be reborn in the lower worlds in his future births.

They are thus the mere inhabitants of kaṇha-plane, just as fishes and turtles inhabit the great ocean. As they do not possess 'eyes of wisdom', they are the inhabitants of andha-bāla plane.

Those beings who are reborn at present in the lower worlds due to their past unwholesome kammạ, anyone amongst them may, in a future existence, become a Great Brahmā who declares himself as almighty god, when his past wholesome kamma ripen. Thus it should be borne in mind that, if attā-diṭṭhi lies latent in the life-continua of beings, they will not be able to find happiness while wandering in the round of rebirths, and will not be able to find an escape from the saṁsāra (round of rebirths).

14. Benefits Derived from the Total Destruction of Attā-Diṭṭhi.

a. No more rebirth in hell.

When the beings are able to eradicate attā-diṭṭhi which is the root-causes of papā-diṭṭhi, etc., these mental phenomena which had accompanied their life-continua in the past, accompany it in the present, and would accompany the life-continua of the beings in future existences, will be totally destroyed.

They then become the heirs of the wholesome volitional actions done by them in the past existence, which are being done in the present existence, and would be done by them in the future existence. Once the beings have expelled attā-diṭṭhi, all wrong views, evil mental factors and evil kamma which would lead them to the lower worlds will disappear along with attā-diṭṭhi. They will no more be reborn in the lower worlds and will be out of the grip of the lower worlds in their future existences. As they will be doing no more evil actions, they will forever be free from all evil.

b. Attainment of Nibbāna.

The full extinction of defilements including pāpa-diṭṭhi, etc., and the total extinction of evil kamma with the groups of existence still remain-

ing is called sa-upādisesa-nibbāna or the supramundane sphere or the sphere of the holy ones.

c. No more death.

Sa-upadisesa-nibbāna—the state of the extinction of defilements such as pāpa-diṭṭhi, etc., with the groups of existence still remaining, never gets spoiled, destroyed or deteriorates in the world-cycles to come. This state is permanent and eternal; it never changes; it never decays; it does not dissolve; and it does not disappear. This state has no 'dissolving moment', and so it is called amata.

d. Unoriginatedness.

Those who have attained such state of extinction of the defilements and the root-cause—àttā-diṭṭhi—will find that this state of extinction is never destroyed in the future. Pāpa-diṭṭhi, etc., cannot arise in their minds again. The state of their total abstinence from doing evil that would lead them to the lower worlds will never be destroyed, nor will it decay. They will no more be reborn.

This state of the extinction of defilements being amata-dhātu (the state where there is no more death or rebirth) is called asankhāta-dhātu (the Uncreated; the Unoriginated; Nibbāna).

e. Planes in which sotapanna are to arise.

Since the time attā-diṭṭhi is extinguished in the minds of those people who have attained sa-upādisesa-nibbāna, they have passed the stage of puthujjana (worldlings) and are no more within the sphere of worldings. They begin to exist in the plane of holy ones and become the inhabitants of that plane. As they have passed the mundane stage, they are in the supramundane sphere and become the inhabitants of that sphere.

These people who have eradicated attā-diṭṭhi will pass amongst heavenly and human beings only at most seven times more through the round of rebirths and finally attain Nibbāna. (Note—This refers to sotapanna.)

However, there is no number-limit for some of these people who are reborn or who are to pass amongst the Brahmās, because they have become uddhāgāmi-puggalā (beings who will pass through higher stages).

They may pass amongst the Brahmās for hundreds, thousands and hundreds of thousands of existences and world-cycles; but they will never be reborn in the lower worlds, nor will they pass amongst devas and men.

Conditioned by their past and present wholesome kamma, these holy ones will fare-on in the happy course of existence. In the future also they will only perform wholesome volitional actions and never dream of performing unwholesome volitional actions. Attā-diṭṭhi, which is the root-cause of pāpa-dhamma and pāpa-kamma, have been totally extinguished by them.

These people who have dispelled attā-diṭṭhi become the heirs of their present kamma. They possess wholesome kamma which will lead them to the happy course of existence and are bound for that course only. As they are endowed with exalted dhamma, they become exalted ones. As they exist in the sphere where wholesome and pure kamma abound, they become inhabitants of that sphere. As they possess the 'eye of wisdom' by means of which they can realize the Four Noble Truths, they are Noble Ones. In whichever existence they may wander in the future, they will be endowed with ariyapaññā (wisdom pertaining to the Holy Ones)—they are ariya (Noble Ones). As they pass the stage of those puthujjana who are not able to dispel attā-diṭṭhi, they become ariya—the inhabitants of the supramundane sphere.

During the lifetime of the Omniscient Buddha, in Sāvatthi, Banares, Vesāli, Rājagaha, there were many householders who, after having dispelled attā-diṭṭhi, became sotāpanna.

It is said that Sanankumāra, king of Brahmas, once revealed that there had been a countless number of Holy Ones.

Those people who became sotāpanna during the lifetime of the Buddha are now conspicuously existing in the six deva planes. These sotāpanna, being uddhamsota-puggalā (persons who are going upwards in the stream of life) will never be reborn in a lower plane.

In the ten thousand universes within the jāti-khetta (realm of rebirth), there are decillions and decillions, an incalculable number, of cātumahārājika devas who are sotāpanna. There is also an incalculable number of sotāpanna in each of the five other planes of devas and in the Brahmā planes, such as brahmaparisajjā plane. These sotāpanna, being

uddhagāmi-puggalā (persons who are going upwards in the stream of life), will never be reborn in a lower plane.

Part Three

How attā makes one vicious.

Beings who are accompanied by soul-belief, having inclinations to perform evil actions, have to wander through the ceaseless round of rebirths. The moment they are able to extinguish soul-belief, that moment are they established in purity and nobility and they will wander peacefully in the round of rebirths free from all dangers.

One may question: 'Why is soul-belief the root-cause of evil views, evil thoughts and evil deeds, and why is destruction of this belief the origin of the cessation of these?'

It may be answered in this way: for example, a certain king has a great attachment to his kingship, pomp and grandeur. To preserve his kingly status and glory, he will have to exercise all evil thoughts and evil deeds in his power. Even a king, if he has a great attachment to his kingly power and glory, has to protect himself by entertaining all kinds of evil thoughts and performing all kinds of evil actions.

Some time later that king sees shortcomings and blemishes in his kingly duties and glory. From that time his attachment to his kingship diminishes, and he has a great desire to abdicate his throne and become a samaṇa. Then he has a mind to keep aloof from all evil actions that are necessary for the preservation and protection of his kingly power and glory, and henceforth will refrain from performing evil actions.

Still some time later he will go forth from the house-hold life into that of a samaṇa. Although he becomes a samaṇa, he delusively considers his mind and body—the five constituent groups of existence—as his soul, which is full of essence or substance and which belongs to him. Thus he delusively considers the five constituent groups of existence as his soul and clings to it. So long as he is attached to this soul-belief and is not able to put it away, he will undoubtedly have to preserve his soul by entertaining evil thoughts and performing evil actions as occasion arises.

Some time during his life as a samaṇa he realises the blemishes and miseries in the five constituent groups of existence, he, having rightly viewed through insight-wisdom that there is no essence or substance in the five constituent groups of existence—that there is no soul—will have no soul-attachment. From that moment he will not entertain any evil thought or commit any evil action, by means of which he has formerly preserved what he has considered as his soul and will preserve himself only by acts of virtue.

He will never deviate from the path of virtue to protect himself. As a matter of fact, he will sacrifice himself dauntlessly to preserve the principles of virtue. From the above analogy it should be understood that soul-belief is the root cause of all evil and that destruction of this belief is the origin of the cessation of evil.

Attā and Anattā.

Attā means 'self, ego, personality, soul-essence'; anattā means 'non-ego, not-self, absence of soul-essence'. The word anattā is used to convey the following three interpretations:

1. asārakaṭṭhena-anattā--on account of being without essence or substance it is called anattā.
2. asāmikaṭṭhena-anattā—on account of not having any owner or overlord it is called anattā.
3. avasavattanaṭṭhenā-anatta—on account of its not yielding to another's will it is called anattā.

Asārakaṭṭhena-anattā: the five constuent groups of existence delusively taken as attā.

Of the three interpretations as shown in the text, I shall first expound the phrase 'asārakaṭṭhena-anattā'.

Attā in the ordinary sense means essence or substance. Those beings who are not able to discern the momentary arisings and dissolutions of the physical and mental phenomena of the five constituent groups of existence and thus are not able to realise the characteristic of anicca (impermanence) maintain: 'The corporeality-group is the essence and therefore attā of beings; the sensation-group is the essence and therefore attā of beings; the perception-group is the essence and therefore attā of beings;

the formation-group is the essence and therefore attā of beings; and the consciousness-group is the essence and therefore attā of beings.' This kind of view is known as soul-belief.

Example of a bowl.

I shall explain the above with an example. There are such things as wooden bowl, earthen bowl, brass bowl, silver bowl and gold bowl. A bowl made of wood has wood as its substance and is called a wooden bowl; a bowl made of earth has earth as its substance and is called an earthen bowl; a bowl made of iron has iron as its substance and is called an iron bowl; a bowl made of silver has silver as its substance and is called a silver bowl, and a bowl made of gold has gold as its substance and is called a gold bowl.

Here, the world 'bowl' is merely the name by which is indicated a certain pictorial idea (saṇṭhāna-paññatti), and this conventional term of 'bowl' possesses no essence or substance as an ultimate thing. Only the conventional terms of 'wood', 'earth', 'gold', etc., possess essence or substance (at least for this purpose). By simply hearing the sound 'bowl' one is able to understand the pictorial idea of a bowl and not its essence or substance. Only when one hears the conventional terms of 'wood', 'gold', etc., is one able to know the essence or substance of that bowl.

A question may be asked: 'Why is "wood", "earth" or "gold" the essence or substance of the bowl?'

I shall explain it clearly. In calling a thing 'wooden', 'wood' is the essence or substance of the pictorial idea of the bowl, and is therefore its attā. Without the substance of wood, the conventional term of 'bowl' cannot exist. Only a piece of wood that is made in the form of a bowl is called a wooden bowl. This wooden bowl will last as long as the wood is durable, and it will be valuable according to the class of wood. If it is a bowl made of teak wood, it will be valuable according to the price of teak. If it be made of aloes wood, it will be valuable according to the price of that wood. If it be made of sandalwood, it will be valuable according to the value of sandalwood. As regards the utility, too, a teak bowl will be used where it is fit to be used, and so too a bowl made of aloes wood or sandalwood. As regards the worthiness, too, the teak bowl and the sandalwood bowl will be worthy according to their standards. Thus when we say 'the wooden bowl', the wood is the essence

or substance of the bowl. The same principle follows in the cases of earthen bowl, gold bowl, etc.

Analogy.

Similarly a being is composed of the corporeality-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the sensation-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the perception-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the mental-formation-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the consciousness-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

In brief, every being is composed of the five constituent groups of existence and has them as his essence or substance.

In this analogy, a bowl resembles a being and the substance of a bowl resembles the five constituent groups of existence which form the essence or substance of a being.

How attā-diṭṭhi is formed.

Some maintain the following view: 'So long as the five constituent groups of existence last, do not decay or dissolve, beings last, do not decay nor dissolve. They live up to one hundred or one thousand years without decay, death and dissolution, and for such periods of time the five constituent groups of existence which are their essence or substance do not decay nor dissolve.' This view is soul-belief.

Some people understand that the essence or substance of the wooden bowl is wood, but they cannot penetrate the truth and discern that this piece of wood comprises an immense number of aṭṭhākalāpa-rūpa.* So

* Aṭṭhākalāpa-rūpa means 'pure eightfold group' consisting of 1. the element of ex-

they can only superficially understand that the essence or substance of the wooden bowl is wood.

Some people penetrate the truth and realise that the essence or substance of the wood is but a collection of corporeal groups and that these are also causally-conditioned, arising-and-vanishing physical phenomena. They realise in the following manner: The state of extension is conspicuous in a piece of wood which assumes the shape of a bowl and these elements of extension are undoubtedly the ultimate truth of pathavi-dhātu (the element of extension), and not 'wood' at all. In the same way, the state of cohesion found conspicuously in that form or shape is the characteristic of āpo-dhātu (the element of cohesion); the state of heat or cold found in that shape is the characteristic of tejo-dhātu (the element of kinetic energy), and the state of support or motion found in that shape is the characteristic of vāyo-dhātu (the element of motion). These four elements are known as the four great primaries or the four great essentials (mahā-bhūta).

In like manner, the colour of that piece of wood is vaṇṇa (the element of colour), the smell is called gandha (the element of smell), the taste is called rasa (the element of taste), and the nutriment is called oja (the element of nutriment). Thus some wise people penetrate the truth and realise it.

When they have so penetrated the truth, they realise: 'Only physical phenomena roll on and no wood exists; and if there be no wood, how can there be the wooden bowl in the ultimate sense?'

When the piece of wood which we conventionally call 'bowl' is affected by cold or warm wind, or struck by a stick, or pierced by a spear, or thrown upward and downward, the physical phenomena contained in that wood will change, yielding place to newer ones, and having arisen will also disappear then and there. Some of the phenomena decay, some dissolve and some arise again by conditions, some increase, some decrease and some remain normal.

When they have realised in this manner they clearly understand that there is no wood apart from these physical elements. Now, when the

tension, 2. the element of liquidity or cohesion, 3. the element of kinetic energy, 4. the element of motion, 5. the element of colour, 6. the element of smell, 7. the element of taste, 8. the element of nutriment.

wood itself does not exist in the ultimate sense, how can the wood possess the essence or substance of the bowl? How can momentarily arising-and-passing-away corporeal groups become the essence or substance of the wood? Thus they penetrate to the truth.

Here, the conventional term of 'bowl' resembles the conventional term of 'being'. The corporeal groups contained in the wood resemble the five constituent groups of existence. This is the analogy.

(As regards the mentality-group, it has no form. When an object contacts any part of the body, then consciousness arises and disappears immediately. The bhavangasotā ('the stream of subconsciousness') incessantly arises and vanishes in the heart. The stream of subconsciousness can be broken only when a new object comes into contact with it.

Pictorial Ideas and Concept of Continuity.

The shapes of parts of the body such as face, hands, legs, breast, abdomen, thighs and back are called sanṭhāna (pictorial ideas). Mentality-group has no form but only santati-paññatti (concept of continuity).

The continuity of 'seeing' is dassana-santati.
The continuity of 'hearing' is called savan-santati.
The continuity of 'smelling' is called ghāyana-santati.
The continuity of 'tasting' is called sāyana-santati.
The continuity of 'thinking' is called cintana-santati, and so on.

How Pictorial Ideas and Concepts of Continuity Are Regarded as Attā.

Some people understand only the various kinds of shapes or forms and various kinds of continuity, but they do not penetratingly discern the physical and mental phenomena which are the essence or substance of these concepts of shape and continuity. Also, they are not able to realise the momentary decay and death of these physical and mental phenomena. They consider these concepts as the essence or substance of beings and delusively take them as the attā of beings.

When, through insight-wisdom, people penetratingly understand the real nature of pathavī (elements of extension), the phenomena of eye-consciousness, etc., and realise that these five constituent groups of existence are subject to momentary decay, death and rebirth, it will dawn upon

them that these five constituent groups of existence have no essence or substance and that they are very far from being the essence or substance of beings.

I shall clarify the matter. People think that beings live for a day, a month, a year, a hundred years or a thousand years, and that during those periods there is no such thing as momentary decay, death and rebirth. In fact, the physical and mental phenomena contained in the five constituent groups of existence which people take as the essence or substance, arise and dissolve more than one hundred thousand crores* of times during the blink of an eye or the period occupied by a flash of lightning.

If it be alleged that the corporeality-group has attā (essence or substance), the sensation-group has attā (essence or substance), the perception-group has attā (essence or substance), the mental-formation-group has attā (essence or substance), the consciousness-group has attā (essence or substance), it will mean that beings decay, die and are reborn through conditions every moment. Why? Because the essence or substance of beings are the groups of existence which are subject to momentary decay, death and rebirth.

In reality, just as it is not appropriate to rely on the rapidly arising-and-vanishing flashes of lightning and use them as things of substance, it is also not appropriate to rely on the momentarily arising-and-vanishing physical and mental phenomena as things of substance and to regard them as the essence or substance of oneself. So the five constituent groups of existence are purely anattā (without essence or substance).

Asāmikaṭṭhena-Anattā.

The meaning of the phrase asāmikaṭṭhena-anattā is as follows: As these flashes of lightning, which do not last for more than a moment, do not possess any essence, there cannot be any lord over them, nor can they be one's own. Just as one cannot say that flashes of lightning are owned by him and so they are his, one should not say that the physical and mental phenomena comprising the five constituent groups of existence belong to him and are his own, or that one is the overlord of these phenomena.

* Crore=ten millions.

So according to the phrase asāmikaṭṭhena-anattā, the five constituent groups of existence are anattā.

Avasavattanaṭṭhena-Anattā.

I shall expound the phrase avasavattanaṭṭhena-anattā. As these flashes of lightning do not last long and do not possess essence, they will not yield to one's wishes. Just as it is not proper for one to say that these flashes of lightning will listen to one's words and that one has control over them, the physical and mental phenomena contained in the five constituent groups of existence being impermanent, will not yield to the wishes of anyone. So it is not proper for one to delusively consider that the five constituent groups of existence will obey one's orders or that one has sway over them.

The arising of these flashes of lightning is due to the relevant causes and conditions, and has nothing to do with the desire of any 'person', so these flashes of lightning do not yield to the wishes of anyone. The arising of the five constituent groups of existence is due to the causes and conditions which bring them about and has nothing to do with the desire of anyone, so these five constituent groups of existence do not yield to the wishes of anybody. Just as it is not fit to think that these flashes of lightning will yield to one's wishes, so it is not fit for one to think that the five constituent groups of existence yield to one's wishes and to regard them as one's essence or substance.

So according to the phrase avasavattanaṭṭhenā-anattā, the five constituent groups of existence are anattā in the sense that they do not yield to the wishes of anyone.

Brief Exposition of Attaniya.

Attassa idam attaniyam—attaniyam means 'the property of attā'.
Attanā sambandhanti attaniyam—attaniyam means 'objects connected with attā'.

Attaniya Objects.

According to the above interpretation, all animate and inanimate objects connected with attā are called attaniya. But these objects become attaniya only when one is attached to and takes delight in them through craving and accepts them as 'my own', 'these are mine'. When, through insight-

wisdom, people are able to discard these animate and inanimate objects freely as they are not attached to and take no delight in them, these objects cease to be attaniya.

One is not attached to these objects which naturally have nothing to do with attā and are quite apart from it; so they are not attaniya.

People are generally concerned with what they consider to be as themselves or their own on account of the concept of attaniya, and their bodily, verbal and mental acts are based on and are conditioned by that concern. So the root of all vice for the foolish concern is 'self' and 'one's own'. People mistake what is not attaniya to be attaniya as they have these hallucinations, namely, that what are not their children are their children, that what is not their son is their son, that what is not their daughter is their daughter, and that what is not their gold, silver or other property is their gold, silver or other property.

Delusion of Attaniya Due to Vipāllasa (Hallucination).

In the ultimate sense there does not exist one's own attā, and that being the case, how then can there be any attaniya?

So the Dhammapada says:

'Puttā m'atthi dhanam m'atthi'	'Sons have I, wealth have I'
iti bālo vihaññati,	Thus a fool worries himself.
attā hi attano natthi	Verily, one's self does not exist.
kuto puttā kuto dhanam?'	Whence sons? Whence wealth?

—Verse 62, Bāla-vagga, Dhammapada.

Owing to the misconception of attaniya, fools are tired and fatigued like a deer which follows a mirage thinking it to be a pool of water. In fact, one's self does not exist. How then can there be one's sons and how can there be one's wealth?

People do not perform bodily, verbal and mental acts, which are conditioned by craving, on account of things which they do not regard as themselves or their own and they accordingly do not feel any concern. There is no likelihood of their committing any vice or sin on account of such things. This is quite clear from what we see and experience in this world.

Only those people who entertain soul-belief have attaniya. Those who have no soul-belief really have no attaniya. As regards these, let alone external things, they have no delusive perception of attaniya even in respect of the parts of their bodies, such as eyes, ears, nose, tongue, body and mind, and they don't have any misconception of attaniya in respect of visible object, sound, etc.

As regards those people who have already eradicated soul-belief, although they procure wealth and maintain their family, they do so not due to attaniya-saññā (perception of attaniya), but due to residual craving.

Inhabitants of Ariya-bhūmi (the Plane of Noble And Sanctified Beings).

Those people who have totally extinguished soul-belief will never dream of performing hell-leading deeds on account of their craving for their own persons or external objects, nor will they dream of performing such vile actions as would cause them to arise in the woeful course of existence.

They will attain sa-upādisesa-nibbāna (Nibbāna with the constituent groups of existence still remaining), after passing through the planes of men, devas and brahmās for many world-cycles. They will not fall back to the level of common men. In reality, they are beings who are bound to attain higher and higher stages of sanctity. (Note—This refers to sotāpanna.)

When they desire to attain the knowledge of the 'once-returner', they will strive for and attain sakadāgāmi-magga (the holy path of 'once-returner') and will reach the second stage of sanctity. Established in that stage they will pass through brahmā-planes for many world-cycles, enjoying themselves as Great Brahmās.

When they desire to attain anāgāmi-magga (holy path of 'non-returner') they will strive for and attain that holy path and reach the third stage of sanctity. Established in that stage they will pass through the planes of brahmā for many world-cycles, enjoying themselves as Great Brahmās.

When they feel that there is nothing to be contented with or attached to even in being Great Brahmās (when they detest being Great Brahmās like sputum), they will strive for and attain arahatta-magga, the fourth and final stage of sanctity, and become arahats. There they need not strive

further because they have become khināsava-dakkhineyya-arahanta (arahats who have extinguished all defilements and are worthy of all alms and offerings). They will remain as arahats in the fourth stage of sanctity for many world-cycles; on death they will discard the five constituent groups of existence and attain anupādisesa-nibbāna.

In this connection, the asaṅkhata-nibbāna (Nibbāna—the beyond of all becoming and conditionality) is called sa-upādisesa-nibbāna. The reason why it is called sa-upādisesa-nibbāna is that it is attained while the constituent groups of men, devas and brahmās still remain. 'Nibbāna without the constituent groups of existence remaining' or the 'no-more-continuing of this physico-mental process of existence' is called anupādisesa-Nibbāna.

These two are not different in principle and both are asaṇkhata (the Uncreated, the Unoriginated) and amata (Deathless). Animitta-dhamma, which has no beginning nor end, is of one kind only and not two.

Five Kinds of Sammā-diṭṭhi

During the present time also, those virtuous people who desire to reach the supramundane sphere should strive to establish themselves in the following five kinds of sammādiṭṭhi.

1. Kammassakatā-sammādiṭṭhi (right view that beings are the owners of their own kamma).
2. Nāma-rūpa-pariggaha-sammādiṭṭhi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence).
3. Hetu-paccaya-pariggaha-sammādiṭṭhi (right view arising from full comprehension of the root cause and other causes of the physical and mental phenomena of existence.
4. Vipassanā-ñāṇa-sammādiṭṭhi (right view arising from perception with insight-wisdom),
5. Lokuttarā-magga-phala-sammādiṭṭhi (right view arising from the attainment of holy paths and fruitions thereof).

Of these, lokuttarā-sammādiṭṭhi is subdivided into the following:

1. Sotāpatti-magga-phala-sammādiṭṭhi (right view arising from the path of stream-winner and the fruition thereof).

2. Sakadāgāmi-magga-phala-sammādiṭṭhi (right view arising from the path of 'once-returner' and the fruition thereof).
3. Anāgāmi-magga-phala-sammādiṭṭhi (right view arising from the path of 'non-returner' and the fruition thereof).
4. Arahatta-magga-phala-sammādiṭṭhi (right view arising from the path of arahatta and the fruition thereof).

In the Buddha's Sāsana, the above four are consolidated into one. So there are five kinds of sammādiṭṭhi only.

Ever-existing kammassakatā-sammādiṭṭhi.

The kammassakatā-sammādiṭṭhi has already been expounded. It exists in innumerable universes and world-cycles even though an Omniscient Buddha does not arise.

Owing to the conspicuous existence of this kammassakatā-sammādiṭṭhi in the world, the happy planes of existence, namely, the worlds of men devas and brahmas exist. Chief-disciples-to-be, Pacceka-Buddhas-to-be* and Omniscient Buddhas-to-be also exist on account of this kammassakatā-sammādiṭṭhi.

Those who have wisdom arising from this kammassakatā-sammādiṭṭhi are free from all kinds of wrong views. It is the 'great eye' of the mundane sphere. However, the soul-belief of those who merely have this sammādiṭṭhi remains intact and unaffected.

[Note—Attā-diṭṭhi (wrong view of self, ego, personality), sakkāya-diṭṭhi (personality belief), attānudiṭṭhi (wrong view following personality-belief) and attavādupādāna (attachment to the ego-belief) are the same dhamma with different names.]

This soul-belief is again subdivided into four kinds:

1. Ati-oḷārika-attādiṭṭhi (very coarse soul-belief)
2. Oḷārika-attādiṭṭhi (coarse soul-belief),
3. Sukhuma-attāditthi (subtle soul-belief)
4. Ati-sukhuma-attaditthi (very subtle soul-belief).

* Pacceka-buddha: Individual or silent Buddha, is called an Arahat who has realised Nibbāna without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world.

These four degrees of soul-belief should be eradicated by means of nāma-rūpa-pariggaha-sammādiṭṭhi, hetu-paccaya-sammādiṭṭhi, vipassanā-ñāṇa-sammādiṭṭhi and lokuttarā-magga-phala-sammādiṭṭhi respectively.

Of these sammādiṭṭhi, right view arising from full comprehension of respective characteristics of the physical and mental phenomena of existence is called nāma-rūpa-pariggaha-sammādiṭṭhi. Right view arising from full comprehension of the root cause and other causes of the physical and mental phenomena, of the dependent origination of these phenomena is called hetu-paccaya-pariggaha-sammādiṭṭhi. Right view arising from meditation on impermanency (anicca), suffering (dukkha) and impersonality (anattā) is called vipassanā-ñāṇa-dassana-sammādiṭṭhi. Knowledge arising from the attainment of the holy paths and the fruitions thereof is called lokuttarā-magga-phala-sammādiṭṭhi.

These four sammādiṭṭhi can be attained only during the Buddha's Sāsana. They cannot be attained at any other time.

Ati-olārika-diṭṭhi And Diṭṭhi-visuddhiñāṇa (very coarse attā-diṭṭhi versus wisdom arising from clearness of view).

Some beings maintain that the five constituent groups of existence are attā or jīva (life, individual, or personality). Some maintain that apart from the five constituent groups of existence there is a soul which has sway over them. All those kinds of delusions are known as ati-oḷārika-attā-diṭṭhi. Those who have the nāma-rūpa-pariggaha-sammādiṭṭhi are able to get rid of this false view.

[Note—Nāma-rūpa-pariggha-ñāṇa (wisdom arising from full comprehension of the characteristics of the physical and mental phenomena), nāma-rūpa-vavatthāna-ñāṇa (wisdom in determining the physical and mental phenomena) and diṭṭhi-visuddhi (wisdom arising from clearness of view) are the same. They are mere synonyms of nāma-rūpa-pariggaha-sammādiṭṭhi. With reference to this sammādiṭṭhi, it has been stated in the Paramattha-Saṅkhepa: 'The self-belief will be dispelled and clearness of view will arise if one can determine name and form (nāma-rūpa) with reference to their respective nature, function, essence, tendency (or propensity) and basis.]

Olārika-attā-diṭṭhi and Paccaya-pariggaha-ñāṇa (Coarse attā-diṭṭhi and wisdom arising from full comprehension of the root-cause and other causes of the physical phenomena of existence).

Some people delusively maintain that there is a 'doer of the deeds' and also 'one who takes the consequences'. These delusions of kāraka-diṭṭhi (wrong view that there is a sufferer of consequences) are called coarse oḷārika-attā-diṭṭhi.

Those who have paccaya-pariggaha-sammādiṭṭhi can dispel kāraka-diṭṭhi and vedāka-diṭṭhi. They can also dispel ahetuka-diṭṭhi maintained by those who hold the 'view of the uncausedness' of existence, and visama-hetu-diṭṭhi (mistaken view as to causes) held by those who believe that the Supreme Being is the Creater. They are also able to exterminate eight kinds of sceptical doubt and sixteen kinds of intellectual or ethical doubt.

[Note—paccaya-pariggaha-ñāṇa and kankhāvitarana-visuddhi-ñāṇa (wisdom arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence and wisdom arising from purity due to all doubts having been dispelled are the same. They are mere synonyms of paccaya-pariggaha-sammādiṭṭhi.]

The Venerable Ledi Sayadaw in his Paramattha-saṅkhepa (A Short Treatise on the Ultimate truths) says: 'If one thoroughly understands the dependent origination of the physical and mental phenomena of existence, he will attain the knowledge relating to purity rising over all doubt, dispelling sixteen kinds of doubt, eight kinds of sceptical doubt and various kinds of wrong views.'

The two kinds of sammādiṭṭhi—nāma-rūpa-pariggaha-sammādiṭṭhi and hetu-paccaya-sammādiṭṭhi—are able to root out the coarse attā-diṭṭhi which are actually or actively arising in beings. But they are not able to root out the subtle soul-beliefs that lie latent in beings, nor are they able to root out the tendency to sceptical doubt. This proclivity—the subtle soul-belief—is the root-cause or the seed of all wrong views.

Sukhuma-attā-diṭṭhi and Vipassanā-ñāṇa (Subtle Soul-Belief And Insight-knowledge Arising from Practice of Meditation).

When insight-knowledge has been gained by contemplating on anicca,

dukkha and anattā, the subtle soul-belief and sceptical doubts are extinguished, but the extremely subtle soul-belief and the latent sceptical doubts will remain intact.

Ati-sukhuma-attā-diṭṭhi and Magga-phala-ñāṇā (extremely subtle soul-belief and the wisdom arising from the attainment of the holy path and the fruition thereof).

When the sotāpatti-magga-phala-sammādiṭṭhi (insight-knowledge arising from the path of stream-winner and the fruition thereof) which is the first of the four lokuttarā-sammādiṭṭhi arises, the extremely subtle attā-diṭṭhi and latent sceptical doubts are expelled. When soul-belief and sceptical doubts are dispelled completely, the evil and mean deeds that would cause one to arise in the four lower worlds or in the woeful course of existence are also completely extinguished. From that moment there will permanently and steadfastly arise in them the 'eye of wisdom' by means of which they can penetratingly realise the Four Noble Truths; also the thirty-seven 'things pertaining to enlightenment' will also be permanently established in them. Although they may pass through the planes of men, devas and brahmās in the round of rebirths, they will wander as good and virtuous people who have established themselves in right view, morality, concentration and wisdom, all of which will be permanent and will never be destroyed. They will always be good and virtuous people who belong to the higher stages, enjoying great wealth, glory and having numerous attendants. They will always be able to penetrate the Four Noble Truths.

[Note—This is the exposition of the benefits of the Buddha's Sāsana enjoyed by sotāpanna (stream-winners) who have attained the first holy path and the fruition thereof.]

Example of an Iron Bowl

I shall give an example. Suppose a certain person obtains a substantial iron bowl which is very rusty. He will then strip off the outer rust by means of a chisel and will find the dark-coloured iron. Again for a second time he polishes the dark surface of the iron bowl with powdered rock and brick and brick-dust, when he will find the original colour of

the iron bowl. Thirdly, he polishes the remaining impurities on the surface of the iron bowl by means of very fine powdered rock so that the surface of the bowl becomes much brighter. The iron bowl will be free from the coarse impurities on the surface.

Although the iron bowl is devoid of the coarse impurities on the outer surface, the subtle and the extremely subtle impurities that lie latent in the inside of the bowl remain intact, or remain as they were: they do not disappear. These subtle and extremely subtle impurities which lie latent in the interior of the bowl are the root-causes of the coarse impurities which may be formed on the outer surface of the bowl. Sometimes when the iron bowl is moistened with water and comes in contact with acid or saline water, which are the causes of forming impurities, the subtle and extremely subtle impurities contained in the bowl will help the growth of coarse and very coarse impurities on the surface of the bowl, and the iron bowl will once more become completely dark-coloured.

The owner of the bowl which has been previously polished on the outer surface then soaks it in acid or chemical solution many times, and places it in a crucible heated to a high temperature. Then the subtle impurities contained in the iron bowl are purified: but the extremely subtle impurities which lie latent in the iron bowl do not disappear and they remain as they were. The bowl is not devoid of all impurities. If it comes in contact with conditions to form new impurities, a new layer of impurities will form on the surface.

Finally, the owner of that bowl which has been somewhat purified before, soaks it again in a very powerful acid or chemical solution of a special recipe for seven days and bakes it again in a very great fire for seven days and seven nights. Then all the extremely subtle impurities contained in the iron bowl become absolutely removed. From that moment there is no opportunity for the impurities to form again in the iron bowl. The bowl now becomes a stainless bowl possessing an ever-brilliant lustre. It becomes a bowl which is magnificent and which is as brilliant as a moon or a sun.

The bowl on which rust has accumulated for such a long time resembles the common people who hold the soul-belief in the endless round of rebirths.

The iron bowl, the very thick coarse impurities of which have been stripped off by a chisel, resemble the common people who have eradicated the pubbekata-hetu-diṭṭhi (view that all sensations enjoyed by beings in the present existence are caused and conditioned by the volitional actions done by them in their past existences), issaranimmāna-hetu-diṭṭhi (view that all sensations in the present existence are created by a Supreme Being or God), and ahetuka-diṭṭhi (view of the 'uncausedness and unconditionality' of existence) by means of kammassakatā-sammādiṭṭhi (right view in holding that beings are the owners of their own kamma).

The iron bowl which has its outer surface polished by means of powdered rock and brick-dust, resembles the worldlings who have rooted out the very coarse soul-belief by means of nāma-rūpa-pariggaha-sammādiṭṭhi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence).

The iron bowl which is again highly polished by means of very fine powder or sand resembles a worldling or being who has dispelled the less coarse soul-belief by means of hetu-paccaya-sammādiṭṭhi (right view arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence).

The iron bowl in which the subtle impurities lie latent and are purified to a certain extent by treating with powerful acid and chemical solution of a special recipe and heating to a high temperature in a crucible, resembles one who has eradicated soul-belief by means of vipassanā-ñāṇa-dassana-sammādiṭṭhi (right view arising from perception with insight-wisdom).

The bowl which has been transformed into a stainless bowl by treating it with very powerful acid and chemical solution for seven days and seven nights and which has been baked in a very great fire for seven days and seven nights, thus absolutely driving out all impurities from the bowl, resembles a Holy One who belongs to the Supramundane sphere, and who has eradicated the extremely subtle soul-belief by means of lokuttarā-magga-phala-sammādiṭṭhi (right view arising from the attainment of the holy paths and the fruitions thereof).

Those virtuous people who desire to enjoy the benefits of the Buddha's Sasana should strive their best to realise these five kinds of sammādiṭṭhi.

How to Acquire Nāma-rūpa-pariggaha-ñāṇa.

Of the five kinds of right views, the method of acquiring kammassakata-sammādiṭṭhi has been expounded clearly in a former chapter. Those who desire to strive for nāma-rūpa-pariggaha-sammādiṭṭhi (right view arising from full comprehension of the characteristics of the physical and mental phenomena of existence) should very well note and contemplate a mental phenomenon, which is prominent amongst the psychic phenomena, which is also a principal phenomenon, and which is inseparably associated with all consciousness.

If one develops his mental faculties by concentrating on a fundamentally important mental factor, which is inseparably associated with all consciousness, the other mental phenomena will be covered by this contemplation, and they need not be separately contemplated.

This statement is true: In the Nidānavagga of the Samyutta-nikāya, the Buddha declared that if one is able to fully comprehend phassa-āhāra (the condition of sense-contact), he will realise the three kinds of sensation—agreeable, disagreeable, indifferent—and will achieve the Goal.

The Buddha also declared that if one fully comprehends mano-sancetanāhāra (the condition of mental volition), he will realise the three kinds of craving and achieve the Goal; and if one fully comprehends viññāṇāhara (the condition of consciousness), he will realise mind and matter and will achieve the Goal.[1] [The exposition of these three kinds of āhāra (causes) may be taken from the Āhāra-dīpanī by the late Venerable Ledi Sayadaw.]

In the Mahā-taṇhāsankhaya-sutta[2] also, the Buddha preached to Sakka, King of Devas, that if one is able to comprehend vedanā (sensation), he is able to achieve the Goal. [The exposition of vedanā may be taken from Kammaṭṭhāna-dīpani and Anattā-dipani by the late Venerable Ledi Sayadaw.]

Besides, there are many other Suttas where the Buddha declared the method of contemplation based on just one mental phenomenon.

In the contemplation of physical phenomena too, if one contemplates the Great Primaries which are conspicuous, the other physical phenomena

1. Samyutta-nikāya, Nidāna-sanyutta, Mahā-Vagga, Putitamanata Sutta. Chattha Sangāyanā Edn. 322.
2. Majjhima-nikāya, Mūlapannāsa . . . Mahāyamaka vagga . . . Mahātanhāsaṅkhya-sutta. Chaṭṭha Sangāyanā Edn. p. 323.

also come within the scope of this contemplation. [The Four Great Primaries have been dealt with in Lakkhaṇa-dīpanī, Vijjā-magga-dīpanī, Somanassupekkhā-dīpanī, and Bhāvanā-dīpanī by the late Venerable Ledi Sayadaw.]

In the chapter on Diṭṭhi-visuddhi in the Visuddhi-magga Aṭṭhakathā, the process for full comprehension of the characteristics of physical and mental phenomena has been set out at great length and in great detail, but what has been set out there is only for those who are highly intelligent and who have specially grasped the Abhidhamma. It is not for the beginner in the practice of meditation.

This statement is true: The Omniscient Buddha did not teach in the world of men this Abhidhamma Piṭaka wherein He fully dealt with such dhamma as wholesome volitional actions, the five constituent groups of existence, etc. He taught this only to the Devas in the Tāvatiṁsa Deva-world.

In the world of men, the Omniscient Buddha declared only such physical and mental phenomena as will be suitable to these beings, and as will enable them to attain lokuttarā-sammādiṭṭhi-ñāṇa by contemplating the same. He did not teach them all the physical and mental phenomena in full.

When one is prosecuting his studies in Buddhist literature, one should understand all the Teachings in the Abhidhamma Piṭaka. However, when one is contemplating mental and physical phenomena for the purpose of acquiring vipassanā-ñāṇa-dassana-sammādiṭṭhi (right view of anicca, dukkha and anattā through insight-wisdom), it is not necessary for one to know all that is contained in the Abhidhamma Piṭaka. One should think out which suttanta-method among the methods declared in the Majjhima-nikāya and Samyutta-nikāya, is best suited for one's purpose and should try and attain nāma-rūpa-pariggaha-ñāṇa by that method.

In doing so, he should first get instructions from a competent kammaṭṭhāna teacher who has already attained nāma-rūpa-pariggaha-ñāṇa. Otherwise, if he simply depends on his intellectual power and contemplates as he pleases, he may be able to achieve the desired goal only after a very long period, or may not be able to achieve that goal at all.

How to Acquire Paccaya-pariggaha-ñāṇa (knowledge arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence).

In trying to attain hetu-paccaya-pariggaha-sammādiṭṭhi (right view arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence), one should contemplate the following in accordance with such texts as 'āhāra-sammudayā rūpa sammudayo', etc.

1. because of nutriment, material qualities arise
2. because of contact, sensation arises
3. because of mind and matter, consciousness arises
4. conditioned by the eye-base and the visible object, eye-consciousness arises
5. mental and physical phenomena arise according to the principle of Dependent Origination.

How to Attain Insight-Wisdom.

In developing one's mental faculties to attain insight-wisdom, one should contemplate as follows:

1. by the cessation of nutriment, material qualities cease
2. by the cessation of contact, ceases sensation
3. by the cessation of kamma-formations, ceases consciousness
4. by the cessation of consciousness, cease the mental and physical phenomena
5. by the cessation of the mental and physical phenomena, cease the six bases
6. by the cessation of the six bases, ceases contact
7. by the cessation of contact, ceases sensation
8. by the cessation of sensation, ceases craving.

Thus whenever the causes cease, the consequences also cease.

According to the declaration 'yadaniccam, tam dukkham', a dhamma is really anicca (impermanent), is utterly devoid of sukha (pleasure), and in reality it is dukkha (suffering) pure and simple.

According to the declaration 'yam dukkham tadanattā', a dhamma which is suffering pure and simple should not be relied on as attā. This

dhamma which is Suffering pure and simple should not be relied on as a dhamma which can be swayed by one's will. So it really is anattā.

[The exposition of Vipassanā-ñāṇa-dassana-sammādiṭṭhi appears in many other books written by the Venerable Ledi Sayadaw.]

Here ends the exposition of the five kinds of sammādiṭṭhi.

Here 'The Manual of Right Views' comes to a close. It was originally written in Pāli by the Venerable Ledi Sayadaw and the Burmese translation of it was carried out by Ledi Paṇḍita U Maung Gyi, M.A. at Thaton.

Niyama-Dipani or Manual of Cosmic Order

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I

Of the Fivefold Niyāma (Cosmic Order)[1]

Honour to the Exalted One, Arahat Buddha Supreme.
Honour to the Norm, honour to the Order.
Honour to the Teachers.
And may they e'er before me stand
And commune with me as I go.

Him who became perfect by the cosmic order, him who taught that law, him the Refuge[2] thus honouring I shall now expound that Law.

The expression 'became perfect by the cosmic order' means that this order includes laws of cosmic order for Buddhas, whereby the state of Buddhahood is completely brought to pass and achieved. These laws

1. On Niyāma. or Niyama—'that which fixes', 'fixity', see my Buddhism (London, 1912, and pp, 378f. in Points of Controversy (the Kathāvatthu), by S.Z, Aung and myself, P.T.S. 1915.—Ed.
2. Nātho

bring about the attainment of Bodhi[3] by the great Bodhisats—namely, the ten perfections, each of three stages, the five great renunciations, the threefold duty, and at the end of the days, the grappling, while on the Bodhi-seat, with the law of causality, and the perceiving, while in jhāna-concentration with controlled respiration, the genesis and evanescence of the five aggregates of individuality. By these things the Buddhas win Buddhahood, hence such matters are called the things of the cosmic order for Buddhas. Hereby we indicate that not by chance or accident do Buddhas become perfect.

'Who taught that law' means that He taught this and that way of applying the law of cosmic order, taught the one cosmic order of the five series of that order.

The Fivefold Niyāma is as follows

1. utu-niyāma: the caloric order
2. bīja-niyāma: the germinal order
3. kamma-niyāma: the moral order
4. citta-niyāma: the psychical order
5. dhamma-niyāma: natural phenomenal sequence.[4]

1. Utu[5] is that which manifests, brings forth, generates what is ungenerate, develops that which is generate. But what is it? It is the specific quality we know as heat, the bare primary quality of fire. In this connection let us consider the four 'great essentials' of matter.

Each of these exhibits three forms. By the first essential quality 'pathavī' we understand either (i) that constant 'extended element', adaptable and pliant, which functions as the basis of the other three—fluids, fires, gases—or (ii) soil, or (iii) rock. The second essential element has the salient mark of binding together, but there can be no binding without the wherewithal to bind. Nor in the third essential can there be heat without food, without fuel. Nor as to the fourth essential can there be mobility without some moving base. Hence, whatever material phenomena

3. Enlightement: Buddha-Wisdom. Mr. Barua prefers 'Philosophic order, causal order'.
4. We have no word to fit 'dhamma'. The rendering used is Mr. S.Z. Aung's.
5. Cf. Compendium of Philosophy, 161n4.

we take—liquid, fiery or gaseous, even the smallest atoms—the element called pathavī is the supporting condition of all of them by its function of serving as 'basis' to all.

By the second essential quality 'āpo' we understand (i) that constant 'cohesive element', adaptable and pliant, which functions in solids, fires, gases as that by which they cohere, or (ii) the 'viscous', the moisture that is for instance in bodies, in trees, etc., or (iii) the more obvious fluid āpo manifested in this or that liquid.

The 'viscous' form of āpo denotes, as has been said, moisture in organic form, such as in an unwithered tree or an undried body. The 'fluid', such as waters and juices, is obvious. Whatever conglomerates in the least atoms, all are impossible without the function of cohesion. It has therefore been said that āpo is primarily the variable internal cohesion of solids, fire and air.

By the third essential quality 'tejo' we understand (i) that constant element of heat, adaptable and pliant, which as 'hot' and 'cold' functions in solids, etc., as that which generates and as that which brings to maturity, or (ii) glowing heat, or (iii) flaming heat. It is due to the action of this element that all material things when they have reached maturity are reproduced, and make for growth or for maintenance.

By the fourth essential quality 'vāyo' we understand (i) that constant element of mobility, adaptable and pliant, which functions as fluctuation (or oscillation) in solids, etc., or (ii) compressed or tense atmosphere, or (iii) atmosphere in motion—for instance, air in a pair of bellows and air inhaled and exhaled. The mobile element constitutes the element of force, of resistance in co-existent essential forms. Hence all material things through this force and resisting power carry out their functions.

Furthermore, all these elements, whilst persisting under the stated conditions, increase in magnitude when there is an efficient cause for increase, and decrease in magnitude when there is an efficient cause for decrease. How may such a cause arise? In the case of solids the cohesive element may obtain fluidity, and the solid substance begin to melt. In the case of water, heat may grow to a flaming fire, while the cohesive element can merely exercise the property of cohesion. It is on

account of their intensity and magnitude that they are called the 'Great Elements' (mahā-bhūtāni). Their intensity and magnitude reach the climax on the eve of the destruction and disintegration of the world-systems.

Heat in its primal form is the germinator of all material phenomena. And this element or primal form of heat is just utu. Conversely, as we have said above, utu is the primal form of fire. Now to return to the 'caloric order.'

The caloric order is the fixed process that determines the four-fold succession of evolution, continuance, revolution (i.e. dissolution), and void of the universe. It is the process that determines the ordered succession of the three seasons—winter, summer and rains.... It is again the same process that determines the specific season in which trees, creepers, shrubs and grasses bring forth flowers and bear fruit. And all this order has been made and created by no 'maker' whatever, whether human, celestial, or divine. Inasmuch as it is accomplished entirely by the fixed (or natural) order that we know as 'utu', it is called utu-niyāma, or caloric order.[6] Thus we read in the Pāli texts: 'There comes, Vāseṭṭha, a time, when, sooner or later, after the lapse of a long, long period the world-system passes away. In the course of time, Vāseṭṭha, the radiance of those celestial beings vanishes. Their "self-radiance" having thus vanished, the moon, sun, planets and stars come into existence: nights, days, months, half months, and the year with its seasons appear, etc.'[7]

2. Germinal order—Germ (seed, bija) is that from which trees, etc., spring and grow in varying forms. But what is that? In its common acceptance the word 'germ' denotes the five kinds of bija—'root', etc. From the philosophical point of view it is just a form of 'caloric energy' (utu). Thus the generating and growing agency of the vegetable kingdom, embracing trees, etc, 'seedlings and plants'[8]—a form of 'caloric energy', which tends to manifest itself in plant-life—is called seed or germ.

6. 'It is not change but the changing, and the changing is fire: ... this order (kosmos) which is the same in all things, no one of gods or men has made, but it was, is now, and ever shall be an ever-living fire kindled and extinguished in due measure—Heraclitus.

7. Dīgha Nikāya iii. 84, 86.

8. An ancient Piṭaka phrase.

The germinal order signifies the sprouts, shoots, trunks, branches, twigs, leaves, flowers, and fruits which spring from, say, the 'rose-apple seed' (jambu-bija) and which do not cease to be of the rose-apple species, type or family. This explanation applies to all trees, creepers, shrubs and grasses. This, too, is not made, nor created by any maker whatever. Inasmuch as it is accomplished entirely by the fixed or natural order that we know as germinal, it is called bija-niyāma or germinal order. Thus we read in the Pāli-texts: 'There are, bhikkhus, five classes of seeds, namely, those which are propagated from roots, from stems, from joints, from shoots,[9] and from the seed proper.'[10]

The subject is treated in detail in the Commentary on the Vinaya, in the section devoted to behaviour towards plant-life.

3. The moral order—Kamma (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it? It is volition (cetanā), moral or immoral. We are told in the Pāli texts: 'By action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought.'[11]

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all the mental functions involved in so doing. It provides the tension of those functions towards the desired object.

The expression 'as the leader of all' implies that in doing its own works, as well as the works of all the other psychic processes involved, volition becomes the chief and supreme leader in the sense that it informs all the rest. Volition, as such, brings other psychical activities to tend in one direction. This is the explanation of our statement: 'kamma is that by which men execute deeds.'

It should, however, be borne in mind that the conative process informs other psychical processes only in the case of one's own works, not in the case of the works of others. Accordingly, the latter cannot be brought within the definition of 'volition as the act of willing'. Hence B's actions

9. Lit. 'from the top' (agga).
10. Samyutta-Nikāya, iii. p. 54.
11. Anguttara-Nikāya, iii 415 (VI. 6, "Mahāvagga Nibbedhika".

cannot be called A's kamma, since there is as much difference between voluntary and non-voluntary actions as there is between a goat and a sheep. Voluntary action alone is entitled to the name. And therefore was it said: 'By kamma bhikkhus, I mean volition.'

In all acts the word kamma denotes 1) that which all deeds have in common, and 2) a disposition to exertion. And once well formed in the present, through either a good deed, or again through a bad deed, such a disposition serves later to call forth the co-existent aggregates (psycho-physical states) when the deed is repeated. It is due to the reawakening of those aggregates that a man is said, e.g. to be liberal, or given to violent deeds. In its persistence this disposition serves to produce the factor that leads to the concatenation of existence by way of rebirth in a life to come. It is due to the origination of such a factor that a man, having bestowed gifts or killed living beings, is reborn into a state of bliss or of woe. This sort of disposition is therefore described in the Mahāpaṭṭhāna as the relation of co existent kamma, and, again, of kamma at different points of time.

The distinctive basis in different lines of action[12] is attended with great consequences. Once made and established, in one place and at one time, it continues to be the cause of some peculiarity with regard to the body or mind or both. For this reason, perseverance in reflection upon the order of things, or, in worldly matters, perseverance in reflection upon such bases, yields great fruit and reward.

Of the various forms of such bases, two are attended with greater consequences in their adjustment and re-adjustment than in their natural order. Of these, one is the conative basis of subjective experience and the other is the caloric basis (utu) in things external. As to subjective experience, the variety in conative tendency is accountable for the variety in consciousness. As to external life, the difference in variety of utu is accountable for the difference in mobility.

By the moral order we mean the necessary, fixed, undesirable result in an evil action, the necessary, fixed, desirable result of a good action. The course of evil action results in rebirth into a state of woe. The way of meritorious deeds belonging to the realm of 'rūpa' (form sphere)

12. Dhātuvikatinam dhātuvikāro nāma. On vikāra; cf. Compendium; Pāli Index.

leads to rebirth into a state of purity belonging to the realm of 'rūpa'. Furthermore, it is said in the Pāli texts: 'The result of killing life is to make a being short-lived, and abstinence from killing leads to longevity. Jealousy begets many sorts of quarrels, while humanity begets peace. Anger robs a man of beauty, while forbearance enhances beauty. Enmity begets weakness, while amity brings strength. Theft begets poverty, while honest labour brings wealth. Pride ends in loss of honour, while modesty leads to respectability. Association with a fool causes loss of wisdom, while knowledge is the reward of association with a wise man.'[13] This is the significance of the moral order.

Here the expression 'the act of killing life makes a being short-lived' implies that when a man has once killed a human being, or a being of a lower order, the act of killing furnishes the cause of his rebirth in various ways into a state of suffering. During the period when he returns to the state of man, the same act as 'life killing factor' makes him short-lived in many thousands of rebirths. This is the explanation of the statement 'The act of killing life makes a man short-lived'. The explanation of the rest is analogous. In many hundreds of other suttas, various instances of fixed moral consequences are to be found. Such is the moral order.

We read in the Pāli texts: 'There is no place, Bhikkhus, no room (in the conception of the moral order of things), for a bad action to produce desirable, agreeable and delightful results, etc.'[14]

An 'action' produces two kinds of result: that which is uniform (inevitable), that which is diverse (exceptional). Here the order of moral principles is given with reference to the first kind of result. When we come to the 'diverse kind of result', we find that a man may pass his days happily with ill-gotten riches, but, after death, according to the uniform kind of result, he undergoes a doom of suffering all the more.

Men inspired with pious thoughts and religious ideals forsake all worldly success, perform acts of merit, walk in the Norm, and undergo many kinds of privation. But according to the uniform kind of result, after death they may rejoice in heavenly bliss all the more. Such is the fixed moral order.

13. Cf. Majjhima-Nikāya. Cula-Kamma-Vibhanga-Sutta, iii. 202f.
14. Anguttara-Nikāya, i, 28 'Aṭṭhāna-vagga.'

4. The psychical or psychological order—Thought (citta) means 'one is thinking' (the act of thinking), the meaning being, one cognises an object. It may also mean: investigates or explores an object. Furthermore, thought is, figuratively, called the 'varied' owing to the varying forms of thinking of objects.[15] Accordingly it is said in the Pāli texts: 'I see, bhikkhus, no other thing which is so very varied as thought (mind). I see, bhikkhus, no other group (nikāya) which is so varied as beings of a lower order (beasts, birds, etc.) The beings of lower order are varied only by mind.[16] But thought is said, O bhikkhus, to be still more varied than those beings.'

Thought becomes more varied with regard to immoral things than to such as are moral. It is said 'mind delights in evil'. The beings of lower order that are made and created by mind are therefore more varied than all other beings. How is that? It is said in the Pāli texts: 'I will declare, O bhikkhus, how the world originates, and how it ceases. What is the origination of the world, O bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called "contact". Because of contact, feeling; because of feeling, craving... Such is the origination of the entire body of ill. Conditioned by the ear and objects ... by the nose ... by the tongue .... by the body, etc ... conditioned by the sensorium and things arises mind-cognition. This triad is contact. Because of contact, feeling; because of feeling, craving ... Such is the origination of the entire body of ill. This, O bhikkhus, is what is called the origination of the world.

'What is the cessation of the world, O bhikkhus? Conditioned by the eye and objects arises visual cognition. This triad is called "contact". Because of contact, feeling; because of feeling ... Because of the complete cessation of that craving, grasping ceases; because of the cessation of grasping, becoming ceases ... Such is the cessation of the entire body of ill. So with regard to ear and other senses. This, O bhikkus, is what is called the cessation of the world.' [17]

15. The word citta (pronounced chit-ta) means both consciousness, cognition and also variegated manifold. Hence the author plays on the word. 'Thought' should here be understood in the widest sense as 'being-aware of', 'conscious of'—Ed.
16. Citten'eva cittikata. Samyutta-Nikāya, iii. 152.
17. Samyutta-Nikāya, iv 87

Here the expression 'conditioned by the eye and objects arises the visual cognition, etc.', indicates that in this world the consciousness and thought-procedure of foolish average folk vary from moment to moment and become the cause of their rebirth in different forms of future existence. Admitting this, it will be found that the different forms of their future existence are made and created by the mind in their present life. Because of the variation of consciousness, perception varies. Because of the variation of perception, their natural desire varies, and because this varies, action (kamma) varies. Some maintain also that because kamma varies, the rebirths in the animal kingdom vary.

Now the phenomena, termed in the philosophic truth kamma and mind, become in conventional standards of truth[18] 'soul' (or 'being') and 'person'. According to the latter, just as men by manifold thoughts make divers and manifold things in this world, and just as gods[19] by manifold thoughts create divers and manifold things, so actions (kammāni) and the results of actions, diversified by thought, are endowed with various forms of thinking, as if they were 'beings' and 'persons'. Hence, although neither action nor mind has the nature of ātman,[20] who, it is asked, knows how to make? who is able to make? 'Beings', 'persons': they know, they can make all things. But whether there is any special being or person making the infinitely varied world-picture or not it is impossible for them to say.

By psychical order we mean the fixity or law of the consequences of thoughts or consciousnesses, varying in function and in occasion. It is treated of in the Paṭṭhāna in the chapter on 'the Relation of succession or sequence'.[21]

5. Natural phenomenal sequence (dhamma-niyāma)—A dhamma is that which bears (dhāreti) its own nature, e.g. its own hardness to the touch, its specific, individual mark as well as its universal characters, namely,

18. Cf. Exposition II.
19. Deva, it must be remembered, includes all 'spirits' (all of them impermanent) inhabiting either the heavens as 'God', angels, gods, or this earth as 'fairies', etc.'
20. Attā, or self, implies superphenomenal nature. Cf. Anattalakkhana-Sutta, Vinaya Texts, i. 100f—Ed.
21. This is included in the Tika Paṭṭhāna.

growth, decay, dissolution, etc. The dhamma, categorised under the causal relation 'bear' the function of that relation, and those categorised under 'effect' 'bear' the function of the result or effect. This meaning applies to all dhamma as treated of in the Suttanta and the Abhidhamma Piṭakas. It also embraces the things enumerated in the Vinaya Piṭaka under the name 'the body of precepts' (sīlakkhandha). Why? Because they are not outside the given definition of dhamma.

The principal treatment of the order of these dhamma and of all other dhamma is in the text of the Mahāpaṭṭhāna. Among the Suttanta texts, the whole of the Mahānidāna-suttanta, and of the Nidāna-samyutta is devoted to the dhamma-niyāma; so, too, as all other suttantas which throw light on the conception of cause and effect. In one sutta this niyāma is referred to as 'the establishing, the fixity of things as effects' (dhammatthitatā dhammaniyāmatā): 'Because of ignorance comes kamma: now whether, O bhikkhus, Tathāgatas arise, or whether they do not arise, this element (dhātu) stands, namely, the establishment of dhamma as effects, the fixity of dhamma as effects. Because of kamma . . . (and so on through all the links of the causal formula).[22] It is also referred to in the dictum: 'All conditioned things (sankhāra) are impermanent, full of ills, and of the nature of "not self" . . . '[23]

In some passages, this niyāma is called dhammatā. 'It is dhammatā—the rule, or order—bhikkhus, that when a Bodhisat (future Buddha) having fallen from the Tusita-group, enters into a mother's womb, a splendid radiance appears throughout the world, including the worlds of gods and brahmās . . . and the thousand world-systems tremble and shudder and quake . . . .'[24]

In some passages it is alluded to under the category of possibility and the opposite: 'It is impossible, bhikkhus, and out of the question that the person endowed with sound views should consider a conditioned thing in the light of something eternal. Such a thing can nowise come to pass, etc.'[25]

22. Samyutta-Nikāya, ii. 25; cf. Points of Controversy, 87, 383f.
23. Theragāthā (Psalms of the Brethren) ver, 676-678.
24. Dīgha-Nikāya, ii. 12 (Dialogues, ii. 9). Dhammatā is the abstract noun formed from the concrete 'dhamma' as if we should say 'normness'. Cf. Pss. of the Brethren, p. 29, n2, 190 etc.
25. Anguttara-Nikāya, i. 26.

But the character of the dhamma-niyāma is best summarised in the formula: 'When that exists, this comes to be. From the arising of that this arises. When that does not exist, this does not come to be. When that ceases, then this ceases!'[26]

Or again: 'These, bhikkhus, are the three characteristics of a conditioned thing: perceivable is its growth, perceivable is its decay, 'perceivable is its changing whilst it lasts. These, bhikkhus, are the three characteristics of the unconditioned: growth is not perceivable, decay is not perceivable, changing and duration is not perceivable.'[27]

It is the dhamma of birth that is born, the dhamma of decay that grows old, the dhamma of dying that dies. And herein is another niyāma: that of birth. For it is said in the Pāli texts:

> Then: 'O Vāseṭṭha', said the Exalted One,
> 'To both of you will I discourse upon
> The question of the breeds of living things,
> In due course, e'en as it really is.
> By breed, in sooth, they differ mutually.
> Grasses and trees ye know; albeit ye may not
> Discern it, birth-made is of each the type.
> By breed, in sooth, they differ mutually....'

and so on, in several verses, in both the Majjhima-nikāya and the Sutta-nipāta.[28] Here, 'type' (linga) means 'variation in appearance.' 'Differ mutually' is different from one another.

In these verses the Master spoke of the generic order of trees, etc., and of animals. Such an 'order of birth' obtains also among men. Men are also seen to be of different birth and breed, different clans, families and descent. But in this sutta in order to eliminate the false notion that 'the brahmin is the best of all in the world' (the brahmin, i.e. by birth only), he first shows the types, among the multitudes of human actions and efforts, are wrought by present actions (not merely by birth), and finally describes the ideal brahmin. Kamma is shown, in this sutta as the criterion of the inferiority or excellence of beings. It is kamma

26. In the Vāseṭṭha Sutta common to both works, ii 196 and verse 600f, respectively.
27. Anguttara-Nikāya, i 152 (Cūlavagga, 47).
28. Majjhima-Nikāya, ii. 32 (79th Sutta); Samyutta-Nikāya, ii 28, etc.: Anguttara-Nikāya, v. 184.

that distinguishes beings with respect to worth. Outward appearance is due to breed-variety in the parents. Born of bovine breed, one has the bovine shape and appearance; similarly as to horses. Hence in the birth-niyāma a different procedure is called for when treating of animals (pāṇā) as distinct from higher beings (sattā).

II

Of The Standards of Truth (Dve Saccāni)[1]

Our task here is to define the two categories under which all truths may be included: (1) The conventional (sammuti), and (2) the philosophic (paramattha)[2] standard.

1. Conventional truths—By this is meant a truth or fact, generally received as such by the common consent of mankind. What are the modes of conventional expressions? These are 'self', 'soul', 'being', 'person', woman, man, body, head, hand, leg, hair of the head, down on the body, nails, teeth, skin, flesh, nerves, sinews, bone, etc.; the names of such external objects as tree, creeper, shrub, house, chariot, carriage, bed, seat, etc.

None of these are names of such 'really existent' dhamma (facts, phenomena, attributes) as mind, contact, extension, cohesion, etc. They are all names which denote as well as connote only some physical appearance and its persistence as such. These names and their connotation, therefore, having but a conventional significance, are called modes of conventional expression, i.e. terms in common use.

What constitutes the achievement or predication of conventional truth? 'The self is (exists)', 'the living soul is', 'a being is', 'the person is', etc. By adopting such words in common use a man becomes a conventional truth-speaker. And these are to be regarded as a correct mode of stating such truth. Why? Because otherwise constant disputes would result from want of a common language and common notions.

1. This is placed in the author's Ms. as No. 4. but I have translated it before the others, because the two standards are referred to in Exposition I—Tr.
2. Literally, having the supreme or ultimate matter—Ed.

This is what is termed 'conventional truth'.

2. Philosophic truth—This is a tact or truth recognised from the philosophic point of view. What are the modes of philosophic expression? These are: 'mind', 'mental factor', 'matter', 'Nibbāna', 'aggregates', 'elements', and so on.

These are not merely common or collective names, but imply something which really as such (sabhāvato) exists. These are called the modes of 'highest', or 'ultimate matters', inasmuch as any import beyond that which they possess is inconceivable.

What constitutes the achievement or predication of philosophic truth? 'Consciousness exists', 'contact exists', 'feeling exists', 'extended quality exists', 'cohesion exists', 'Nibbāna exists', and so on.

By expressing things as they exist in reality a man is a truth-speaker.[3] Such speech is also to be regarded as a correct mode of stating truth. Why? Because it helps us to avoid falling into the errors of recognition, sense-consciousness and illusory opinions.

This is what is termed 'philosophic truth'. It should be noted in this connexion that 'conventional truth' provides a safeguard against falsehood, and 'philosophic truth' guards against hallucination. Thus, when a man from the conventional point of view states 'the self, the soul, the being, the person exists', etc., he is not to be considered as uttering falsehoods, whether the import of what he affirms is really true or not, whether it rests upon valid speculation or self.[4] Why? Because, in such a case, there is no fraudulent motive. But it comes within the province of hallucinations. Why? Because in these cases the things that are of the nature of 'not self' are taken as of 'self', and stated as such. From the philosophical point of view there is nothing of 'self'. There are only dhamma. And none of these is of the nature of 'self'. They are, on the contrary, of the nature of 'not-self', etc. And when a man speaks like this his words show neither falsehood nor hallucination. So we read in the Pāli texts: 'These, bhikkhus, are the four cases of hallucination. What are the four? The impermanent is taken as permanent.' This is the first point involved in hallucinations of recognition, sense-

3. Saccavādī, applied par excellence to the Buddha. Cf. Pss. of the Sisters, 121 n I, and elsewhere.

4. Attā, Sanskrit atman. On the implications in this term, see Exposition I.

consciousness and illusory opinion. 'That which is ill is taken as weal. That which is not-self is taken as self. The ugly and offensive is taken as beautiful and beneficial.' These are the remaining three cases of the hallucinations of recognition, sense-consciousness and illusory opinion.

Here the expression 'The impermanent' implies the psychical and physical facts and conditions that are summed up in the term 'name-and-form',[5] and which are by nature impermanent. The expression 'that which is ill' implies the facts of common experience that are categorised under the 'truth regarding ill'. The expression 'the not-self' implies all that which is of the nature of 'not-self'. And the expression 'the ugly and offensive' implies the psycho-physical conditions that fall under 'the truth regarding ill' and are, therefore, a fortiori considered to be 'ugly and offensive'.

By viewing 'name-and-form' in the light of 'being', 'person', a man takes what is impermanent as permanent. Why? Because 'being' or 'person' is nothing but a concept. And a concept, as we know, has not the attribute of passing away or moving about.

On the other hand, when it is said that a being, on coming into a form of existence, is himself born, that at the end of life he himself dies, that even before he took on to himself the present form of existence, he had come from this or that form of first existence, and that after death he would be re-born into this or that form of future existence, it shows that the being is viewed as engaged in 'going'.

It is for these reasons that, by viewing 'name-and-form' in the light of 'being', 'person', a man takes what is impermanent as permanent.

By holding dear and agreeable that which is merely a mental and bodily phenomenon liable to the facts of misery, a man takes that which is ill as weal, that which is ugly and offensive as beautiful and beneficial.

'Being' is a mere 'concept'. There is no corresponding thing in nature. When such a really non-existent is regarded as really existent, the result thereof is that mere name-and-form is made the essence of a being. And by holding that it is the self of a being, not only that, the being himself, a man takes what is not-self as self.

5. Approximately equal in sense to mind-and-body—Ed.

It is said that a man sees objects through his eyes. Here seeing means visual cognition. The gaze is fixed upon a material form as the object of that cognition. And the form is a visible and tangible phenomenon, and neither the being nor the person. A man, having seen such a form, contemplates it in his mind as a being, a woman, a head, a face, a tree, a chariot, a carriage.[6] This is the error of cognitive consciousness originating from seeing. A similar explanation can hold true of such an error as originates from hearing, etc. But the question as to the error that originates from the mind co-ordinating sensations is rather intricate, though of pressing importance.

According as an object is discerned by the mind, it is marked or fixed by recognition. Later on it may cause bewilderment and confusion. This is what is called the hallucination of recognition.

According as a man apprehends a thing through the understanding, he speculates upon it:—'Beings, etc., have a self.' 'It is like this and that.' 'There is a living soul.' 'It is such and such.' This is what is termed the hallucination of illusory opinion.

In the Pāli texts, the hallucination of recognition as being very obvious is mentioned first. But it may follow the hallucination of opinion. And these three forms of hallucination are rooted in 'ignorance', that is to say, they originate from it. Of these, the first two forms of hallucination have a bearing upon the immoral type of worldly consciousness. Craving,

6. "They (i.e. the surface view of sense perception) do not bring us to understand the true underlying principle or law; they rather disguise that from us. It is perhaps not too much to say that the senses tend to give us the notion of the fixity of things, and therefore to hide the truth that the law of all things is change: there is no permanence in things save only—the law of all change."—Heraclitus.

"Householder, to bring about life in the heaven-world, it is of no use for an Ariyan disciple, yearning for heaven, either to pray for it or to think much of it; the steps that lead to heaven must be stepped by the Ariyan disciple, and when those steps are stepped by him, they lead to the winning of heaven, and he becomes a winner of the heaven-world."

Anguttara-Nikāya, The Book of the Fives, iii (43)

conceit, and false notions spring from them. By taking his stand upon philosophical truth, a man can discern the nature of hallucinations; and having ascertained what that is, he can give them up for ever.

III

Of Great Periods of Time

We shall now expound our system of the five time-periods called kappa. They are distinguished as 1) a great kappa, a cycle or aeon; 2) an incalculable kappa, four going to each great kappa; 3) an included kappa, falling within one of the preceding; 4) a life-kappa, or one life-span of any given being; and 5) a cataclysm-kappa, or age of doom.

1. A 'great kappa'—This is a notion of a given time historically cut off, so to speak, and divided into some periods in which many events happen (in a certain order, and which repeat themselves). It would follow from this that a 'great kappa' is but a notion of time itself. To a kappa as such is given the name 'great' on the ground of its having been conceived as the greatest in duration. How long, then, is the duration of a great kappa?

In order to form an idea of its duration, let us imagine a mountain, which is a single cube of rock, one league[1] in length, in breadth, and in height. If a person were to flick it with a piece of cloth once at the lapse of every hundred years, the time that such a mountain would require to be completely worn away would not be so long in duration as is a great kappa.[2]

1. A yojana, a classical division of length, a distance of about seven miles.
2. 'Just as if, brother, there were a mighty mountain crag, four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock; sooner, brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

'Thus long, brother, is the aeon; of aeons thus long many an aeon has passed away, many a hundred aeons, many a thousand aeons, many a hundred thousand aeons.'

S.N. ii. 178 ff.

How long in duration has been the succession of great kappas in the past? It is said in the text: 'Undetermined, Bhikkhus, is the beginning of this world: the past extremity (pubbakoti) as to the running on of beings in rebirths under the hindrance of ignorance and bonds of craving is not manifest.'[3]

Here the Pāli word for 'undetermined' is *anama*, which is the same as *a-mata*, the syllable *an* being euphonic. Amata means that which is unknown, unascertained. So it was said 'The past extremity' (or beginning) is not ascertainable by calculation. Or, it may perhaps mean that which, like the 'eelwriggling' of the sophists,[4] sets itself no limit.

In turning back to the proposition 'the past extremity ... is not manifest', it is indeed suggested that here the words 'is not manifest' mean 'does not exist' in the same way as in the passage 'If there be, Ananda, no birth, are old age and death manifested?' 'Verily they are not, Venerable Sir.'[5] The word 'manifest' means 'exist', and 'not manifest' means 'does not exist'.

Whether the one or the other be meant, we may conclude that the proposition 'the past extremity... is not manifest' means that the past extremity as to the succession of great kappas in general does not exist, while taking a kappa in particular, this may be said to have its beginning, its middle, and its end.

Those who fancy that there was actually a past extremity to the succession of all great kappas in general have certainly no other reason for it than their own fanciful thinking. Those who reject the ariyan mode of interpretation called 'the theory of causation' commit themselves to the error of the assumption of the uncaused, or to that of theism.

So much as to the nature and extent of a great kappa.

2. Incalculable epochs—Such is the name of a kappa that is not capable of being definitively enumerated, enumerated even by taking hundreds of thousands of years as a unit. These are four kinds: the enveloping epoch, the enveloped epoch, the developing epoch, the developed epoch.

3. Samyutta-Nikāya, ii, 178.
4. Dialogues of the Buddha, i, 39 f.
5. Op. cit.. ii., 52.

It is written in the Anguttara-Nikāya (iv., 156; or vol. ii., 142): 'These are the four incalculable epochs. . . (They are enumerated as above). The epoch, Bhikkhus, when there is a cosmic envelopment, is not easy to reckon as so many years, centuries, tens or hundreds of centuries.' Here 'the enveloped' is that which relapses, is destroyed. The world-system having once relapsed, while the world-stuff remains in a state of dissolution, it is said to remain enveloped. 'The developing epoch' is a period of restoration, of evolution. Having once been reinstated, while the world-system continues to be in that state, it is said to be developed.[6]

Of these epochs, again, the first is distinguished as of three kinds:

That which is brought to pass by heat, i.e. by the action of fire;
That which is brought to pass by water, i.e. by the action of a deluge;
That which is brought to pass by wind, i.e. by raging storms that hurl away a world-system.

In the event of the first type of envelopment, fire consumes the realm of matter, both in the lower material heavens and everything that is below. In the event of the second type of envelopment, water submerges the realm of matter in the next higher material heavens, together with all that is below. And in the event of the third type of envelopment, wind unhinges the realm of matter in the highest material heavens, together with all that is below.

It should be noted now that four incalculable epochs are together equal to a great kappa. Hence when we speak of an incalculable period, we should understand thereby just one-fourth of a great kappa.

6. The translator had selected 're-absorbed', and 'persisting as such'. The Pāli is literally 'rolling together' and 'unrolling':—Sam-vatta, vi-vatta, the Indo-Aryan root being war, wart. Cf. our 'vert' ad-, in-vert &c.,). I have substituted Leibnitz's 'envelopments, developments' as being an interesting approximate coincidence in Eastern or Western terminology. The 'rolling together' is a lurid idea that has also shaped itself in the Christian poetic fancy, namely, in the verse of the Dies ira.

When shrivelling like a parched scroll,
The flaming heavens together roll....

Mrs. Rhys Davids.

It is not for us to speculate whence come those three great destructive agencies. Suffice it for us that we live in a universe of a certain configuration, and that everywhere we discern the agency of fire, water and wind. When, for instance, fire burns one house, its flame strikes on to another, and burns that too. While the flame is yet in the second house, it causes the element of heat to grow up in yet another house and burn it. Evidently in the last case the flame of the second house does not directly burn the third one. This remark holds true of all. Thus it would follow from this that this broad earth and universe are ever filled with those elements which are ever finding opportunity of transforming and disturbing them. And whenever they obtain adequate opportunity, they destroy the earth, just as fire can destroy this or that mountain in which it resides. There is no question of agencies passing over into the universe, but only of series of internecine counteractions.

3. An included era—This denotes a kappa which appears to fall within one of the incalculable epochs, called the developed. In the beginning of an incalculable epoch, men live to an exceedingly great age. This state of things exists until subsequently, as the conditions of immorality develop, their life-term decreases by degrees through a succession of many hundreds of thousands of such periods, till it reaches the minimunm of ten years. From this again with the conditions of morality developing among them, their life-term goes on increasing and increasing till at last it regains the maximum of exceeding longevity. This is what is termed an included era. Of such eras sixty-four are together equal in duration to one incalculable period:—so it is said in the commentaries.

If that be so, the length of an included era can only be decided by a knowledge of the duration of an incalculable epoch. And we may add that, if a man were to count the numbers of years by grains of sand picked up one by one from one league of the Ganges, the sands would be exhausted sooner than the years of one included era were all counted.

4. Life-spans—When we say 'Through a succession of many hundreds of thousands of life-spans', we mean the life-span of men. There is no definite term of life as regards brutes, 'petas', demons, infernal beings, and earthly gods. Among the higher grades of celestial beings, the life-span of the twenty brahma-worlds is different in each case.

5. Ages of doom or cataclysm—In the world of men, events happen at times that affect human life and are termed disasters. These are of three kinds: war, famine, and pestilence. We read in our texts: 'A Brahmin said to the Blessed One: "I have heard it said, Venerable Gotama, of the Brahmins of old, of teachers, and the teachers of teachers, that in former days this world was... pervaded by men: within 'the flight of a cock' were situated the villages, the inhabited districts, and the royal capitals. Now what is the cause, what is the reason that, at the present time, the numbers of men have dwindled, so that their paucity in numbers is apparent, and that villages appear to be no villages, towns appear to be no towns, and inhabited countries appear to be uninhabited?"

'The Blessed One said: "Now Brahmin, because men are attached to immoral passions, overpowered by lawless greed, and victims to false ideals, they with sharp weapons kill one another. This verily is the cause, this is the reason why the numbers of men have now dwindled, so that their paucity in numbers is apparent. And furthermore, Brahmin, for them who are grown morally debauched, the sky does not pour down sufficient rain, the result of which is the outbreak of famine, on account of which many people die.

'"And yet again, Brahmin, for men who are grown morally debauched the yakkhas let loose ferocious non-human pests, in consequence of which many people die."' [7]

Here the expression 'within the flight of a cock' signifies that villages and towns were so closely connected that cocks might leap from the boundary of one and alight near that of another. 'Victims to false ideals' means that they have given themselves up to false ideals and ceremonies, by which are meant covetousness, ill-will, as well as various sacrifices accompanied with the slaughter of animals.

'Many people die' implies that, at times, in consequence of some matter of administration, or from atrocities perpetrated by thieves, etc., a commotion arises in the country, many people lose their lives, many properties and means of sustenance are destroyed, and many villages, districts, towns and royal capitals are on that account burnt by fire. And this sort of fear arises sometimes every three years, sometimes every five or six years, sometimes every ten or twelve years. Then comes a time when war breaks out between one country and another, between

7. Anguttara-Nikāya, iii, 56, or vol. i., 159 f.

one kingdom and another, and many people die in consequence. This is called a 'doom-era' of anarchy and war.

'The yakkhas' meant the commanding beings, placed by the four great rulers of the four cardinal points as commanders of such beings. 'The ferocious' meant wicked, savage, non-human beings, devils and goblins of terrestrial, aquatic and ethereal origins.

'In consequence of which many people die' means that the non-human pests, having got the opportunity, came upon the walks of man in many hundreds and thousands, from seas or forests. They, having caused many diseases to prevail and to seize upon the living bodies, devoured fat and blood. Hence they are designated as 'blood-sucking' and 'blood-thirsty'. If they failed to seize upon men, they were said to devour fat and blood of cows and buffaloes, goats and sheep. When this kind of pestilence prevailed once in a country, it prevailed there even for six or seven years, causing enormous mortality among the young in men and beasts. The remedies used for such a pestilence were the potent formulas of spells and incantations, or offerings to the yakkhas. In this connection might be cited the story of Sakabodhiraja of Ceylon, in the book of the Great Chronicle.[8]

This is called the doomful period of pestilence. Many other types of eras of doom also appear in this world. We have been taught, for instance, that in former days, through demoniac agency, the kingdoms of Dandaka, Majjha, Kalinga and Mūtanga ceased to be kingdoms. Even in these days, in countries, towns and villages where destruction of life goes on on a large scale, many creatures meet with death from great earthquakes or from great tidal waves, or from hurricanes, from floods or rain, from volcanic eruptions, from shipwrecks.

When do these three eras of disaster mainly come to pass? From the time when the life-span of men is five hundred years. We read in the Cakkavatti Sutta:[9] 'Upon men who live to an age of five hundred years, Bhikkhus, three things come to full florescence: unrighteous, lawless greed and false ideals.'

8. The Mahāvamsa, P.T.S. translation, p. 260 f.
9. Dīgha-Nikāya, iii., 70.

IV
Of Things not Within the Range of Thought (Acinteyyāni)

These we hold to be four in number: the range of a Buddha, the range of iddhi or supernormal power, the nature of the result of action (kamma), the origin and reality of the world.

As it is said in the texts: 'There are four things which are not within the range of thought, which should not be thought about, thinking upon which tends to unhinge the mind and injure the system, namely, the range of a Buddha, the jhāna-range of one in jhāna for mystic rapture, the result of kamma and thinking of the world.' [1]

Here 'things not within the range of thought' means 'which cannot be thought about by average folk; things that lie beyond their intellectual ability, and with which it is therefore not meet they should occupy their thoughts.' By 'thinking upon which' we mean endeavouring strenuously to grasp, with the determination: 'Whether I am far removed from, or stand near to the matters belonging to ariyans, to saintly persons, I will realise these for and by myself, solely by my own intellectual insight.' 'To unhinge the mind'—to bring about loss of mental balance. 'Injure' to cause mental misery. 'Jhāna-range' we have called 'range of iddhi'.

The range of a Buddha.

These are the fourfold assurances, the six modes of super-intellect and the ten powers. The only adequate criterion of these attainments is the insight of a Buddha himself, not that of eminent followers, or of other beings, human or celestial, fit to rank beside them. As to the nature of those powers, they should be studied in the testimony of the Buddhas. In so doing a disciple can fulfil his duty, otherwise his efforts are but misdirected, and would tend to his ruin, or, as it is said, 'unhinge the system'.

This would hold true for other inquirers, intelligent yet not adherents.

If this criterion be admitted, the further question arises: 'How can one who is a Buddha, i.e., "Awakened", enlightened, omniscient--be

1. Anguttara-Nikāya, iv., 'Apaṇṇakavagga' (vol. ii., p. 80).

known to be such?' The reply is: 'By the vastness of his intellect: in other words, by omniscience.' But how can omniscience be known? By the contents of his teaching. And by his teaching (in the case of the Buddha Gotama) we mean the eighty-four thousand dhammas constituting the body of his doctrine.[2] It is by the possession of this intellectual superiority (buddhi-mahatta) that a person becomes 'Buddha'; it is not only by possessing supernormal gifts as such that he can attain to a state of perfection. A Buddha of a truth becomes a true saviour of multitudes in virtue of his greatness in merit, in morals, in power of concentration, in supernormal power, in intellectual endowment—in all of these qualities.

If it be insisted on the contrary that it is by virtue of mere supernormal faculties that a Buddha becomes a true saviour, our contention is that should a man, himself blinded by the supernormal faculty in matters which can only be illumined by intellect, right understanding, try to save many, it would do many foolish people great harm. Indeed, in the absence of genuine intellect, the supernormal faculty, whether small or great, serves as an instrument by which to practise the art of cunning, crafty talk and deception. Those who attach weight to supernormal faculty as such are as children, while those who attach weight to intellect are wise indeed. This truth is brought out in the section called 'Sila', of the Digha nikaya, in the Kevaṭṭa-sutta.[3]

Here one might object by saying that, for that matter, superiority of intellect should be the same as superiority as to supernomal faculty. If so, our reply to him would be that should a being be capable of doing all possible good to the world by virtue of his superiority as to supernormal faculty, it would follow from this that, in his case, there is no duty to carry out in the moral kingdom, by virtue of his capacity for teaching. If so, it would further follow that in his case there is also no duty to perform by virtue of his superior intellect. If this is so, it should further be inferred that, in his religion, the functions of teaching and of intellect are far to seek.

Concerning this statement, that by virtue of his superiority in supernormal faculty a man is capable of doing all possible good to the world—

2. See Psalms of the Brethren, Ānanda's verses, verse 1024.
3. Dialogues of the Buddha, i., 276 f.

'is capable' means, of course, a public, well-attested capacity, visible at any time no less than moon or sun in the sky. Otherwise the foolish person who draws conclusions from the loud-voiced professions of impostors gaining their living by such cunning and crafty talk, will in the end find himself sprawling in empty space under the delusion that he is on broad earth. But superiority of intellect can be absolutely relied upon, and he who, in great and profound matters, does not seek is foolish both by nature and in the eyes of the world.

The range of iddhi.

By iddhi we understand supernormal faculties developed by special exercises. In ancient days, when life was long, recluses and brahmins outside the pale of Buddhism reckoned five kinds— i.) supernormal will-power (iddhividhābhiññā); ii.) hyperaesthesia of sight; iii.) hyperaesthesia of hearing; iv.) discerning the thought of another (thought-reading, telepathy); v.) hypermnesia, or reminiscence of one's own past history. These five, together with the insight known as the conviction of one's self being free from the four 'intoxicants' (āsava-kkhayābhiññā), are recognised among the disciples of the Buddha as six kinds of supernormal faculties as such.

By supernormal powers of will, recluses and brahmins claimed to go to the worlds of gods and Brahmas above, to the infernal regions below, and even beyond the limit of the farthest zone of the world-systems.

By supernormal powers of sight and hearing they, standing here, could see objects and hear sounds there, at distant places.

By supernormal powers of thought they could read thoughts, and by supernormal powers of hypermnesia they could recollect events that happened in the past, many hundreds of births ago, even many periods of envelopment and development of the world-system.

While going above, below or about, they thus began to observe: 'In travelling in this manner, in a single moment we have measured so many leagues.' In so doing various configurations and many leagues in the systems of the world in the course of a cosmic epoch would become visible Having realised through this the perniciousness of sensual desires, they renounced the world, became dwellers in the woods, practised, meanwhile, such things as meditation on the nature of material things

and cultivation of the divine Brahma-life—of good-will, compassion, appreciation and equanimity—by which a man can attain to the Brahma-world, and mastered five supernormal powers. From that time on they had nothing further to do for themselves. At this stage they, while living in this world, sought for many hundreds, many thousands, many hundreds of thousands of years to do good to the world. In so doing there would be revealed to them very many kinds of various arts and sciences.

As to these recluses and brahmins, we are told in the Brahmjāla-sutta[4]: 'There are some recluses and Brahmins who theorise with regard to what was before the aeons of time, and who speculate on what will be after the aeons of time, etc.'[5] From this we can see that their speculations did not come into the range of their fivefold iddhi. Hence, as to a matter within the range of their iddhi, their knowledge, and not that of average men was to be regarded as the true measure. And it was the business of the latter to learn to comprehend those points as they were given by those recluses and brahmins. As it is said in the Dasavatthuka-sammā-diṭṭhi:[6] 'There are in the world recluses and brahmins who, being in the right path, having made progress by right methods, have discerned and realised the nature of this world as well as of the world beyond, and declare what they know.'

Here one might say: 'I do not believe that there are recluses and brahmins who have possessed such great supernormal powers. Why? Because now for certain no such men are ever to be seen or heard of in the world.'

You are right in saying, 'now for certain no such men are ever to be seen.' The reason is that now you are born too late, and in the closing part of a period of decadence. This is also true that you say: 'no such men are to be heard of. The reason is that you are born rather too late in a non-Noble land, far removed from religions and texts coming down in unbroken succession from the beginning of an aeon. But you should investigate the matter thus: In former days this world was exceedingly rich in all respects; men lived to a very great age, even past reckoning was one span of life. What then might not this world of men

4. Dialogues of the Buddha, i, No. 1.
5. Ibid., p. 52.
6. A tenfold exposition of Sammādiṭṭhi 'right view', in the "Mahā-cattārisaka Sutta", Majjhima-Nikaya, No. 117.

have been like in those days? To what can we of today liken the saints and recluses of those times?[7]

The nature of the result of action (kamma).

This is of two kinds: that which takes effect in the life-experience of an individual, and that which comes about afterwards in a life beyond. Here 'result' is that which matures, that is to say, bears fruit, secures a distinct end. For instance, when a man, having earned a kahāpaṇa (old Indian coin) by some job he has done, enjoys thereby things that he desires, it is then, and then only, that his work secures a distinct end, that is, reaches the object sought by the labourer. In the same way is the point in question to be viewed. Carried once into effect, an action[8] runs its course as such, and as long as it does not mature, so long it cannot be said to have reached its distinct end. Its sequence may run through hundreds of thousands of periods. Thus does a powerful kamma of immoral nature secure its distinct end in states of woe, and thus does a a powerful kamma of moral nature become effective in lives of bliss.

Again, the result of kamma is taken to be twofold: as drifting, affecting the individual, and as overflowing, affecting others. Of these the former implies prosperity, or adversity experienced by a man in this or that existence as an individual being, in consequence of his meritorious or demeritorious deeds. Under this aspect the result of kamma affects the doer of the deed only. But in his existence as an individual being, owing to the heat and power of his kamma promoting his happiness, or causing him misery, there arise conditions of prosperity, or adversity, with respect to persons other than himself. This is called the overflow of the result of kamma. Under this aspect the result of his kamma is shared by others.

The drifting course of the result of kamma may be illustrated by the prosperity of King Mahāsudassana's life in the Mahāsudassana-sutta[9].

7. This is not to say that such men do not exist in the world today. They can and do exist. Not only that, the possibility exists for you to reach the Spheres of Attainment; and realisation for yourself is, after all, the only valid thing.
8. Readers should note that kamma means literally action, act, deed. Thus 'job' is literally hattha-kamma, hand-action, manual-labour.
9. Dialogues of the Buddha, ii. No. xvii., Buddhist Suttas (Sacred Books of the East).

Moreover, owing to the power of the meritorious deeds of the king, various conditions of prosperity in the lives of other persons arose, some together with his own condition, some coming from this or that source. This may be taken as an illustration of the overflowing course of the result of kamma. It may even promote the happiness of the inhabitants of other continents.[10]

As regards evil deeds, the story in which the whole kingdom was ruined in consequence of the overflowing course of King Nālikera's act, persecuting five hundred sages,[11] and such other stories may be related.

Again, it is written: 'A person, Bhikkhus, may be so born as to promote the well-being of many men, the happiness of many men, the interests of many men, the well-being and happiness of many gods and men. A person, Bhikkhus, may be so born as to increase the ill of many men, the misery of many men, the ruin of many men, the ill and misery of many gods and men.'[12]

It not only affects beings, animals as well as men, but it also permeates the realm of space, and the whole organic world. Thus we read in our texts:

> 'It is the rule, Bhikkhus, that when the Bodhisatta, having fallen from the Tusita-heaven, enters his mother's womb, then there appears throughout this world including the celestial worlds, an infinitely splendid radiance surpassing in splendour the divine radiance of gods, and then the ten thousand world-systems tremble, shake and quake.[13] Such is the overflowing result of a Bodhisatta's acts of fulfilling many perfections.

When men become exceedingly sinful in thought and deed, all the overflowing course of their kamma rushes from this extensive earth up to the orbits of moon, sun and stars, agonising even the whole realm of space, and the whole organic world of trees, etc., undermining by degrees the cause of prosperity and strengthening that of adversity. It is then that the life-span, beauty and health of men, inhabiting and living in both of these worlds, undergo diminution.

10. Dīpa. This may conceivably mean 'world'.
11. Jātaka (trans.) v., pp. 72, 76.
12. Aṅguttara, i., p. 33.
13. Dialogues, ii., 9.

Nowadays men and trees appear exceedingly small. But we are told, in the Buddhavamsa that, in the days of longevity, the body of a Buddha was eighty cubits in length, while according to the Sixth Book of the Anguttara the height was ninety cubits. The Dhammikavagga[14] tells us that in ancient times the King Korabya of the Kingdom of the Kurus had a banyan tree, named Suppatiṭṭha, twelve leagues in circumference, its fruits of the size of big rice-jars....

When men become virtuous in thought and deed, it has heen similarly declared how the life-span of men goes on increasing. The whole of the Aggañña and Cakkavatti-suttas should be referred to in this connection.[15] Again, in the Pattakammavagga, of the Aṅguttara-nikāya,[16] we are told: 'At the time, Bhikkhus, when kings and their sons become unrighteous, unrighteous become also the Brahmins and house-holders, and the people who live in suburbs and countries. Then the moon, sun, stars and planets move irregularly. At the time, Bhikkhus, when kings and their sons become righteous, righteous become also the Brahmins and householders, etc. Then do moon, sun, stars and planets move regularly.' This is the overflowing consequence of the collective kamma of men. Such a consequence affects even the whole realm of space and the whole organic world.

It must be borne in mind that here by 'result of kamma' is meant something 'born of the result of kamma'—for instance, the supernormal faculties, included under the category of things not within the range of thought, became possible through the kamma of past lives. The faculties as such are of many kinds, each realm of beings having its own supernormal powers.

As regards the supernormal powers of the Brahma-gods, we are informed in the Sankhārupapatti-sutta,[17] of the presence of one thousand to ten thousand Brahmās: that of these, one thousand Brahmās permeate one thousand world-systems with their radiance, two thousand Brahmās permeate two thousand world-systems, and so on. These are the Mahābrahmās living on the plane of the first stage of Jhāna-rapture. Now

14. Aṅguttara. iii,, 369.
15. Digha-Nikāya, iii., Nos. xxvii.
16. Vol. ii, p. 74. f.
17. Majjhima-Nikāya, vol. iii., No. 120.

the gods and men who live beneath this plane imagine and recognise this or that Mahā-brahmā to be the maker of the whole world, the lord of the whole world, omnipresent, immutable, eternal saviour of the world. It is said in the Mūla-paṇṇāsa,[18] the first sutta of the Majjhima-nikāya: 'He (i e. an ordinary thinker who is not familiar with the Ariyan mode of thinking) apprehends Brahmā[19] as Brahmā. Having apprehended Brahmā as Brahmā, he fancies him to be the Brahmā, conceives attributes in the Brahmā, fancies that the world is from the Brahmā, imagines that the Brahmā is his, and extols the Brahmā as such. What is the cause of it? I say, it is because this matter is not truly understood by him.'

Here the meaning of 'apprehends Brahmā as Brahmā' is: he apprehends the god just as people commonly do in ordinary speech. And the phrase 'he fancies him to be the Brahmā' implies that he imagines him (a) according to his unregenerate desires, thinking: 'Lo! this Great Brahmā in all his beauty!' (b) according to his fancies as to values (māna), thinking: 'He is the supreme, the most high in the world'; (c) according to his speculative opinions, thinking: 'He is the unchangeable, immutable, eternal, stable and enduring, for ever.'

The expression 'he conceives attributes in the Brahmā' implies that he conceives such and such splendour, such and such supernatual powers in him. The expression 'he fancies that the world is from the Brahmā' signifies that he thinks that this world is born of, i.e. emanates from, this Brahmā, comes into existence only in relation to him. The expression 'imagines that the Brahmā is his' implies that he considers the Brahmā to be our master, lord, and refuge. 'Extols the Brahmā as such' means that he praises him by saying, 'Ah! how majestic is he! Ah! how powerful is he!' The expression 'because this matter is not truly understood by him' means that it is not discerned by the threefold mode of discerning: In the first place he does not investigate it in the light of such an axiom of knowledge as the Brahmā as such does not exist, the only existing things are the psychical and physical facts and conditions classed as 'name-and-form'. In the second place he does not investigate the

18. Majjhima-Nikāya, first Sutta, called 'Mūla-pariyāya, in the first fifty suttas called collectively Mūlapaṇṇāsa, or 'Root-fifty'.

19. That long-lived being worshipped under many names as 'The creator' 'Lord god Almighty', etc.

matter by the light of higher reason, which judges the psychical and physical facts and conditions as such are by nature impermanent, involve ills, and are accordingly not of the nature of soul or deity.

And in the third place he does not investigate the matter by the light of a felt necessity of abandoning, once for all, craving, imagined values, and false speculation which are rooted in erroneous apperception. These were indicated above in connection with our explanation of the expressions 'he apprehends,' 'he fancies,' 'he extols'. This lack of knowledge, indeed, is the cause of his apprehending and imagining and praising after this sort.

As regards the remainining faculties, such as those which are peculiar to the gods, etc., they are made manifest in the Deva, Sakka, Brahmā, Yakkha, Nāga, Supaṇṇa, and Lakkhaṇa Samyuttas (in the Samyutta-nikāya), as well as in the Peta-Vatthu and other texts.

These faculties are not seldom found among men. But common people do not know and see them, although they are lodged in their own bodies. The recluses and Brahmins of great supernomal power in the past, or those who cultivate occult lore, alone know and see them. Those supernormal faculties, born of the result of kamma, are outside the mental range of average folks and should not be studied.

Nevertheless, these faculties are really common, speaking generally, to all beings. For all beings, during their continual journey in this endless series of lives, may travel from the nethermost purgatories to the topmost scale of existence, through all those that are intermediate. They may attain then to the state of gods, to that of Sakka, Brahmās, Mahā-brahmās, and so on. Again from this highest scale they may be reborn into the states of woe. He who is today the king of gods, or a brahmā,[20] endowed with majestic powers, may become tomorrow a dog or a hog, and so on in rotation.

Other results of kamma not within the range of thought are such as come into effect among infra-human beings. Besides, in the bodies of men and of the brute creation there are physical conditions of the sense-faculties, resulting from past kamma. These, too, are of a nature not within the range of thought. For when in the case of a dead body, or a dead organ of sense, a man thinks 'I will bring it to life again!' he only runs the risk of losing his reason, or of ruining his health by his

20. 'God Almighty'.

thoughts and efforts. And why? Because he is striving against the inexorable working of another's past deeds.

In the Mahāvagga-Samyutta, in the section dealing with the four truths, the ten speculative views, maintaining that the world is eternal, that it is not eternal, and so forth, are called technically 'world-thought' (loka-cintā). But here we are using the term in a more comprehensive sense for all world-lore to be found in ancient texts under various names, for cosmologies conceived by the recluses and Brahmins of supernomal powers, by their pupils and pupils of pupils, or by Atthaka, Vāmaka, and such other recluses and Brahmins. The Vedāngas, for instance, are said to be derived from, and dependent upon, the contents of the three vedas of the tri-veda brahmins. The sciences mean medical science. The mantras denote spells for conquering the earth, winning wealth, etc. 'World-thought' is also applied to the Manikā and Gandhāri cults, mentioned in the Kevaṭṭasutta. The Manikā-cult is like the 'supernormal thought called discerning the thought of another', a telepathic device. And the Gandhāri-cult is like the 'supernormal powers of will', a device for executing various feats of supernormal character, such as floating through the air, etc. The latter is manifold, viz., root-cult, incantatory, numerical, and metallic. The root-cult is that which is rendered effective through medicinal roots; the incantatory cult is that which is brought into play through formulas of spells; the numerical cult is that which is brought into play through eight and nine series of numbers; and the metallic cult is that which is brought into play by means of metals like iron and mercury. And in the Patisambhidāmagga we read: 'What are the feats of magic? A magician having recited his spells exhibits an elephant, a horse, a chariot, infantry, and various arrays of the army in the sky, in the firmament.' In the Upāli-sutta of the Majjhima-paṇṇāsa we read: 'What do you think, householder? Is a recluse or a Brahmin, who is endowed with supernormal faculty and has obtained mastery over will, able to reduce Nālandā to ashes by a single curse?' 'He is able, Venerable Sir.'[21]

Here the clause 'who is endowed with supernormal faculty' means one who is said to be gifted with synergic iddhi applied to thought about the external world.

21. Majjhima-Nikāya, i., 377.

Among the four matters not within the range of thought, the powers of a Buddha stand highest in rank, iddhi proper comes next, and the supernormal faculties born of the result of kaṃma come last. This being the case, those who are in the higher worlds gifted with supernormal faculties born of the result of kamma, whether they are kings of gods or Mahā-brahmās recognised as the supreme rulers of the world, become in the world of men attendants to Buddhas or their disciples, possessing majestic powers of intellect and will. And the same is the case with those recluses and Brahmins who are outside our religion, but have reached the climax of the supernormal faculties of gods in the higher world. Why? Because those faculties which result from kamma obtain among the beings of lower order. And secondly, because they are equipped with the moral. reflective, and intellectual qualities that are extant amongst us.

Among witchcrafts concerned with mundane thoughts, those who attained to success were called Vijjandharas. The gods of lower orders and all demons and goblins served as messengers to Vijjandharas. There were formulas of incantation and spells which were very powerful. They served to crush those gods, demons, goblins, etc.

Men who have supernormal gifts are seen sometimes in our own country (Burma). They repair to a forest, and having handled regularly the occult formulas and prepared themselves for days and nights, and achieved success, many begin to tour in villages and districts. Wherever they go, they provide instantaneous relief to those who are ill and come to them for help. They also exhibit many other feats of wonderful magic, and account for this or that fateful event in the life of men. But the rulers prohibit these occult practices, lest they might give rise to violent commotions in the country.

V
Of The Three Worlds

Here we expound our system of the world under three headings: physical universe, things, and being (i.e. person).

1. By physical universe is meant the world conceived in spatial relation (okāsaloka), as something in which things and beings have their exis-

tence. Thus heaven is the physical universe as regards celestial beings, earth is the physical universe as regards men, brutes, and things in general, and purgatory is the physical universe as regards infernal beings. It comprises the great earth, the great ocean, the circumjacent mountains,[1] Mount Sineru in the centre, round which seven successive ranges of mountains intervened by the seven successive oceans of intense cold, the four great islands, many other smaller ones, and the six abodes of devas, and the twenty abodes of Brahmās in vertical positions. Such is termed one spatial universe or a circular world-system (cakkavāla). There are many other smaller world-systems innumerable in number in all the eight directions of the present one.

We also find in the Tika-Aṅguttara at the Ānanda-vagga, the three kinds of world-systems, namely: 1) small-thousand-world-system (dūlasahassi) which comprises one thousand cakkavālas, 2) medium-thousand-world-system (majjhūmasahassi) which comprises one million cakkavālas, 3) great-thousand-world-system (mahāsahassi) which comprises one billion cakkavālas.

There are also three other kinds of world-systems: 1) ten-thousand-world system which is called the realm of existence (jātikhetta) and it means the realm in which the Buddhas appear and all the devas and Brahmās therein form the audience of the Buddhas, 2) great-thousand-world-system which is called the realm of influence (āṇākhetta) and it means the realm where the influence of the parittas[2] and the Buddhas pervade, and all the devas and Brahmās therein accept it, 3) infinite-world-system which is called the realm of object (visayakhetta) and it means the one which serves as the object of the knowledge of the Buddhas.

There are three others also: 1) sensual plane (kāmadhātu), 2) material plane (rūpadhātu), 3) immaterial plane (arūpadhātu). The first comprises eleven realms of kāma, the second sixteen of rūpa, and the third four of arūpa.

1. Cakkavāla pabbata which forms the boundary of this world-system, is situated circumlittorally in the extreme part of this universe, and it is said that the height is 82000 leagues.
2. Parittas are the verses especially compiled for the promotion of protection and general prosperity, such as Ratana-Sutta-Paritta, Mettā-Sutta-Paritta, etc.

Four stages are also expounded: 1) sensual stage (kāma-bhūmi), 2) material-stage (rūpa-bhūmi), 3) immaterial-stage (arūpa-bhūmi), 4) transcendental-stage (lokuttara-bhūmi). The first three respectively comprise the realms of kāma, rūpa, and arūpa, and the last comprises the four noble paths, the four noble fruits and Nibbāna, the unconditioned.

2. The term 'thing' is used in the sense of conditioned things in general (saṅkhāraloka). Things in this sense include plants, trees, creepers, bushes, shrubs, etc.; metals, such as gold, silver, etc.; in short, all the natural sources we draw from and enjoy, the objects fashioned therefrom by men, such as houses, chariots, carriages, etc., and lastly, the things of intellectual creation, e.g. categories such as aggregates, senses, objects, etc.

3. By beings (satta) or persons (puggala) we understand creatures generally:—infernal beings, animals, spirits, demons, men, gods and Brahmās; there are beings terrestrial, aquatic, and aerial, oviparous, viviparous, moisture-sprung, and beings reborn without earthly parentage; beings without feet, bipeds, quadrupeds, and beings with many feet, beings with form and beings without form, beings having perception and beings having no perception and beings having neither-perception-nor-nonperception. The world of space and the world of creatures are both included among the world of things. But the things when classified distinctly and separately under the names of realm and creature have special names assigned to them, such as the 'world of space', and the 'world of creatures'.

We shall now explain the mode of existence (santhiti) in the physical universe. According to our theory, earth rests on water beneath it, water rests on air, and air rests on open space (ajaṭākāsa). This open space is infinite below and on all sides. It is filled with air without motion, which supports the great volume of air (atmosphere) above it; this supports in its turn the great volume of water; and that supports this great earth. It is said in the text: 'This great earth, Ānanda, is established on water, water is established on air, air on space. A time comes, Ānanda, when a mighty wind blows. This blowing causes commotion in the waters, and the waters being in commotion cause the earth to quake.' (Digha-nikāya ii., 107; Dialogues ii., 114)

Next we deal with coming into being and the ceasing to be of the physical universe. The co-inherent quality of heat is the cause of birth, decay, and death of the physical universe—the cause of its origination and cessation. As it is said in the Pāli: 'What is the element of heat? It is that which heats, that which causes things to decay, that which consumes, and that through which things reach an entire change.' (Majjhīma-nikāya i., 188, 422). Accordingly it is the co-inherent heat which is ever causing co-existent things to burn, to decay, consuming them, changing them, and making them pass from one condition into another. The cold-therm (sīta-tejo) also determines the same effects in these matters. And it is now not necessary to say anything of the hot-therm (uṇha-tejo). It is quite clear.

As it is said in the Dhammasaṅgani in the chapter of matter: 'That which is the growth of sense spheres is the development of matter, and that which is the development of matter is the continuum of the same.' Birth may be classified into four divisions: birth, growth, development and continuum. Of these, birth means the first appearance of the conditioned things. Growth means the first start of development of appearing things. Development means the gradual extension of the developing things. Continuum[3] means the continuance of the developed and accumulated things. That is to say, things continue in such quantity as they have developed and they neither increase nor decrease. After that, these matters, together with the element of fermenting heat (jīraṇatejo) which causes the co-existent things to decay, gradually diminish at the stage of decay and disappear away at the final stage of death.

The world is considered by us a system or order in which everything happens according to the laws of causality.[4] Because the great earth is being all the time heated, burnt, decayed, and matured by the twofold co-existent heat [I have elsewhere rendered it as cold-therm (sīta-tejo) and hot-therm (uṇha-tejo),] it cannot overcome the six stages, i.e. birth, growth, development, continuum, decay, and death. So with the Mount Sineru, the circumjacent mountains, etc. Therefore in the developed epoch, all the earth, mountains, etc., that come into being and appearance pass gradually from the beginning through the four stages: birth, growth,

3. It is better known as 'inertia' in Physics.

4. Dhammatā, i.e., dhamma-niyāmo. The Manoratha-pūraṇī (Buddhghosa's Commentary on the Aṅguttara-Nikāya) explains the latter term.

development and continuum. That is to say, they rise, grow, develop and continue for a long time till at last they arrive at the stage of decay in which the influence of all the heat will overrule all others. From that time onwards all the unessential things among them will at first be destroyed and the essential ones alone will remain. Then even the essentials will be consumed in the long run of process and only the more essential will remain. Thus continuing for an indefinite time, everything will at last arrive at the most extreme point of degree at which combustion may easily take place like gun powder, the munition of the king's army, which is apt to combust at the sudden contact with a spark of fire. Then this developed epoch will be destroyed by the action of fire in the manner said in the Satta Sūriya Suttanta. There it is said: 'Just as, bhikkhus, there is no trace of ash nor of carbon perceptible after the butter or the oil is burnt up, so also there, bhikkhus, will no trace of ash nor of carbon be discernible after the earth and Sineru, the king of mountains, have been burnt up. Thus, bhikkhus, all the conditioned things are inconsistent and unstable. It is advisable, bhikkhus, to be disgusted with all the conditioned things, it is expedient to detach them, and it is suitable to break free of them. Here, who would know, who would believe that this great earth and Sineru, the king of mountains will be burnt up, will be destroyed, will relapse into void, except those who have realised Nibbāna?'

It is said that the flames of the burning fire reach as far as the realms of Brahmā. This world-destructive fire burns up everything that exists between the mass of water below and the first realm of jhāna above, without leaving a single atom of things behind. When the rock-earth (sela-pathavī) is burnt up, there in its place only remain the caloric energies (utu-dhātuyo) which will again become the germinal status of the rock-earth. Similarly, when the dust-earth (paṁsu-pathavī) is burnt up, there also remain the caloric energies which will again become the germinal status of the dust-earth. So the caloric energies which are the remaining dynamics of fire fill up the whole sphere. And the fire itself is entirely extinguished away. It is the enveloping epoch. And the one that continues in an enveloping state, as has been just explained, is called the enveloped epoch. The duration of each of these epochs is equal to that of sixty-four included eras (antarakappa). What has been now said is the exposition of the twofold enveloping epochs.

In the second epoch, these caloric energies are carried about by the excessively cold atmosphere and they remain in such condition as they have been. But when they arrive at the matured, proficient, and adaptable state for reaction, that is to say, become hot, then they transform into rolling clouds laying in great heaps and volumes. After that they transform again into great epoch-reinstating rains and pour down all over the places where fire had burnt up in the enveloping epoch. The rain-drops coming into contact with very cool air generally form into masses. And the water thus conglomerated slides into the infinite space as long as the air which is going to support the universe is not strong enough to do so. But as soon as the air below is capable to do so, it at once checks the fall of water and supports it. All the rain-water becomes implemental in the establishment of the new epoch. That is to say, they form into constituents of the universe, such as rock, dust, water, etc. All these things occur according to the laws of caloric process (utu-niyāma) and are not created by any world-lord. During the establishment of the constituents of the universe, the natural phenomenal process (dhamma-niyāma) plays an important part. By natural phenomenal process we mean the proportionate and disproportionate procedures (sama-dhāraṇa) and (visama-dhāraṇa) of the elements of extension, etc. And again, proportionate procedure should be understood as the natural process and disproportionate procedure as the unnatural process. Hence when the natural process goes on, the proportionate procedure takes place, and if the unnatural cause happens, the procedure becomes disproportional. Among the forms also, roundness is the natural form. Therefore through the proportionate procedure of elements, all the constituents of the universe are established in the round-about shape as if they were manufactured from machines. The great earth, the great ocean, the circumjacent mountains, Sineru, the central mountain, the glacial oceans (sīta-samuddā) and sītantarika (glaciers in the hollows of mountains) and the circular ranges (paribhanda-pabbata) all are established in the round-about shapes. It is the contribution of natural phenomenal process.

Here indeed something should be said of the proportionate and disproportionate procedures of elements. Of the forms, the height of a person is said to be proportional when it is equal to his own span just as a proportionate banyan tree whose height is equal to the diameter of its circumference. Otherwise it is said to be disproportional. In short, the

repletion of 32 marks of an eminent person (mahā-purisa-lakkhaṇa) is proportional and their deficiency is disproportional. Good-mindedness is proportional while evil-mindedness is disproportional. Of the forms other than those of living beings as trees, etc., the symmetry of some of the banyan trees is proportional and the reverse should be understood in the other way. It is also the same way with all the trees, stems, branches, sprouts, leaves and fruits. In fact, all the infinite varieties of forms, etc., which appear in the world owe their causes entirely to the variation of elements. To have a full understanding of these procedures is within the province of the knowledge of infinite and various elements, of the omniscient ones. Those who do not know the various functions of elements look for the world-lords. In fact, there are no other world-lords but elements and the word 'wold-lord' is merely the outcome of their fancy.

Now to return to our subject. Among the caloric germs, some densely accumulated ones become rolls of cloud, other finely accumulated ones become volumes of water in their respective places. And through the influence of kamma of all creatures, there at the inception of the universe appear uninhabited abodes and celestial mansions for both men and devas, and also lunar mansions, such as the mansions of the moon and sun. In the higher abodes of devas and in the first jhāna planes there also appear uninhabited abodes and mansions for devas and Brahmās.

Here, the word 'suññāni' means having no owners, and the owners only come down from the higher planes of Brahmās after they have spent their life-terms there, and they occupy abodes earned by their past deeds. It is said in the text: 'In such period, bhikkhus, and for such immeasurable lengths of time, the world develops. And while it is developing, uninhabited mansions for Brahmās are established.'

Here also one should not display wonder at how all these abodes and mansions come into existence from the caloric germs through the influence of kamma of the creatures. Among the three worlds, the world of beings is predominant and superior to the other two which are merely subservient to the former. This great earth forms itself for the sake of the creatures, so also Mount Sineru, etc., and therefore it is not necessary to expound why and how those mansions are established. Mind and its qualities (citta-cetasika) known as norm which belongs only to the world of beings, are termed mental elements. They are very powerful, 'luminous and thrilling' and the fourfold unknowables spring out from them.

And at the time when men's life-span falls to a decade the influences of the good deeds done by the people who are frightened at the outbreak of the world-destroying wars, pervade the whole world and raise the life-span again to the innumerable age.

In the passage 'Through the influence of kamma of all the creatures', by 'kamma' it includes all the good deeds performed during the whole enveloping epoch in order to reach the higher planes by all the creatures who are frightened at the destruction of the world, and also all those good deeds performed during the two innumerable kappas by those who are reborn in the Brahmā planes. Therefore one should not think as to how the formation and establishment of those abodes and mansions are brought about.[5]

These celestial mansions are made of, and decorated with, all kinds of gems, but they are as light as the bodies of the celestial beings (opapātika-satta) and situated on the motionless air like the heaps of cloud in the sky. Some other lunar mansions, however, move about. How? There are two currents of wind in the sky. The one from Mount Sineru and its surrounding mountains blows out and the other from the circumjacent mountains blows in. These two currents of wind, coming into contact, form a great whirlwind and turn incessantly round Mount Sineru very swiftly, keeping it on the right. The lunar mansions are seen moving about as they are carried away by these encircling winds.[6] Some of them are light and some are lighter. Therefore, slowness and swiftness of their movements are observed. The force of the two currents are proportional at one time and disproportional at another, and so we observe the differ-

5. Ledi Sayadaw here intends to indicate the reinstatement of the developing Epoch or the reorganization of the new world with abodes of men and marvellous mansions for devas, by two causes, i.e., material cause and efficient cause. By the former he means the material or stuff out which the world or the world of things is organised. That is the primitive matter known as caloric germs or utu. And by the latter he means the force or agent through which the material phenomena are put together in various and marvellous shapes, forms, and sizes. That is the mental force known as action or kamma. For instance, in the case of a house, the wood, iron and bricks of, which it is built up are the material cause; and the carpenter who designs and builds it is the efficient cause. Now the wood, etc., are comparable to utu, the material cause of which it is constituted; and the carpenter is comparable to the mental force, the efficient cause by which it is designed. Tr.

6. The expanding Universe.

ent courses in which the mansions are carried away backward and forward by the encircling winds. Some of the planets and mansions of the celestial devas situated below the course of the wind do not move. What has been spoken of is the developing epoch.

From the appearance of the sun and moon to the beginning of the enveloping epoch is the fourth incalculable developed epoch, and its duration may be calculated as equal to that of the sixty-four included eras. So much for the exposition on the two constructive epochs.

In this fourth developed epoch of the four incalculable ones, the greater is the vastness of the world-stuffs, the more will be the violence of the world-destructive-fire in the first enveloping epoch. And the greater is the violence of the world-destructive-fire, the more will be the immensity of caloric-stuffs in the second enveloped epoch. And the more is the immensity of the caloric-stuffs, the greater will be the voluminousness of rainwater in the third developing epoch. Again the more is the voluminousness of rainwater, the greater will be the vastness of the world-stuffs in the fourth developed epoch. Indeed it goes on for ever in the the same manner.

Without a known beginning, and without end, the world or physical universe continues the same whether world-lords appear or not. Not made, not created by any such, not even a hundred, not even a thousand, not even a hundred thousand world-lords would be able to remove it. By the law of heat, by the law of natural causation, the order of the physical universe is maintained.

The organic world of things—By this are implied trees, etc. The vegetable life is broadly distinguished into seedlings and growing plants. Here 'bijagama' is the collective term of all the trees which are in the stage of seedlings, and 'bhūtagāma' is the collective term of all the trees which have passed the stage of seedlings and arrived at the fully grown stage. Just as we have said in the exposition of psychological order that, on account of the diversity of thoughts of the creatures, perception is diverse; on account of the diversity of perception, kamma is diverse; on account of the diversity of kamma, the genus of the animal kingdom is diverse; and so it may also be maintained here that, on account of the diversities of thoughts, perceptions and kamma of the creatures, the species of the seedlings are diverse; and on account of the diversity of the species of the seedlings, the species of all the plants and trees are di-

verse. In the case of animals, the actual result (mukhya-phala) is predominant, but here in the case of seedlings and plants the complementary result (nisanda-phala) is predominant.

The term seed or germ (bīja), in its ordinary popular sense, implies various seeds—roots, and the rest—as described before. In the higher sense, however, seed or germ is to be regarded as a form of heat—caloric energy (utu). If this is so, a mango-stone, which, in the former sense, is called a seed-proper, cannot, in the latter sense, constitute the whole seed. For in that one mango-stone there are these eight component elements (qualities primary and secondary): extension, cohesion, heat, motion, colour, odour, taste, and nutrition. Of these, heat carries out the germinating function. Hence it alone is radically entitled to the name of seed or germ. The remaining seven elements are complementary to heat; they do not directly perform the germinating function.

Moreover, the form of heat (or caloric energy—utu) which is specified above as seed or germ, is the same heat or energy in kind as that which is considered to be the germinating factor of the universe of a given period of time—an aeon. The germinal energy of seed could not bring its germinating function into play at the enveloping and enveloped epoch as it does not get any stimulus, but at the developed epoch it gets stimulus from earth and water and brings forth its germinating function. Therefore, just as there are only asexual people of apparitional rebirth so long as there is no sex distinction among the world of men, so also there are no species of seedlings and plants so long as the five kinds of seeds do not appear, but they remain latent in the state of mere germs in the earth and water. And afterwards jambu-trees germinate from jambu-germs, mango-trees from mango-germs, and so on. But first of all there appears flavorsome earth (rasapathavī) spreading all over the surface of water. At that the volumes of rain which fall down from the realm of Brahmā, first of all form themselves into rock-earth, Mount Sineru, surrounding mountains, circumjacent mountains, and Himalayan mountains, the other places are covered with water. And then, after a lapse of very long time, the flavorsome earth becomes hard, coarse and in-esculent. Then over this there forms a layer of earth (bhūmi-papaṭika). So it is said, 'when the flavorsome earth deposits itself'. This is the inception of earth. Ere long this layer of earth becomes hard and coarse and unsuitable for eating. Then from among the germs of seedlings and

plants, sweet creepers (padālatā), rice, and paddy plants germinate. After that many different species of grass, trees, creepers, and shrubs are propagated from the germs. Later, when time passes on and evil thoughts and bad behaviour increase, the essence, the sap, the taste and the nutritive properties in the trees dry up and vanish one after another. At that time the elements of germs conglomerate in their respective species. Thus the root-germs conglomerate in roots, and so on. From that time onwards, those trees which germinate from roots grow only from roots, and so with the rest. The functioning of the caloric order, germinal order, and natural phenomenal order by way of proportional and disproportional, upon the trees, etc., have been already mentioned in the foregoing pages. Here ends the exposition on the world of things.

The world of beings (satta-loka)—To understand the nature of life[7] of a satta—a being, person, individual—is an exceedingly deep and difficult task. It lies at the basis, at the bottom of all philosophical speculations. We shall approach it from the two standards of truth: the conventional (sammuti) and the philosophic (paramattha).[8]

By 'a being' conventional usage understands a nāma-rūpa—a compound organism—mental (nāma) and physical (rūpa). By this it means a certain appearance (saṇṭhāna) and a certain continuum (santāna), which it terms a being or person or individual.[9] Philosophic usage sees in 'a being' a mental and material phenomenon or datum (nāma-rūpa-dhamma). For it the appearance and continuum are just a mental construction and its verbal expression.[10] But the phenomena of mind and matter, out of which beings are constructed, are the data or subject matter (dhamma) of philosophy. As if man having dug out clay should reduce it to powder, and by kneading that with water should make a jar, jar, in that case, is the name given to the physical structure of the thing in question, while the powder or clay is the material or substance. This physical structure called jar appears only at the time when the potter shapes it in this

7. 'Nature and life', in the author's original Pāli 'pavatti'; a staple term in the dynamic philosophy of Buddhism, meaning on-rolling, or procedure.
8. See Section II., 'Of the two Standards of Truth', p. 6 of vol. IV, No. 1.
9. Satta, etymologically, is 'being'. When animals are included, the more usual term is pāna or bhūta.
10. Paññatti means both concept and term. See U Shwe Zan Aung in Compendium of Philosophy.

particular fashion. When the jar is smashed to pieces, the structure to which the name 'jar', was given disappears, while the powder or clay as material remains. Here the physical structure of the jar is comparable to the organic form of a being, the name 'jar' to the name 'beings' or 'person', the powdered clay to the phenomena of mind, matter.

By 'continuum' or continuity in time is generally understood the continued life of a being passing from one form of existence into another. But since beings is a mere concept of our mind, we cannot ascribe to the mental fiction the modes of physical origination and cessation. On the other hand, mind and matter, as real facts, can be conceived as springing into existence and undergoing dissolution.

A being is said, from the conventional standpoint, to be born, to decay, to die, to fall from one state of existence and to be reborn into another. Taken in this sense, a being is born, during his whole life-term, just once at the time of birth and dies once for all at the time of death. Mind and matter, on the contrary, come to birth, undergo decay, die and break down many hundreds of thousands of times, even in one day. Thus it should be explained. And it should also be clearly explained in the same manner according to the intellect and observation of others with regard to their own birth, decay and fall.

And just as conventional usage affirms that there is infinite space in the universe, so does philosophy maintain that space has no real existence. But this 'exists' of the one standard, 'does not exist' of the other, present no genuine mutual antagonism. How is this? Because each statement is from a different standpoint.

Similarly by 'a being' is implied some sort of individual consciousness and intelligence. That this exists and persists in transmigrating: this is admitted as a truth from the conventional point of view. In Abhidhamma-knowledge, or philosophical truth, however, such a being is not recognized, does not exist. Only mental and material phenomena exist. And they do not persist in a series of transmigrations. They are perpetually dissolving, now here, now there. Yet here again between the 'exist' and the 'does not exist' there is no real antagonism. How is this? Because of the distinction drawn between a being (conventional view) and a phenomenal compound of mind and matter (philosophical view).

If, by adhering to the belief that a being persists in transmigration, we hold that mind and matter do the same, then this is eternalist error (sassataditthi). And if by adhering to the belief that mind and matter do not persist in transmigration, but break up and dissolve, now here, now there, we come to hold that a being does the same, this is the annihilationist error (ucchedaditthi).[11] To maintain the eternalist view is to shut the gate of Nibbāna. How so? Because if mind and matter transmigrate, then it is to be inferred that transmigration itself is eternal. And to maintain the annihilationist view is to shut the gate of heaven. How so? Because the working out of kamma is thereby suspended. Moreover, both of those views maintain that the living personality is a soul. And since the soul-theory is at the root of all false opinions, we shall find ourselves lodged at that root. Wherefore, avoiding those two extreme views, and adopting the distinction in standpoints described above, let us stand holding open every gateway to heaven and to the final release.

Of these two truths, the coming into being of all beings should be spoken of by way of conventional truth. While the universe is developing, and after the empty mansions in the world of Brahmā (i.e. the first realm of Brahmā) and in the six abodes of devas are established, beings generally from the realm of ābhassara come down to be reborn in these places. Here someone would say, 'Why are they generally reborn in the lower stages? As they have been there in the Ābhassara Brahmaloka for so long, is it not convenient for them to cultivate higher jhānas and ascend generally the higher realms of Brahmā?' Thus it should be replied: In the Samacitta-sutta, Aṅguttara-Nikāya, vol. II, it is said that there are two kinds of beings, namely, a being with internal fetters, and a being with external fetters. Here the internal fetters are five in number: delusion of self (sakkāya-diṭṭhi), doubt (vicikicchā), adhesion to the efficacy of rites and ceremonies (silabbataparāmāsa), sensual desire (kāmacchanda), and ill feeling (vyāpāda). They are also called downward-tending-fetters (orambhāgiya). The external fetters are also five in number: desire to be reborn in the rūpaloka (rūparāga), desire to be reborn in the arūpaloka (arūparāga), pride (māna), quivering of thought (uddhacca), and nescience (avijjā). These are also called upwardtending-fetters (uddham-

11. See 'Brahmajāla-Sutta' translated by the English Editorial Department, vol. III, No. 2 of the Light of the Dhamma.

bhāgiya). Here 'internal' means the kāmaloka, and 'external' means the Brahmaloka. Why are they so called? It is because nearly all the beings are reborn in the kāmaloka and very seldom do beings take rebirth in the Brahmaloka. And where there rebirth is most there lust for various objects is in great swarms. Therefore kamaloka is called 'internal' of all the ordinary folks. Brahmaloka should be understood in the opposite way. In fact, all these beings are pleased with, gratified upon, and delighted in, the pleasurable things which are full to the brim in the kāmaloka, while there are none at all in the Brahmaloka. Why do they all get to the Brahmaloka? Because there is no abode at all below that when the world is destroyed. However, through the agitation of the downward-tending-fetters which have not yet been shattered, the beings in the Brahmaloka are always inclining to be back to kāmaloka. For instance, when a town is disturbed and attacked, the people of the town take refuge in a big forest and stay there till peace is restored. Now the big forest is a very pleasant place, without any danger, and full of shade and water. But the people are always inclining to return to their town and they are not one moment happy however pleasant be the forest. Thus should it be understood here also. Therefore the beings in the brahmaloka descend generally to the kāmaloka when the world re-establishes. When they are reborn as men in the kāmaloka, their rebirth is at first apparitional. They are like the Brahmās. Everything is fulfilled at the instance of their wishes. They live at first upon jhānic interest (jhānapiti). Their bodies are luminous and brilliant. They live and walk in the sky. Their lifespan is an incalculable one. And the rest, such as the decreasing and increasing of their life-span, etc., should be understood as is said in the Aggañña and Cakkavatti Suttas.

VI

Of Causal Genesis

From the standpoint of ultimate or philosophic truth, the order (or procedure, pavatti) in the world of rational individuals (satta) is by way of causal genesis. Hence we state the law of that order in terms of the formula called causal genesis (literally happening-because-of': paṭicca-samuppāda):—Because of ignorance, actions; because of actions, conscious-

ness; because of consciousness, mind-and-body; because of mind-and-body, the six sense-spheres, (senses and objects); because of the six sense-spheres, contact; because of contact, feeling; because of feeling, craving; because of craving, clinging; because of clinging, becoming; because of becoming, birth; because of birth, decay, death, sorrow, lamentation, pain, misery, and despair. This is the genetic process of the entire body of ill.

1. Ignorance, nescience (a-vijjā). Let us here take the positive form, knowledge, first. Knowledge is cognising, knowing. Knowing what? The knowable. What is the knowable? Facts (called truth). What is truth, or fact? That which holds good at all times, and is a fact (lit., has come to be), which is 'thus', which is not 'not-thus', is not otherwise and not self-contradictory, is called truth. How many aspects (vidha) of truth are there? There are four:—the fact itself, its cause, its cessation, the means to its cessation. For example, in the Four Noble Truths concerning suffering or ill:—The noble fact of ill, the noble fact of the cause (or genesis) of ill, of the cessation of ill, of the means (or path) leading to the cessation of ill. 'Noble' truth here is equivalent to immoveable (achālā) truth.[1]

Now, what is the fact of ill? In the Pāli we are told that the five aggregates, or the six organs of sense are synonymous with the fact of ill.[2] But why should the matter-group be comprised under the noble fact of ill? Well, are not the factors of the body, even though the body be an angel's or a god's, subject eventually to birth, decay, death, sorrow, mourning, pain, misery, and despair? Now this quality 'subject to birth' includes liability to (re-) birth in purgatory, or as a beast, or in such evil planes of life as those of petas or asuras. It includes the being involved again and again in passions, in wrong-doing, in diseases and infirmities. Hence rebirth in any material shape is a state of perpetual peril and liability to suffering.

The Second Noble Truth is described as the cause or origin of ill. Here by the word origin (samudaya) is implied that which gives rise to or

1. No etymology is here intended. It is simply a method of ancient edifying exegesis. —Ed.

2. E.g. Saṁyutta, iii., p. 23 f.; iv., 2, etc. etc.
(NOTE: Editorial footnotes are, unless otherwise stated, those of the original editor.)

develops ill. What is that? Craving (taṇhā, or unregenerate desire). Whoso does not put away such desires begets and fosters all the ills characterising the life of a mental and bodily organism.

The fact of the cessation of ill is known as the Third Noble Truth. We conceive cessation as twofold, namely, the cessation of what has already arisen, and the cessation of what has not yet arisen. When we include under cessation the cessation of cravings not yet actual, we are really referring to ills that are not yet felt, since cravings are their cause or root. Hence the task of making to cease is immediately concerned with cravings, not with suffering. And by cessation we mean not temporary removal, but final non-reappearance. Of two men who each cut down a poisonous tree, only he who cuts away the root ensures the impossibility of regrowth.

In the Fourth Noble Truth, again, the means or course referred to is in reality the Path leading to the cessation of craving, and thus of ill; of those ills, namely, associated, as we have seen, with mental and bodily organic life. Doctrinally, the Path generally denotes the Noble Eight-fold Path which consists of right view, right resolve, right speech, right action, right livelihood, right effort, right contemplation, and right concentration. These fall into three groups: insight, concentrative practice, and moral conduct. Under insight come right view and right resolve; in the moral group are right speech, right action, and right livelihood; and in the concentration-group are right effort, right contemplation and right concentration.

It is worthy of note that by the path we understand, from another point of view, the carrying out of the act of comprehension (pariññā). The work of comprehension is three-fold, namely, penetrating insight into the nature of reality and laws of things; investigating comprehension of the three characteristic marks of phenomena; and the comprehension which abandons hallucinations attaching to things of temporal sequence thus inquired into. More strictly, the term Path is taken to signify the fullest exercise of the last-named work of comprehension. For it is through the work of comprehension that we get rid, first, of belief in a soul; secondly, of inherent craving for sensuous pleasures; and thirdly, of inherent craving for rebirth.

Here it should be noted that, instead of a negative name, such as cessation of ill, we might give a positive name, such as attainment of

happiness, to the Third Noble Truth. Happiness is of two kinds: pleasure as experienced by the gods and average men, and the blissful tranquillity reached only by those who follow the Noble Path. Pleasure is the experience of those who are victims of craving while the experience of blissful tranquillity is only for those who are masters of knowledge. This realm of bliss we call Nibbāna, where the nutriment for craving is wanting.

To sum up: knowledge is the act of knowing, the knowing what ought to be known, i.e., the Four Noble Truths. If this be so, and if ignorance be rightly understood as the opposite of knowledge, then it necessarily follows that ignorance is the act of not knowing what ought to be known, i.e., the Four Immutable Noble Truths.

2. **Actions (saṅkhārā)**. These are the plannings, the activities, 'puttings-together', in virtue of which living beings accomplish something: that of which the moral consequence is either good or evil, meritorious or the contrary, attaches to this life or has bearing upon the life that is to follow upon the present one. In our phraseology, we take saṅkhārā to signify all those actions by way of deed, speech, and thought, which determine the modes of our existence now or in time to come or both at present and in future. Actions so conceived fall into three grades (or kinds): the demeritorious, the meritorious, and those of an unoscillating nature (ānañja). Of these, demeritorious actions are bad deeds, words and thoughts; meritorious actions are good deeds, words and thoughts belonging to the kāma planes of life;[3] the third kind are acts of the mind, involving merit, done in the rūpa planes of life[4] and good acts of the mind done in the arūpa planes of life.[5] But how is it that because of ignorance actions come to pass? They who do not understand, do not know the Four Noble Truths; for them the three types of hallucinations as to their mind and body, thus conditioned by ignorance, come into existence. The hallucinations in their development form what we call craving-materials, and these materials in their development form the modes of our existence now or in time to come. It is thus that because of ignorance actions come to pass.[6]

3, i.e. Life from purgatory up to the lower heavens.

4. Life in the higher material heavens (Brahmā-world, etc.)

5. Life in purely mental heavens. See Compendium of Philosophy. Ed.

6. 'Come to pass' is not in the text here or above. The reader will have noted that

3. Consciousness (viññāṇa). This is our term for knowing (i.e. coming to know) in a variety of ways. It includes awareness of cognition through sense and cognition through work of mind. For example, we cognise objects by way of sight; sounds by way of smell; sapids by way of taste; the tangibles by way of touch, and the cognisables by way of thought. Accordingly, we distinguish cognition into six modes—visual, auditory, olfactory, gustatory, tactile, and mind-cognition.

Visual cognition is the mode in which the process of consciousness takes place in (connection with) the eye, etc. By mind-cognition we understand the mode in which the process of consciousness takes place in connection with thoughts (as distinguished from sense-perception). Again, cognition is distinguished into two kinds, according as it leads to moral or immoral results.

Our main question is, how is it that because of actions consciousness comes to be? It is worth noting that in this case, actions are but a name for the element of volition (cetanā-dhātu) given in a process of consciousness. The term consciousness, too, is used in a limited sense for what is called resultant rebirth-consciousness (i.e, consciousness in a newly-conceived embryo). Hence the expression 'because of actions, consciousness' signifies that the rebirth-consciousness results or emerges from the volitional effort in the previous birth.

It may be asked, how is it possible that, the action done in the previous birth ceasing to be, the rebirth-consciousness should now emerge from it? Here we ought to clear up the ambiguity that is attached to the expression 'ceasing to be.' In accordance with our conception, cessation implies the completion of an act. There are three stages—the will to act (kamma-cetanā), the impulse and vim of the act (kamma-vega, kammanubhāva), and the resultant state (vipaka-bhāva). Let us take an illustration. Suppose a man were to sow a mango-seed. He does so with a view to obtain mango fruits. Obviously, then, his action is purposive. The seed thus sown engenders a mango-tree. But nobody can say until the tree bears fruit whether the seed was sound or not. In the course of time the tree bears fruit. It is then, and only then, we judge that what was so far merely potential in the seed is now actualised in the fruit. Be

the formula of Causal Genesis at the head of this section is a series not of propositions but of correlated terms: 'because of ignorance, actions,' etc.—Ed.

tween the potential and the actual or resultant there is the intermediate process, the stimulation and development of the potential into a living force, represented in this illustration by the growth of the mango-tree. On this we are entitled to say that the seed contained in some mysterious way both the end to be realised and the active process that is essential to it. Thus if we say that the seed ceases to be in engendering the tree, we mean thereby only that it has developed into a living force, so as to reach its end.

Now we conceive volition to be the germ of rebirth, a motive force in our conscious activity which brings rebirth-consciousness into play. Our underlying postulate is that fruition marks the cessation or completion of an act of volition. The Omniscient One, too, declared to the effect: 'I declare, bhikkhus, that no voluntary actions reach a termination without making the accumulated fruits and results to be felt.' (Aṅguttaranikāya, v., 292).

4. Name-and-form (nāma-rūpa). Name is that which bends towards (namati) objects and form is that which undergoes change (ruppati), is transformed as conditions vary. Under name are grouped sensations, perceptions and mental properties. Form includes matter and material qualities.[7] 'Because of consciousness, name-and-form':—by this we mean that rebirth-consciousness is the seed or principle of change as to name-and-form. In the series of causal genesis, name-and-form denote no more than mind and body in a developing man. We must note that rūpa (rendered here loosely as form) denotes also a living body, an organism capable of development from a seed or germ into a living, thinking individual.

5. The six sense-spheres (saḷāyatanāni). The term āyatana ('going to') is applied to the six organs of sense, because they serve as places (ṭhānāni) in a living body, where six external objects, coming from this or that source, strike (produce stimulus), and thereby set up or occasion (i.e. bring into play), presentative functions (ārammaṇa-kiccāni), and mental properties, with their six inward-turning doors, coming from this or that seat or base, set up receptive, or 'object-seizing' functions (ārammaṇa-gahana-kiccāni). The six sense-spheres are the eye, the ear, the

7. Hence mind-and-body is the better rendering for most purposes—Ed.

nose, the tongue, the body, and the mind. Here the sphere of the eye denotes the sensitive material quality of the organ of sight, ear denotes the sensitive material quality of the organ of hearing, nose that of the organ of smell, tongue that of the organ of taste, body that of the organ of touch, and mind denotes the organic consciousness (bhavanga-cittaṁ).

The six sense-spheres are termed also the six sense-doors, or gates, because they serve as so many sensitive media through which the six external sense-objects and the six internal thought-processes (vithi-cittāni), entering and leaving the six doors, mix as objects and subjects (visaya-visayi-bhavena), 'door' meaning sensitive medium, and not physical aperture.

Of these, the organic consciousness, being radiant as a pure diamond, is not merely a sensitive medium. As it was said: 'Radiant, indeed, is consciousness (cittaṁ), O bhikkhus.'[8]

In the case of moisture-sprung and congenital beings, the sense-spheres are rather dull, but in the case of beings of 'apparitional birth', they are of a divine nature: shining and burning....

But how is it that 'because of name-and-form the six sense-spheres' come to be? The answer is to be found in the laws of embryological growth. In viviparous beings the senses and sense-organs develop as the embryo develops in the womb. The specific senses and sense-organs develop at various stages through which the embryo passes.[9]

6. Contact (phassa). Contact is the act of touching. Consciousness cognises each several object. But contact must be distinguished from such a sense-cognition. For contact implies that 'concussion' which alone brings the functional activity of the senses into play. As commonly understood, contact may be a mere physical collision or juxtaposition of two things. But in Abhidhamma (or philosophy) touching denotes only stimulus (sanghattana). Otherwise, all material things would be called tangible objects. But the force of the term 'stimulus' is that there must be union, meeting, acting together of all things connected with the stimulation. It is by

8. Pāli: "Bhikkhave cittaṁ pabhāsara midaṁ"—Aṅguttara-Nikāya i, p 10. Accharāsaṅhāta-Vagga. (Eds.—The Light of the Dhamma)

9. The translator has cut this section short, for the reasons given previously. The author enlarges on the account of embryological growth given in the Comy. on Kathāvatthu, xiv, 2 (See Points of Controversy, 283 f.)—Ed.

reason of this acting together that various sense-operations take place. In the Pāli we are told: 'Due to contact, and conditioned by contact, feeling, perception, and active complexes are manifested. (Saṁyutta-Nikāya, iii, 101 f.)

Contact is regarded also as one among the four kings of nutrition. Taken in this sense, contact is of six kinds: visual, auditory, olfactory, gustatory, tactile and mental.

But how is it that because of the six sense-spheres contact comes to be? In the Pāli we read: 'Because of the eye (organ of vision), visual cognition arises with regard to visual objects. The conjuncture of these three is contact. The same holds true of the other special senses.' This means that based upon the sense-organ, and depending on the sense-impression (nimittaṁ), sense-apprehension comes to pass. This being so, the intensity of impression, in the case of each special sense, varies with the stimulus.

7. Sensation, feeling (vedanā). Vedanā means experiencing the enjoying of the essential property (lit: taste, rasa) manifested in the object by the contact-stimulus. That essential property is either pleasant and agreeable, or unpleasant and disagreeable. Further, regarded in this aspect, vedanā is distinguished into six kinds, corresponding to the six-fold contact, namely, sensation born of visual contact, that born of auditory contact, etc.

Vedanā is also applied to feeling, distinguished into three types: joy, grief and hedonic indifference. According to yet another classification, vedanā is five-fold: pleasure, pain, joy, depression, and indifference. We hear also of these three kinds of experience: infernal (or infra-human), human and celestial or divine (super-human). The lowest form of infra-human experience (such as that of hellish beings) is one of unmitigated misery. The average human experience is of a mixed character, while the highest form of divine experience is one of absolute bliss. But the difference is that of degree. We have now seen that the phrase 'because of contact, feeling' means contact or stimulus is the necessary antecedent of feeling.

8. Craving (taṇhā) This implies hankering, thirsting always after things one does not possess. Craving, so regarded, involves naturally worrying

and pondering over things. For instance, a man thus broods over the past: 'The things I had before I now, alas! have not!' He calculates thus about the future: 'Should this happen in time to come, it would be for my welfare!' He may worry as well over the present: 'The things I have now, I shall not afterwards obtain!'

Craving is six-fold: for sight, for sound, for smell, for taste, for touch, and for things cognisable or intellectual (dhamma). In the Satipaṭṭhāna Sutta we read: 'Sight is (looked upon) in this world as pleasant and agreeable. If craving arises, it arises in seeing and settles there. And so, too, with regard to sound, smell, taste, touch, and cognisable objects.'[10]

Because of feeling, craving comes to be. This means that feeling (or sense-experience) is the necessary antecedent of craving.

9. Grasping (upādāna). This means adopting, laying a firm hold on. Negatively, it implies the inability to shake off a thing, even after experiencing great pain due to it, and perceiving its many evil consequences. Grasping, so conceived, is said to be fourfold: sensuality (kāma), dogmatism (or, othodoxy, diṭṭhi), belief in works and rites (sīlabbata), and the belief in soul (attavāda). Of these, sensuality denotes an intensified form of craving for all pleasant, agreeable, and sensuous things.

By dogmatism is to be understood that orthodoxy which leads a person to think: 'This alone is true, and everything else is false.'

By belief in works and rites is meant the fixed view, that the man is able to purify himself, to free himself from pain by means of external, outward rules, or by means of self-mortification, self-torture, instead of religious meditation and philosophic contemplation.

The belief in soul is described as the theory of animism, as the doctrine of a permanent ego, or the postulate of being (sakkāyadiṭṭhi). He who is in the grip of this view considers this ever-changing world in the light of a permanent substratum or unchangeable essence (sāra).

Now 'because of craving, grasping comes to be' means that in our system craving is regarded as the necessary antecedent of sensuality, dogmatism, belief in works and rites, and belief in soul.

10. Existence (bhava). By this we understand becoming, or the attainment of individuality (lit: self-ness, attābhāva). Existence is conceived by

10. Dīgha-Nikāya, ii. 308 (cf. Dialogues, ii., 340.)

us under two aspects—(a) action, (b) result. (a) The active side of existence is for us the life of action (kammabava), the present life in which a man performs various actions by way of thought, speech and deed, moral and immoral, pious, spiritual and intellectual, determining thereby his character (saṅkhāra), or shaping the nature of his future existence (upapattibhava). Thus the term action (kamma) includes, first, ten immoral actions: the killing of living beings, the taking of what is not given (i.e., not one's own), unchastity, falsehood, slander, harsh language, idle talk, greed, hate, and erroneous views; secondly, the ten moral actions: abstinence from killing, from thieving, from unchastity, lying, calumny, harsh language, and idle talk, absence of greed, absence of hate, and right views; and thirdly, the points of pious duty (puññakiriyā vatthūni): liberality (dāna), conduct (sīla), contemplation (bhāvanā), civility, hospitality, the giving of what has been won (distribution of merit), appreciation (anumodana), and correction of erroneous views of others.

In judging each immoral action, we consider these four 'fields of kamma' 1) as one's own act, 2) as instigating another, 3) as consenting to another's instigation, and 4) as commending the act.

In like manner, we judge each moral action according as 1) it is one's own act, or as 2) one inspires another to do it, or as 3) one consents to another's instigation, or 4) one commends the act.

Again, moral actions are distinguished as 1) worldly (vaṭṭanissita),[11] and 2) unworldly (vivaṭṭanissita). Worldly moral actions are those which are done with the object of bringing fame and reputation in this life, and of securing high rank and fortune in the life beyond.

And those which are unworldly denote those moral actions which are done with the desire that they may lead to the extinction of craving in future, and not with the object of bringing fame and reputation in this life, or of securing high rank and fortune in the life beyond. This last mentioned type of moral actions is further distinguished as 1) those which are preliminary (pāramīpakkhiyo), and 2) those which are perfective (bodhipakkhiyo).

Existence as (resultant) rebirths (upapatti-bhava) are said to be ninefold (including two[12] systems of classification). According to the

11. Lit: dependent on the Round (i.e. of rebirth, of lives)—Ed.

12. The ninefold existence is classified under three systems and not under two as remarked by the translator. The first three are classified according to planes,

first system of classification, the lowest in the scale are rebirths in the worlds of sentience (kāma-bhavo); the next higher are rebirths in the heavens of form (rūpa-bhava); those higher still are rebirths in the formless heavens (arūpa-bhava); yet above these are placed the heavens called conscious (saññi), the unconscious (asaññi), and the neither-conscious-nor-unconscious (nevasaññi-nāsaññi). According to the second system of classification, these six grades of existence are divided into three: those endowed with one 'mode' (ekavokāra), those endowed with four modes (catuvokāra), and those with five (pañca-vokāra). Here those with five modes include the sentient and corporeal beings endowed with five aggregates; those with four denote those unconscious beings who are endowed with four aggregates; and those with one denote the unconscious beings who are endowed with one aggregate.

But how does existence (rebirth) come to be 'because of grasping'? Those average or worldly persons, who have not put away the four forms of grasping or clinging, by the right means of Path, indulge in each of the four forms in their deeds, words and thoughts. All their activities are in one way or another prompted by their clinging to sensuous desires, to opinions, to the efficacy of habits and rites, to their belief in a soul. Activities thus accompanied by clinging inevitably bring about, at death, some form of rebirth, some reinstatement of khandhas, or constituent aggregates.

11. Birth (jāti). This expression is applied to the generation of beings, to the manifestation of saṅkhārā, that is to say, the appearance as individuals of what the nine above-named modes of existence are potentially. Sentient existence is divided into these four types of beings: 1) the oviparous; 2) the viviparous; 3) the moisture-sprung, and 4) opapātika birth (apparitional, without physical generation). All the gods of the six kāma-planes, and all the infernal beings are said to be of the last kind. In the developing period,[13] men were thus born, and so, too, were animals, spirits, and earthly gods. Subsequently men appear to have been[14] viviparous, and even oviparous and moisture-sprung. The same holds

the second three according to perception or consciousness, and the last three according to constituent aggregates. U Nyana.

13. See Exposition, II

14. That is, passed through the evolutionary stage of.

true of animals in general. All corporeal and incorporeal Brahmās are of apparitional birth.

But how does birth come to be 'because of becoming'? In this way: the life of action determines the type of future existence, and that type of existence becomes manifest by way of birth.

12. Decay and death (jarā-maraṇa). Corresponding to the nine grades of existence, referred to above, decay is said to be ninefold. But it is considered also under these two heads--mental (nāma-jarā) and physical (rūpa-jarā). Each of these two kinds of decay is further distinguished into that which is momentary (khaṇika) and latent (apākata), and that which is prolonged (santati) and patent (pākata). The latent is to be known (inferred) from the patent, for were there no momentary change, there would be, a fortiori, no change of a more prolonged duration.

But how does the fact of prolonged mental decay (i.e., change), (parivattana) become evident (or intelligible)? It becomes evident through the occasion of sensations in the body, pleasing or painful; through feelings of joy or grief in the mind; through the perception of sight, sound etc., through such higher functions of the mind as reflection, discursive judgment, etc., or through such functions of the understanding as (cognitive or intuitive) insight, hearing, etc. Here the meaning of the expression sankamati ('pass on') is that the old stream (of consciousness) disappears, and a new stream makes its appearance. But without a priori admitting decay (parihāni), it is impossible to conceive such a disappearance. Besides, one must admit, the mind changes very quickly. The master said: 'I do not see, bhikkhus, a single thing so quickly changeable as mind. And it is not easy to find an analogy for this quickly changing mind.' [15] Obviously, by the expression 'quickly changeable' in the quoted passage is meant the passing on of the flow of consciousness. Thus the quick change of the mind being realised, we are the better able to conceive its decay and death.

But how does the fact of continuous physical change become intelligible? It becomes intelligible through bodily movements. For instance, in the time of walking, when the first step has been taken, then we can take the second step. And it becomes evident from all natural changes, such

15. Saṁyutta-Nikāya, ii, 95

as the seasons of the year, the months, the fortnights, the nights and days, and the great periods.

Corresponding to the nine grades of existence, this is also said to be ninefold. Death is distinguished again into these four kinds: that which is due to expiration of the term of life, that which results from the extinction of kamma, that which results from both of these two causes, and premature death. Premature death may be due either to the action of past life, or to that of present life, either to the drifting result of action, or to the overflowing result of action.[16]

It may be asked why these three—birth, decay and death—are included among the factors of the causal genesis. They are none other than the three characteristics of compound things. Are they not, therefore, of slight importance, of slight consequence? No, we must not speak thus, for of all phenomena of life, these three are of the greatest importance, for these supply the necessity for the advent of Buddhas. In the words, of our master: 'If these three factors did not exist in the world, no Buddha would have been born. But because these exist, Buddhas are born.' That is to say, it is in understanding, penetrating into the root-causes of birth, decay and death that the knowledge and mission of the Buddha consist.

The Master himself declared: 'Those recluses and Brahmins who do not know the causal genesis of decay and death, do not know what the cessation of decay and death is. It is impossible that they, overcoming decay and death, will remain (for ever the same).'[17]

Thus it is evident that our whole conception of the causal genesis (paṭiccasamuppāda), or the causal order (dhammaniyāmo)[18] has this end in view: to understand, to penetrate the cause of birth, decay and death. The knowledge of a learned, Noble Disciple (who has gained an insight into the law of causal genesis) is self-evident (apara-paccaya): 'There being ignorance, there is kamma; there being kamma, there is rebirth consciousness; there being birth, there are decay and death. Where ignorance is not, there kamma is not; where kamma is not, there rebirth-consciousness is not, where birth is not; there decay and death are not.'

16. See Expositions, II.
17. Saṁyutta-Nikāya, ii, 46
18. On Dhamma as meaning 'effect,' cf. Points of Controversy, p. 387.

In conclusion, this causal genesis, this causal order, is the basis, the fundamental conception of our system, the penetrating wisdom of the Noble Ones. It is the norm which serves as the door of Nibbāna, the gate of 'the ambrosial'. That is to say, it is the path which leads to abandonment of all views of individuality, all theories of soul, all forms of dogmatism and kinds of craving.

Dhamma-Niyāma
a discussion

(The following extracts from letters of U Nyana, Patamagyaw, and Mrs. C.A.F. Rhys Davids, M.A., are here inserted as they introduce some comments on the dhamma-niyāma and are worth while to be recorded for the benefit of the interested readers.)

From Mrs. Rhys Davids to U Nyana.

....I especially wish to raise the question as to the exposition of the term dhamma-niyāma, both as to the translation of that section and indeed as to the exposition itself—but this with all reverence.

Cordially yours,
C.A.F. Rhys Davids

From U Nyana to Mrs. Rhys Davids.

'....Now, dear upāsaka, I wish to say a few words on the exposition of the term dhamma-niyāma. First of all, if I were to render into English the terms of the fivefold niyāma, I would do so as follows:

1. Utu-niyāma: the order of things in relation to climatic conditions
2. Bīja-niyāma: the order of things in relation to germinal conditions
3. Kamma-niyāma: the order of things in relation to moral conditions
4. Citta-niyāma: the order of psychogenesis
5. Dhamma-niyāma: the natural order of things (other than the above mentioned.)

'Mr. S.Z. Aung's rendering as "Natural phenomenal sequence" is a good one but it does not, I think, cover the wide meaning of the term dhamma. Here dhamma is used to mean the whole cosmos or universe (the 31 stages of bhūmiyo, the Buddhist point of view) with its inhabitants, both animate and inanimate. Hence the dhamma-niyāma is the whole ordered system of the cosmos. And the first four niyāma are only the specific orders specialised from it, as each of them is universally predominant among many other orders. So whatever order remains unspecified or unspecialised, it comes under the heading of the dhamma-niyāma. The dhamma-niyāma may be expounded in many aspects. The revelations of all the branches of science may be cited for the treatment of the cosmic order if one is capable of doing so. But Ledi Sayadaw as a philosopher is obliged to expound it from the philosophical point. There are also, as you know, two methods in our Buddhist philosophy in expounding the dhamma in the light of their causes and effects, namely, Suttanta-nayo[1] and Abhidhamma-nayo.[2] The former is more adaptable to all classes of mind than the latter, which is only suitable to those who have a preliminary knowledge of Abhidhamma. So the Mahāthera chooses the Suttanta-nayo to expound with. And he, after treating the cosmic order pretty well, takes the paticcasamuppāda for his context. The whole of the expositions is meant to reveal the following facts:

'There is no world-lord, no creator who makes or creates the universe, but the fivefold order of law. All is the sum total of causes and effects which are rising and ceasing every moment. Nothing is abiding in this world of transience, wherefore no eternal peace can be found, but on the other hand, it can only be found beyond this world of changes where no jāti or becoming is found through lack of cause. And to reach that place where eternal peace abides we must walk along the Eightfold Noble Path which, though it pertains to this world, leads to the way out, and when we get to the end close to the outer-world, (let me say so) or to Nibbāna and as soon as we draw away the last foot set on this world, we at once ascend the lokuttara-bhūmi, the Nibbāna peace. So much for the expositions ....

1. Suttanta-nayo: According to the methods shown in the Suttas.
2. Abhidhamma-nayo: According to the methods shown in the Abhidhamma.

With best wishecs,
I remain,
Yours in the Order,
U Nyana

From Mrs. Rhys Davids to U Nyana.

'...Thank you for your note on the niyāma. Personally, I find either of the definitions of dhamma-niyāma unsatisfactory. Any division must seem so to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification. It would pass muster with us if it was a sesa-niyāma only, for any orders not included in one to four. But then it should be so called, and not dhamma-niyāma. According to the Burmese traditional interpretation, the whole five ought to be called the pāñcaka-dhamma-niyāna and the fifth the sesa-(or pakiṇṇaka?) niyāma. Or there should be a sixth, the Buddha-niyāma.

'Not knowing this traditional interpretation, I, when I introduced the subject to Western readers, in my Buddhism (1912) p. 117 foll., judged that the fifth niyāma was not dhamma, but dhamma-niyāma. I noted Buddhaghosa's illustration of it on dhammatā in the rebirth and appearance of a Sambuddha on earth—and it seemed to me a wonderful concept, and one necessary to the Buddhist idea of the cosmos that among the laws of that cosmos should be the uppatti (upapatti you say) from time to time of a Sabbaññu Buddha. You Buddhists must call this a law. How otherwise do you explain the recurrence of Buddhas?

'And to place this wonderful law at the end with just any other niyāma that have not been specified in one to four seems most unsatisfactory. How I wish I could discuss this in Burmese with the Mahāthera, Western fashion....

Believe me,
Sincerely yours,
C.A.F. Rhys Davids

(This letter was translated into Burmese and sent to Ledi Sayadaw who in return wrote a long note on dhamma-niyāma which is also printed in this book at the end).

From U Nyāna to Mrs. Rhys Davids.

'... With regard to our classification and definition of niyāma, I agree with you in your modification of the word "dhamma" as "sesa" or "pakinṇaka" for the fifth order only in sense, but not in word-expression. For we should not only look into the import of the word, but we should respect the moral importance of the word-expression as well. If we use the word "sesa" for the last order, there should probably be a more definite number of niyāma for it to refer to and it should not have been stated as that there are only five kinds of niyāma. The orders which the dhamma-niyāma comprise are so numerous in quantity and so variant in quality that even an analyst of intellect and extraordinary gift like Buddhaghosa is sure to fail in his bold attempt to get all into detail. And the Buddha even warns his disciples not to contemplate too much upon the laws and forces of the natural constitution of the universe and of life reigning therein in these words: "Lokacintā, bhikkhave, acinteyyā na cintetabbā. Yaṁ cintento ummadassa vighatassa bhāgi assa", as they give rise to insanity and fatigue to the vigorous pursuer after research and as he can never reach, I dare say, the triumphant goal of his profound research, however far advanced his observation, experiment, analysis and classification of phenomena may be. It is the Buddhavisayo,[3] and the entire revelation can only be safely entrusted to one who is possessed of sabbaññutañāṇa.[4] When aspiration for research after phenomenal occurrence eventually arises in his disciples' minds, the Buddha usually calms it with these words: "Dhammatā esā, bhikkhave"[5] or "Dhammatā' yaṁ, bhikkhave", etc.,[6] lest they should waste away their valuable time in unfruitful research. From such passages and from such data, Buddhaghosa, after careful observation and speculation, infers that there are five niyāma.

'Now, to turn to our discussion of sesa it is required for reference or summing up, but not in formal classification. I have never come across, as far as my reading is concerned, the word "sesa", "the rest" used even by the Western analyst in enumerating his formal clas-

3. The power of the Buddha.
4. Omniscience.
5. 'That is the Law of Cosmic Order, O Monks.'
6. 'This is the Law of Cosmic Order, O Monks.'

sification. As regards to the other word "pakiṇṇaka", it is preferable to the word "sesa" as it may mean miscellaneous order or order of heterogeneous types, or order of things not arranged under any distinct class. But it is doubtful whether it has a wide and comprehensive sense as the word "dhamma". Its proper use only in a particular case as we find in the Compendium of Philosophy as "pakiṇṇakacetasika", which is used quite differently from what Buddhaghosa wishes to explain in his classification. In Pali language no suitable word can be found other than the word "dhamma", which is a philosophic expression applied to things in general. It is neither an introduction of a new expression nor his own invention that Buddhagosa has used the term "dhamma" for the last division of niyāma so as to include all that has not been said in the previous ones. It is but an adoption. Let me invite your reference to the classification of āyatana and dhātu. Of the twelve kinds of āyatana and eighteen kinds of dhātu, the last of each is called dhammāyatana and dhammadhātu, and each claims to include anything not included in the previous ones. According to the definition "sabhāvaṁ-dhāreti ti dhammo", every kind of āyatana and dhātu is a dhamma and yet each kind stands in co-ordinate rank with the last one. And the dhammāyatana[7] cannot include them as they have got their special name (laddha-nāma-visesa). Here the conotation of the dhamma is limited and in Pāli such a term is known as "pasiddha-ruṭhī" and it has no right to extend its sphere of nomenclature over other terms of laddha-nāma-visesa. You may as well see that in classification of six viññānāni (see Abhidammattha-sangaha, ch. IV.) the last division is called mano-viññānam, and mano, though it is a common term for all classes of consciousness or thought (citta), cannot claim to include the five kinds of consciousness previously enumerated, such as cakhhuviññānam, etc., for each of which has its special name, but it is applicable only to any other citta not included in the previous classes. So also is the same in our case. The dhamma-niyāma cannot claim to include the above four niyāma though each is really a dhamma or a thing within the legitimate sphere of its definition, but it is limited to include only what are not included in one to four. And the first four have a right to stand co-ordinately in rank with the last, and hence

7. Mental object as base.

you need not also call them the pañcaka-dhamma-niyāmo.

Allow me to give you an instance of Western classification. The English grammarians classify an adverb into the following distinct classes: as adverb of time, place, number, quantity and quality. As each class is co-ordinate with the other divisions, the adverb of quality, though it may legitimately claim to include all the other classes in the sense of its being a qualifying word must be maintained without any prejudice and contention as the proper classification. Hence the adverb of quality may mean any adverb not included in the previous classes. Now we see that it is on all fours with our method. With regard to your suggestion to include a sixth, i.e. Buddha-niyama, I think it is not necessary. It may come under the head of dhamma-niyāma. It is not a univerasl order applicable to many others but itself. It should be borne in mind that the appearance of a Buddha is not a regular recurrent one. Some universe has one or more and others have none at all, and even in the former case it is not synchronous. Therefore, it seems to Buddhaghosa that the Buddha-niyāma does not deserve a special treatment in his elucidation of the general laws. It is the dhammatā that a Buddha appears only when a Bodhisatta has fully reached the perfection of the pāramita's and Buddha-dhamma ....

I remain,
Cordially yours,
U Nyana

Note on Dhamma-Niyāma

by
Ledi Sayadaw.
(Translated by U Nyana)

The aim of the scholiats in expounding the fivefold cosmic order should at first be noted. There are both in this world of men and of gods two kinds of conceptions, namely, issara-kutta, and brahma-kutta. The conception by which some people believe that there is a supreme ruler of the three worlds who ever lives in heaven and by whom everything

is created, is the issara[1]-kutta. It is also called issara-nimmāna (created by issara or isvara or supreme ruler or god). And the conception by which some people believe that there is a Brahmā who ever lives in heaven, who is the great father and great-grandfather of all beings, who creates everything and supremely rules over the three worlds, is the Brahmā-kutta (created by Brahmā). Here issara and Brahmā differ only in expressions but each is the designation of the same deity, the world-lord, the creating god. Of the two, Brahmā is the name assigned to the supposed supreme being by the brahmins and Hindus and it has become a general notion in the three worlds of men, gods and Brahmās since the world begins. As to the name issara, it is not a universal notion but a later imaginative adoption by those who fail to acquire the knowledge of origin of the world and primary causes of things in existence. In order to cast away these two imminent conceptions the scholiasts have expounded the fivefold cosmic order.

The fivefold cosmic order is as follows:

1. Utu-niyāma, 2. bīja-niyāma, 3. kamma-niyāma, 4. citta-niyāma, and 5. dhamma-niyāma. Of these five, the meaning of 'dhamma' in the last order should be first shown. We will quote a few lines from the Nidānavagga-Samyutta, Ahāra-vagga, X Sutta, page 162, which run: 'jātipaccayā, bhikkhave, jarāmaraṇaṁ. uppāda vā tathāgatānaṁ anuppāda vā tathāgatānaṁ, thita 'vā sa dhātu, dhammaṭṭhitatā, dhamma-niyāmatā, ida-paccayatā, bhavapaccayā, bhikkhave, jāti. uppāda vā tathāgatānaṁ ... pe ... ida-paccayatā .... pe avijjāpaccayā, bhikkhave, saṅkhārā. uppāda vā tathāgatānaṁ .... pe... ida-paccayatā. ayaṁ vuccati paṭiccasamuppādo.'[2]

1. Jahweh or Jehovah.
2. English translation: 'What, O monks, is Dependent Origination ? Through Rebirth are conditioned Old Age and Death':—whether, O monks, there be an arising of Tathāgatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding, he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying, "Behold. Through rebirth are conditioned old age and death.
"Through the process of becoming, rebirth is conditioned;

In this text the natural things or phenomena (sabhave-dhamma) are first shown with the words 'avijjā, etc.' and then the meaning of the word 'niyāma' is expressed in the following sentence: 'uppādā va tathāgatānam, etc.' Therefore, the word 'dhamma' denotes both the things which mutually stand in relation to one another as cause and effect, for a dhamma always depends for its appearance upon some other dhamma which again in its turn requires some other antecedent for its arising. Hence any dhamma may be both cause and effect. And the word 'niyāma' expresses the fixity of sequence of cause and effect.

Here is our interpretation of the sentence 'thitā va sā dhātu, dhammatthitatā, dhammaniyāmatā, idapaccayatā.' There, indeed, ever exist in this universe that natural order of elements, that establishment of sequence of causes and effects, that fixity of mutual relation of causes and effects, and that causal nexus of individual things or phenomena, such as avijjā, etc. In this text, the word 'dhammatthitatā' is synonymous with 'dhammatā', and the word 'dhamma-niyammatā' with 'dhamma-niyāmo.' The renderings made by Maung Shwe Zan Aung and U Nyāna on the word 'dhamma-niyāma' seem to be in conformity with the above quoted text.

Just as the method of word-description (padasodhananayo) is expounded at the very outset in the expositions of the Ten Books of Yamaka, so

"Through Clinging, the Process of Becoming is conditioned;
"Through Craving, Clinging is conditioned;
"Through Sensation (feeling), Craving is conditioned;
"Through Contact (impression) Sensation is conditioned;
"Through the Six Bases, Contact is conditioned;
"Through Mental and Physical Phenomena, the Six Bases are conditioned;
"Through Consciousness, Mental and Physical Phenomena are conditioned;
"Through Kamma-formations (rebirth-producing volitions), Consciousness is conditioned;
"Through Ignorance, Kamma-formations are conditioned.

Whether, O monks, there be an arising of Tathāgatas, whether there be no such arising, this natural order of elements exists, this establishment of sequence of causes and effects, this fixity of mutual relation of causes and effects. Concerning that, the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, reveals it, sets it forth, manifests, explains, makes it plain, saying "Behold. Through Rebirth are conditioned Old Age and Death. This, O monks, is called Dependent Origination."

(Note.—The Six Bases: The five physical sense-organs with mind as the sixth.)
(Eds.—The Light of the Dhamma.)

also here we should apply that method first in the classification of the fivefold niyāma. In the expression 'dhamma-niyāma, the word 'dhamma' denotes all mental and material things. Therefore, bīja, kamma and citta are all dhamma, and it comprises all of them. Hence 'utu' gets two names: 1) 'dhamma', a general or common name, and 2) 'utu', an individual or distinct name. In like manner, bīja, kamma, and citta get two names each. But in the classification of niyāma, the individual names are used for the first four so as to particularize and make distinction from the rest of things, mentals and materials, which are conveniently treated under one common name of 'dhamma'. For this reason the term 'dhamma-niyāma' should not be taken in its full application, but must be restricted within bounded limits to denote only the things which are not included in the first four. When it is required to treat 'utu' as niyāma, one should not call it a 'dhamma-niyāma' though it (utu) is really a dhamma, but must use the appropriate and individual name and call it an utu-niyāma. The same rule holds good with bīja, kamma, and citta-niyāma.

For instance, we presume that there are five classes of workers on board a ship: the captain, the engineer, the pilot, the officer, and the sailors. Now, the owner of the ship, being very much pleased with the works of the crew, and wishing to give them a bonus, sends a man with some money to distribute among them according to his instruction that so much should be paid to so and so. When distribution is made, the captain and the other three are not entitled to receive shares from those of the sailors though they are working on board the ship under one common name as sailors, for they have already received special gratuity under the individual names of captain, engineer, pilot, and officer. Thus it should be understood here also. So much for the word-description.

Moreover, among the six kinds of objects, the dhammā-rammaṇa stands last. So also dhammāyatana and dhammadhātu stand last in the categories of twelve āyatana and eighteen dhātu respectively. Here also the denotation of each should be understood according to the method of word-description just as in the fivefold niyāma. We will reproduce here a few lines from the books of Yamaka which will serve as a means to obtain a clear knowledge of the method of word-description.

Dhammo dhammāyatanaṁ? ti. Dhammāyatanaṁ thapetvā, avaseso dhammo dhammo, na dhammāyatanaṁ; dhammāyatanaṁ dhammo-c' eva dhammāyatanan ca. Dhammāyatanaṁ hammo? ti. Amanta. Ayatana-Yamaka. Dhammo dhamma-dhātu? ti. Dhamma-dhātum thapetvā, avaseso dhammo dhammo, an dhammadhātu; dhammadhātu dhammo-c'eva dhamma-dhātu ca. Dhamma-dhātu dhammo? ti. Āmantā. Dhātu-Yamaka.

Is dhammo a dhammāyatana? Excluding the dhammāyatana, the remaining dhammo is dhammo and not dhammāyatanaṁ; but dhammāyatanaṁ is both dhammo and dhammāyatanaṁ. Is dhammāyatanaṁ a dhammo? Ay. Is dhammo a dhamma-dhātu? Excluding the dhamma-dhātu, the remaining dhammo is dhammo, and not dhamma-dhātu; but dhamma-dhātu is both dhammo and dhammadhātu. Is dhamma-dhātu a dhammo? Ay.

Now I have dealt enough with, to respond to the critical observation: 'Any division must seem to our Western minds which is co-ordinated with other divisions and yet claims to include them. It shocks our sense of proper classification.'—made by Mrs. Rhys Davids, in her letter to U Nyana.

With regard to her sound suggestion, 'It would pass muster with us if it was a sesa-niyāma only, for any orders not included in one to four. But then it should be so called, and not dhamma-niyāma . . . . And the fifth the sesa—or pakiṇṇaka-niyāma',—we would say thus:

If the fifth order is called the sesa-niyāma, it would only mean that the above four orders did not involve in it. But if it is called the pakiṇṇaka-niyāma, it would not only mean that it did not mix up with the above four orders, but it would also allow various kinds of order, such as the Buddha-Niyāma, etc., to be included. However, in our Buddhist Philosophy, the word 'dhamma' and its scope of meaning are very important and extensive. How? It is an ample work for the word 'dhamma' to uproot and destroy all the false notions, such as issara-kuttadiṭṭhi, Brahma-kutta-diṭṭhi, sakkāya-diṭṭhi, etc. The whole of the seven books of the Abhidhamma is composed with the expressed purpose of disclosing the meaning of 'dhamma'. Particularly, the exposition of the fivefold niyāma by the scholiast is the attempt to eliminate the unfounded notions of issara-kutta and Brahma-kutta. It will be clearly shown later how it eliminates.

Here the difference between the power of the great Brahmā or the so-called suppreme ruler and the influence of the cosmic laws should be shown. The great Brahmā can shed lustre over many thousands of world systems with his radiant beauty. He can see everything in those worlds, can hear sounds, get to any place and return to his own at the instance of his will, and read the minds of men and gods. As to his supernormal power (iddhi) concerning creation and transformation, he can create or transform either his own body or any external object into many and any forms. But these are only shadow-like shows and exhibitions which when he withdraws his power are sure to disappear away. In fact, he cannot create a real creature or thing, in the least louse or its egg, which will not disappear away when the creative power is discontinued. In exhibiting gardens and trees through his creative power, he can create and exhibit only temporal, unsubstantial, unreal, and counterfeit shapes of, and resemblances to, the desired things. A tree, a real substantial tree, even a blade of grass, he can never create. Because the appearance of a phenomenon, the coming into being of a creature, or the growing of a plant, is not within the range of supernormal or creative power, but it is within the domain of the cosmic orders, such as dhamma-niyāma, kamma-niyāma and bija-niyāma. The things created only last while the iddhi is acting behind them, and they are liable to disappear as soon as the iddhi is withdrawn. The occurrence of hot, rainy and cold seasons are the natural process of climatic order and not the operation of iddhi. As regards dhamma-niyāma, the great Brahmā can transport thousands of men in their present life to heaven if he wishes, but there he cannot make them neither to become old nor to die, and even when they die he cannot debar and save them from falling into or being reborn in the abodes of torture. For the mental and material aggregates constituting the persons of men are under the sway of natural laws (dhamma-niyāma) of birth, old-age and death. He cannot also make men or any creatures to be born in heaven after they die because the inception of new life in new abodes after death is not within the sphere of the operation of iddhi but it is within the domain of kamma-niyāma. In this world, any one who kills and eats daily fowls, etc., and always drinks intoxicating liquor, must fall, in spite of his daily

prayers and attendance to church, into the planes of misery after death. The great Brahmā or the supreme god cannot save him in any way, because it is within the domain of kamma-niyāma and not within that of iddhi. On the other hand, any one who disbelieves in the notions of issara-kutta and Brahma-kutta, who is a strong believer in the laws of kamma, and who shuns evil actions and always cultivates good deeds, is sure to ascend the higher abodes of gods and Brahmās after death. And the great Brahmā cannot prohibit him from coming up to heaven, because the influence of iddhi can never overrule that of moral laws. The great Brahmā, were he to encounter the cosmic laws, cannot defend and save even himself from falling into their clutches, let alone others. So much for the differentiation of iddhi and niyāma in respect of their influences.

Now to show how the notions of issara and Brahma-kutta are refuted. There are some people who think that there is only one world, and who do not believe that there have been many cycles of worlds in the past and that an unlimited number of worlds will follow this present one in future. But they do believe that this present world has both its beginning and its end. And in looking for the primary cause of its beginning they utterly fail. However, reflecting upon the houses and buildings and their designers and builders, they come to the conclusion that this world must have its originator and he must be the creator or the supreme ruler, or the great Brahmā, or the god. On the other hand, Buddhism teaches that many cycles of worlds have been formed in the past and many others will follow the present one in succession. It also teaches that the world has its beginning and its end, and there are causes, called natural laws, for the formation and destruction of every world, and these natural laws exist for ever and go rolling on in the infinite space of time. Therefore the followers of Buddhism have no notion whatever of issara and Brahma-kutta. So much for the refutation of the two notions. It has also been sufficiently dealt with in my expositions.

Among the fivefold niyāma, the dhamma-niyāma is most important. Cakkavatti and Aggañña Suttas of the Digha-Nikāya are the fields for dhamma-niyāma. In those suttas we find the order of life-span, or, under the common name, the dhamma-niyāma, which reveals the facts that the

incessant rise and fall of human life-span from a decade to a myriad (asaṅkhyeyya) and vice versa are due to kusala and akusala dhamma. Besides those suttas, such kinds of order may be found in many places in the text. In the Dhamma-Hadaya-Vibhaṅga of the Abhidhamma Piṭaka and in the Uposatha Sutta of the Eighth Book of Aṅguttara-Nikāya, the six abodes of devas and twenty abodes of Brahmās and their life-spans are definitely expounded. It is also a kind of dhamma-niyāma which in other religions is never heard of. It may be called the order of life-span (āyukappa-niyāma) if one would like to particularize. Or it would not be wrong to enter it under the heading kamma-niyāma.

'Or there should be a sixth, the Buddha-niyāma'—with this suggestion, we are quite in concordance. Because in specifying it separately, the great wonders of the Buddha would be more conspicuous. I have also written in my exposition that there should be a sixth, the order of birth (jāti-niyāma) which we find in Vāseṭṭha Sutta (Sutta Nipāta, Mahā-Vagga), because it seems to be a distinct class of order from bīja and kamma. With regard to the Buddha-niyāma, we cannot say that the appearance of a Buddha occurs in every world. Very few are the worlds in which a Buddha or Buddhas appear. We must then assign the Buddha-niyāma to the occasional occurrences of certain wonderful and mysterious presages, such as the quaking of ten thousand worlds, etc., during the infinite space of time while a Bodhisat is fulfilling the Buddha-dhamma, that is, from the time a Bodhisat receives the ultimate prediction from a Buddha that he would certainly become a saviour like himself, till he attains to Buddhahood and enters into the final goal, the Nibbāna-dhātu. The marvellous occurrences of such wonderful and mysterious presages are recorded in Buddhavaṁsa in the chapter known as 'Sumedhā's Reception of Dipaṅkārā's Prediction.' They occur also when the Bodhisat in his last life enters the mother's womb, the world, when he becomes the Buddha, when he sets rolling the wheel of law, when he appoints the time of his death, and lastly when he enters into Nibbāna. Such occurrences are called 'dhammatā' by the commentators. There is also a kind of dhamma-niyāma which comes under the name of dhammatā in the Mahāpadāna Sutta, in the Dīgha-Nikāya. In the Majjhima-Nikāya, it comes under the name of acchariya-abbhuta-dhamma. See Upari-Paṇṇāsa, third

chapter, third sutta. In the commentaries, these wonderful and mysterious things are classed under dhamma-niyāma.

If the Buddha-niyāma be specialized, the sāvaka-niyāma should not be overlooked. It should also be treated distinctly. And what then is sāvaka-niyāma? It is the order of precepts, etc., of the disciples, comprising the laymen, devas and Brahmās who have received deliverance from any one of the many Buddhas, surpassing in number the sands of the river Ganges, who have appeared in the cycles of aeons that have no knowable beginning.

Before we proceed any further, we should here first show the puthujjana-bhūmi and puthujjana-gati. Of the two, puthujjana-bhūmi or the stage of worldlings means the potentiality of kilesā, the immensity of evil deeds, and the open door of the four planes of misery, on account of the strong hold of the soul theory. The potentiality of kilesa means the capability of committing the five great sins, i.e. matricide, parricide, etc., and the possibility of holding strongly the three fixed views (niyata-diṭṭhi), i.e. natthika-diṭṭhi: nihilism; ahetuka-diṭṭhi: anti-causationism; and akriya-diṭṭhi: anti-moralism. The immensity of evil deeds means that the innumerable evil deeds committed in the past are always following the personality of the worldling wherever he goes, and that the immense number of new evil deeds are also surrounding him to fall in at every moment. How? Bearing in mind the difficulty of attaining a manhood life (manussattabhāvo) we are to understand that a worldling has spent many myriads of existences in the abodes of misery before he had a chance of being reborn in the world of men. Similarly, millions of miserable lives precede the fortunate life of a deva, and many ten-millions (koṭis) of lives in miserable abodes are followed by a life of Brahmā only if circumstance favours. So the more are the evil existences, the greater is the immensity of evil deeds. There are evil deeds which have given effects and which are to give effects if they get favourable circumstances in one's own personality. There are also many evil deeds which will arise in the worldling as long as he clings to self. However, he has also good deeds, but they are as few as a handful of sand while the evil deeds are as much as the sands of the river Ganges. Such is the immensity of evil deeds in an individual who clings to self. What is meant by 'the open door of the four planes of misery'? A

puthujjana, though he be fortunate enough to become a human being, is always inclining to the miserable existences on account of the immensity of evil deeds and clinging to self. Generally speaking, many are those who are reborn in the four miserable abodes after their death. It is also the same with the devas and Brahmās when they gradually fall into the tortured states. These facts are expounded in the Nakhasikha Sutta of the Saṁyutta-Nikāya, in the fifth chapter, Amakadhaññapeyyāla of Mahāvagga Saṁyutta. If one once falls into the abodes of miserable ones, it is very difficult for him to be reborn again in the abodes of men. This fact is also expounded in Bāla-Paṇḍita Sutta, in the Suññata-Vagga of Uparipaṇṇāsaka, Majjhima-Nikāya. So much for the puthujjana-gati.

Rev. U Nyana,
Dear Sir,

I have been deeply touched by the goodness and great kindness of the Mahā Thera in condescending to answer himself, and to answer so fully, the points I raise in my letter to you concerning your traditional teaching of the fivefold niyāma. He has certainly made it very clear that, under 'dhamma-niyāma', we have to understand a cosmic law relating to causally-ordered dhamma or phenomena, and not a cosmic law of the saddhamma, the second of the ratanattaya-dhamma which are in Buddhaghosa's list 'hetu' rather than 'pariyatti.' Will you be so good as to convey my respects to him and my sincere thanks for this kind message, my great satisfaction at hearing that his health is restored and my best wishes for the recovery of his sight and for his continuance in good health . . . .

Yours Sincerely,
C.A.F. Rhys Davids.

Manual of The Four Noble Truths

By Agga Mahā Paṇḍita, Mahāthera Ladi Sayadaw, D. Litt.

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.
Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

The Five Khandha (Groups of Existence)

Pheṇapiṇḍūpamam rūpam, vedanā pupphulūpamā,
Maricikūpamā saññā, sankhārā kadalūpamā,
Māyūpamañca viññānam, desitādiccabandhunā.[1]

The Omniscient Buddha declared: 'The corporeality-group resembles a heap of foam which is devoid of soul-entity and essence; the feeling-group resembles water bubbles which are devoid of soul-entity and essence; the perception-group resembles a mirage which is devoid of soul-entity and essence; the group of mental formations resembles the trunk of a banana tree which is devoid of soul-entity and essence; and the consciousness-group resembles deceitful appearances produced by a magician, and which are devoid of soul-entity and essence.'

The Twelve Āyatana Bases

Ajjhattika—Six Somatic Bases	Bāhirā—Six External Bases
Eye	Visible Object
Ear	Sound
Nose	Odour
Tongue	Taste
Body	Body-contact

1. Saṁyutta-Nikāya, Khandha Vagga-Saṁyutta, Khandha-Saṁyutta, (5) Pupphavagga, (3) Pheṇapiṇḍūpama Sutta 6th syn. Edition pp 115.

Mind-base (manāyatana)	Mental-object (dhammāyatana)

Suññogāmo suññogāmoti kho bhikkhave channetam ajjhattikānam āyatanānamadhivacanam; cakkhāyatanassa, sotāyatanassa, ghānāyatanassa, jivhāyatanassa kāyāyatanassa, manāyatanassa, gāmaghātakacorā ti kho bhikkhave channetam bāhirānam āyatanam, rūpāyatanānam, saddāyatanānam, gandhāyatanānam, rasāyatanānam, phoṭṭhabbāyatanānam, dhammāyatanānam.[2]

'Monks, the six somatic bases—the eye, the ear, the nose, the tongue, the body, and the mind-base or consciousness (manāyatana) are figuratively termed "a ruined village". The six external bases—visible objects, sound, odour, taste, body-impressions and mental-objects are figuratively termed "gangs of robbers who plunder the village."'

Eighteen Psycho-Physical Elements

eye	visible object	eye-consciousness
ear	sound	ear-consciousness
nose	odour	nose-consciousness
tongue	taste	tongue-consciousness
body	body-contact	body-consciousness

mano-dhātu (mental-element)
dhamma-dhātu (mental-object-element)
mano-viññāna-dhātu (mind-consciousness-element)

According to the declaration 'attano sabhāvam dhāretiti-dhātu', as these eighteen psycho-physical elements never act according to the wishes of beings, but function according to their respective natures, they are termed dhātu (elements).

Three Psycho-Physical Elements and Dependent Origination

The Nidāna-Vagga of the Samyutta-Nikāya says:[3] Lokasamudayañca bhikkhave desessāmi lokanirodhañca, I. Kathañca bhikkhave lokasamu-

2. Saṁyutta-Nikāya, Salāyatanavagga, Salāyatana-Saṁyutta (4) Āsīvisvagga, Āsivispama Sutta. 6th syn. Edition. p. 383.
3. Saṁyutta-Nikāya, Nidānavagga Saṁyutta, Nidāna-Saṁyutta, (5) Gahapati vagga, (4) Loka Sutta 6th syn. Edition p. 301.

dayo? 1. Cakkhuñcapaticcarūpeca uppajati cakkhu-viññānam, tiṇṇam-sangatiphasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇa sokaparideva dukkhadomanassupāyāsā sambhavanti, evametasa kevalassa dukkhandhassa samudayo hoti.

2. Sotañca paṭicca saddeca uppajjati sotaviññānam, tiṇṇam sangati phasso; peyyāla;

3. Ghānañca paṭicca gandheca uppajjati ghānaviññānam tiṇṇam sangati phasso; peyyalā;

4. Jivhañca paṭicca raseca uppajjati jivhāviññānam tiṇṇam sangati phasso, peyyāla;

5. Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam tiṇṇam sangati phasso, peyyāla;

6. Manañca paṭicca dhammeca uppajjati manoviññānam tiṇṇam sangati phasso, peyyāla, dukkhakkhandhassasamudayo hoti, evañca bhikkhave loka samudayo.

II. Kathañca bhikkhav lokanirodho? Cakkhuñca paṭicca rūpeca uppajjati cakkhuviññānam tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇa sokaparideva dukkha domanassa upāyāsa nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho.

2. Sotañca paṭicca sadde ca uppajjati sotaviññānaṁ, tiṇṇaṁ sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho, taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇa sokaparideva dukkha domanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho.

3. Ghānañca paṭicca gandhe ca uppajjati ghānaviññānaṁ, tiṇṇaṁ sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho taṇhānirodhā upādānanirodho, upadānanirodha bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇa sokaparideva dukkhadomanassupāyāsā

nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho.

4. Jivhañca paṭicca rase ca uppajjati jivhāviññānaṁ, tiṇṇaṁ sangati phasso, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā, jarāmaraṇa sokaparideva dukkhadonanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho.

5. Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṁ tiṇṇaṁ saṅgati phasso, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upadānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jatinirodhā jarāmaraṇa sokaparideva dukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho.

6. Manañca paṭicca dhamme ca uppajjati manoviññānaṁ, tiṇṇaṁ sangati phasso, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho jātinirodhā jarāmaraṇa sokaparideva dukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho.

The Buddha said: I. 'I will teach you, monks, the origin of repeated birth and passing away of beings in this world. 1. What, monks, is the origin of beings? On account of the eye, and visible object, eye-consciousness arises. Impression (phassa) is the conjunction of the three; through phassa, vedanā (feeling) arises; through vedanā, taṇhā (craving) arises; through taṇha, upādāna (grasping) arises; through upādāna, bhava (process of becoming) arises; through bhava, jāti (rebirth) arises; through jāti, jāramarana (decay and death), soka (sorrow), parideva (lamentation), dukkha (pain), domanassa (grief) and upāyāsa (despair) arise. Thus arises this whole mass of suffering.

'2. On account of the ear and sound, ear-consciousness arises. Phāssa is the conjunction of the three; through phassa, veoana arises; through vedanā, taṇhā arises; through taṇhā, upādana arises; through upādāna, bhava arises; through bhava, jāti arises; through jāti, jarā-maraṇa, soka,

parideva, dukkha, domanassa and upāyāsa arise. Thus arises this whole mass of suffering.

'3. On account of the nose and odour, nose-consciousness arises. Phassa is the conjunction of the three; through phassa, vedanā arises; through vedanā, taṇha arises; through taṇha, upādāna arises; through upādāna, bhava arises; through bhava, jāti arises; through jāti, jāra-maraṇa, soka parideva, dukkha, domanassa and upāyāsa arise. Thus arises this whole mass of suffering.

4. On account of the tongue and taste, tongue-consciousness arises. Phassa is the conjunction of the three; through phassa, vedanā arises; through vedanā, taṇhā arises; through taṇhā upādāna arises; through upādāna, bhava arises; through bhava, jāti arises; through jāti, jarā-maraṇa, soka, parideva, dukkha, domanassa and upāyāsa arise. Thus arises this whole mass of suffering.

5. On account of the body and bodily impression, body-consciousness arises. Phassa is the conjunction of the three; through phassa, vedanā arises; through vedanā, taṇhā arises; through taṇhā, upādāna arises; through upādāna, bhava arises; through bhava, jāti arises; through jāti, jarā-maraṇa, soka, parideva, dukkha, domanassa and upāyāsa arise. Thus arises this whole mass of suffering.

'6. On account of mental element and mental-object element, mind-consciousness arises. Phassa is the conjunction of the three; through phassa, vedanā arises; through vedanā, taṇhā arises; through taṇhā, upādāna arises; through upādānā, bhava arises; through bhava, jāti arises; through jāti, jarā-maraṇa, soka, parideva, dukkha, domanassa and upāyāsa arise. Thus arises this whole mass of suffering. This is the origin of beings.

'II. What, monks, is the passing away of beings? 1. Monks, on account of the eye and visible object, eye-consciousness arises. Phassa is the conjunction of the three; through the extinction of impression, feeling becomes extinguished, through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping. rebirth becomes extinguished, through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

2. On account of the ear and sound, ear-consciousness arises. Impression is the conjunction of the three; through the extinction of impression feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished, through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

3. On account of the nose and odour, nose-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished, through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

4. On account of the tongue and taste, tongue-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

5. On account of the body and bodily impression, body-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

6. On account of the mental element and mental-object element, mind-consciousness arises. Impression is the conjunction of the three; through the extinction of impression, feeling becomes extinguished; through the extinction of feeling, craving becomes extinguished; through the extinction of craving, grasping becomes extinguished; through the extinction of grasping, rebirth becomes extinguished; through the extinction of rebirth, decay and death become extinguished, as well as sorrow, lamentation, pain, grief, and despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

1. 'Cakkhuñca paṭicca rūpeca uppajjati cakkhuviññānam'. On account of the eye and visible object, eye-consciousness arises.—3 psycho-physical elements.

2. 'Sotañca paṭicca saddeca uppajjati sotaviññānam'. On account of the ear and sound, ear-consciousness arises.—3 psycho-physical elements.

3. 'Ghanañca paṭicca gandheca uppajjati ghānaviññānam'. On account of the nose and odour, nose-consciousness arises.—3 psycho-physical elements.

4. 'Jivhañca paṭicca raseca uppajjati jivhāviññānam'. On account of the tongue and taste, tongue-consciousness arises.—3 psycho-physical elements.

5. 'Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam'. On account of the body and bodily impression, body-consciousness arises.—3 psycho-physical elements.

6. 'Manañca paṭicca dhammeca uppajjati manoviññanam'. On account of mental element and mental-object element, mind-consciousness arises.—3 psycho-physical elements.

Thus there are six triads making in all the eighteen psycho-physical elements.

Here, phoṭṭhabba means the combination of pathavi (the element of extension), tejo (the element of kinetic-energy) and vāyo (the element of motion).

Dhamma-dhātu (mental-object elements) comprise all kammically wholesome, kammically unwholesome and kammically neutral phenomena excepting the former seventeen psycho-physical elements.

The Meaning of Sixteen Characteristics of Truths

Dukkhassa pilanattho, sankhatattho, santāpattho, viparināmattho;

Dukkhasamudayassa āyūhanattho, nibānattho, samyogattho, palibodhattho;

Nirodhassa nissaranattho, pavivekattho, amatattho, asankhatattho;

Maggassa niyyānattho, hetuttho, dassanattho, adhipateyyattho.

—Patisambhidāmagga.

The Interpretation of Dukkha-Saccā (Noble Truth of Suffering)

The four inherent characteristics of dukkha-saccā are:

1. Pilanattho —having the characteristic of oppression
2. Sankhatattho —having the characteristic of production by a combination of causes
3. Santāpattho —having the characteristic of continuously burning, heat, fire
4. Viparināmattho—having the characteristic of change.

Thus any dhamma that has the above four characteristics is called dukkha-saccā. It means that they are dangers much to be feared by the wise. As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all dukkha-saccā.

The Interpretation of Samudaya-Saccā (Noble Truth of the Origin of Suffering)

The four inherent characteristics of samudaya-saccā are:

1. Āyūhanattho —having the characteristic of accumulating what would cause suffering
2. Nidānattho —having the characteristic of constantly supplying, or becoming a constant source of supply of suffering
3. Samyogattho —having the characteristic of causing union or association with suffering
4. Palibodhattho —having the characteristic of obstructing, being an obstacle or impediment to freedom from suffering.

Thus any dhamma that has the above four characteristics is called samudaya-saccā. It means that this samudaya-saccā really helps the growth of all kinds of suffering. As taṇhā satisfies the above four characteristics, it is all samudaya-saccā.

The Interpretation of Nirodha-Saccā (Noble Truth of the Cessation of Suffering)

The four inherent characteristics of nirodha-saccā are:

1. Nissaranaṭṭho —having the characteristic of being an escape, liberation from suffering
2. Pavivekaṭṭho —having the characteristic of being free from disturbance
3. Amataṭṭho —a state where there is no more death or dissolution
4. Asankhataṭṭho —having the characteristic of the unoriginated (Nibbāna).

Thus any dhamma that has the above four characteristics is called nirodha-saccā. Nibbāna alone has the above four characteristics, so it is all nirodha-saccā.

The Interpretation of Magga-Saccā (Noble Truth of the Path Leading to the Cessation of Suffering)

The four inherent characteristics of magga-saccā are:

1. Niyyānaṭṭho —having the characteristic of leading to release or deliverance
2. Hetuṭṭho —having the characteristic of being a cause for the attainment of arahatship.
3. Dassanaṭṭho —having the characteristic of realization of the Four Noble Truths, which is not even dreamt of in the rounds of samsāra
4. Adhipateyyaṭṭho—having the characteristic of overcoming three kinds of craving and attaining mastery over oneself.

Thus any dhamma that has the above four characteristics is called magga-saccā. Only the Eightfold Noble Path has the above four characteristics. So it is magga-saccā.

The Exposition of Four Characteristics of the Truth of Suffering

Oppression of Dukkha

The four characteristics are pilanaṭtha, sankhatattha, santapattha, and viparinamattha. Of these, piḷanattha is the main characteristic of dukkha-sacca, and the remaining three are its adjuncts. Piḷanattha means 'oppression' and this oppression can be formed in the following three ways:

1. By way of sankhata
2. By way of santāpa
3. By way of vipariṇāma.

Any causally-conditioned phenomemon burdens any being who clings to it in the following manner: in the beginning, it burdens the being by way of sankhata, in the middle by way of santāpa, and at the end by way of vipariṇama. These three methods of burden in the beginning, in the middle and at the end, manifest themselves as the state of piḷanaṭṭha.

I. The Burden of Dukkha in the Brahma World

1. By way of sankhata at the beginning means: to attain the five khandha of the Brahma world (i.e. to be born in Brahma world), one has to practise for jhāna and samapatti in his previous existence. This endeavour to attain such states is the heavy burden of sankhata at the beginning. Such attainments can be achieved only by one who lives in remote places such as in forests and on mountains, and takes severe austerities unbearable for an ordinary man.

2. By way of santāpa in the middle means: when a being achieves the khandha of a Brahma as the resultant effect of his having reached samapatti (attainments) while in the world of men, his body and mind are incessantly burdened by the superiority conceit of 'I am' 'I am.' In the same manner, other evils, such as sassatadiṭṭhi (eternalist theory), uccheda-ditthi (annihilationist theory), mada (intoxication with sensual pleasures in the Brahma plane), pamāda (negligence of the dhamma) and the defilements are burdening him by way of 'santāpa' (burning; heat; fire). When a Brahma is being burdened by the ten kinds of de-

filements, he does not perceive the weight of that burden. He thinks that it is good and to his liking also. Only when there arise anxiety and repentance, then the weight of the burden caused by defilements becomes apparent. Although a person may not be aware of his being burdened by these kilesa, all those passions that are going to defile his mind are the means of burdening him. As long as that Brahma lives, the groups (khandha) which constitute his existence produce all kinds of defilements and will burden him throughout his life.

3. By way of vipariṇāma at the end means: the phrase 'in the end the being is burdened by way of vipariṇāma (change)' means the death or dissolution of the five groups of existence pertaining to that being, and that is his vipariṇāma-dukkha (suffering due to change). Because there is the dissolution of that Brahma's body, he will have to be reborn in a lower plane—the sensuous plane. He may gradually go down till he reaches Avici. He may be reborn as a dog, a pig, a bird, a mosquito a gadfly, a louse, a bug and so forth Thus the the five groups of khandha belonging to that Brahma burden him by way of vipariṇāma.

Therefore, that Brahma's body is known as dukkha-saccā inasmuch as it has the four characteristics—piḷanaṭṭha, sankhataṭṭha, santāpaṭṭha and vipariṇamaṭṭha.

II. The Burden of Dukkha in the Deva World

In the six abodes of devas also, the five groups of existence found in any devas will firstly burden him by way of sankhata at the beginning, by way of santāpa in the middle, and finally by way of vipariṇāma.

1. Saṅkhata dukkha: here the burden by 'sankhata', may be explained as follows: It briefly means alms-giving, restraint of bodily and verbal actions, and restraint of mental action. Only when one has performed these wholesome deeds in this present life will he be able to arise in the deva-plane in his next birth and attain the body of a deva. He will not be able to achieve such a state by developing his mental groups only. By giving away his property to others in charity, a person who has wealth of a hundred kyats or a thousand kyats may be reduced to poverty in a single day; morality means strict observance and restraint. If one does not practise alms-giving and morality, he is bound to be re-

born in the lower worlds in his next birth. So it is necessary to perform these wholesome deees to reach the deva world. Even when they arise in the happy course of existence by virtue of their wholesome deeds done in the previous existences, if they have offered on a small scale in their past existence, they will have to lead a base life in their present existence. The more they practiced dāna and sīla, the better positions they will enjoy in their present existence. So people have to practice alms-giving spending a lot of money and also observe precepts with great self-control, because they fear that they may be low down in lower worlds in their next existence. When they have to do this merely because it is essential for their future welfare, it is dukkha.

Anything that is performed compulsorily is dukkha. If, without practising dāna and sīla, a being were able to arise in the deva-plane after his death, or if he were able to arise in the Brahma plane without practising calm, who would care to perform such wholesome deeds as dāna, sīla and bhāvanā.?

2. Santāpa dukkha: Once the beings obtain the bodies of devas in the deva-planes, great fire of passion rise up from the body and burn that deva throughout his life, dosa, moha, soka, parideva, dukkha, domanassa and upāyāsa, arise in his life in the fullness of time. This is how a deva is burdened by way of santāpa.

3. Vipariṇama dukkha: Again, while the devas are thus enjoying pleasures in the deva-plane, their span of life expires, and just like a big fire suddenly put out by an external agency, these devas die suddenly, and generally they arise in the lower worlds. In fact, their khandha cause them to arise in the lower worlds. This is how the devas are burdened by way of vipariṇāma finally.

Out of three ways of burdening at the beginning, in the middle and at the end, the burden of sankhata is very heavy for Brahmas. Because they are able to bear the heavy burden of sankhata, the santāpa in the middle becomes a little lighter for them. The burden of vipariṇama also comes after a long time. Their life-span is calculated in terms of kappa (world-cycles)

In the case of devas in the six deva-worlds, the burden of sankhata is not heavy. The practice of dāna and sīla is a thousand times easier

than the practice of jhāna and bhāvāna. As the burden of sankhata is not heavy and as kilesa have not even faded, the burden of santāpa is very heavy when one becomes a deva. The fire of passion and sensous lust arisen out of the six sense-doors burns those devas up to the end of their lives. The remaining fire of defilements also burns when the time is ripe. The burden by way of vipariṇāma also comes very quickly. Their span of life is calculated in terms of years, months and days. The life-span of the devas is like the wink of an eye when compared to that of Brahmas. Though there is said to be pleasures and enjoyments in the whole of the six deva-worlds, all these are fires of kāma and rāga that are burning them.

Thus the khandhas of six deva-worlds burden the devas in four ways and as the burden is manifest it is clearly dukkha-saccā.

III. The Burden of Dukkha in the Human World

In the case of men, too, the mental and physical phenomena in their khandha always burden them in three ways of sankhata, santāpa and vipariṇāma.

1. Saṅkhata dukkha: As they have not to strive very hard in the field of sankhata, their burden of santāpa is very heavy, and is a hundred thousand times greater than that of a deva. Their time of destruction too comes to them very quickly. Their span of life is an infinitesimal fraction of that of a deva.

2. Santāpa dukkha: How heavily the khandha of men are burdened by way of santāpa may be explained as follows: The trouble of being conceived in the womb of a mother, the trouble of having to be born, the trouble of feeling warm when residing in a warm region during the warm weather, the trouble of feeling cold when residing in a cool region during the cold weather, the trouble of living in the torrid zone and exposing oneself to the heat of the scorching sun, the blowing of hot wind and the biting by flies and fleas, the immense trouble to be undertaken by a cultivator to cultivate his lands amidst those troubles for the purpose of his livelihood, the trouble of serving under a government, the trouble of having to transact civic duties, the trouble concerning one's

kith and kin, the trouble of feeding the so-called body morning and evening so that it may live, the trouble of changing the postures every now and then as one is not able to remain for long in any one posture during one of the four modes of deportment, the trouble of supplying nutritive essence to the defilements that arise at the six sense-doors and which may be compared to ogres and demons. These are all suffering which are the common ways of the world. There are other kinds of suffering such as the troubles arising out of the over-enjoyment of sensuous pleasures, the trouble arising out of earning a livelihood by performing evil deeds, the trouble of maintaining wife and children, the trouble of becoming a man among people who profess a faith involving wrong views, thus dragging him to the lower worlds as long as he remains in that clan or nation, the troubles arising from self-mortification by living near the fire during the hot season and by remaining in the water during the cold season, etc., which are fruitless and are the practices of people of wrong views, the trouble connected with diseases, bruises, wounds and pains, and the immense troubles caused by external enemies, such as water, fire, thieves, rulers and those disliked.

Thus the burdens of santāpa for human beings, in the round of samsara are various and heavy. The body of human beings burdens them in such a manner by way of santapa.

3. Vipariṇama dukkha: The khandha of men burden them by vipariṇama. To have become a man is one of the rare opportunities, and even when a being arises in the world of men, he is liable to die at any moment from the time of conception in the mother's womb up to the end of the span of his life.

Thus at the embryonic stage immediately formed after conception a being has the appearance of a little drop of butter-oil scum attached to a fine woolen thread. Then follows the abbuda (an oval shaped tiny mass), then the pesi (the lump of flesh), then the ghana (clot), then the pasakha (off-shoots), in which later stage, arms, legs, etc., are forming. In the whole of the round of rebirths, a being arises and perishes countless times in any one of the above-mentioned stages of life. Thus khandha of men burden them in the four ways, and so this is purely dukkha-saccā.

IV. The Burden of Dukkha in the Lower Planes

The khandha of beings in the four lower worlds burden them by four ways.

1. Saṅkhata dukkha: Unwholesome volitional actions cause beings to arise in the four lower worlds. There is the declaration: 'Pāpasmim ramate mano' (The minds of beings take delight in evil actions). They perform evil actions according to their wishes and do not consider it as suffering while they can enjoy their lives according to their inclinations, and so its burden of sankhata consequences may be said to be not very heavy, but by judging the severity of the resultant effects, it may be said that its burden of sankhata consequences is very heavy indeed.

2. Santāpa dukkha: As regards the beings that arise in the four lower worlds, the Buddha declared that it was not possible to explain in full how these beings are burdened by santāpa, because they are numerous and it would occupy a great deal of time. They have been discussed generally in the Samvega-Vatthu.

Those who arise in hell will have their bones, nerves, flesh, hearts, lungs, brains, etc., all red-hot and tongues of fire will spring out of their skins. Thus they will remain for hundreds of thousands, billions, trillions, and decillions of years, experiencing intolerable heat. So long as their resultant effects are not exhausted they will not be free from such misery. In like manner there are myriads of beings who are arising in the various lower worlds, and who are suffering there for decillions and decillions of years.

(The Samvega-Vatthu also describes the santāpa-dukkhe relating to the petas, ghosts, asuras (demons) and animals.)

3. Vipariṇāma dukkha: In the case of vipariṇāma at the end which is the passing away, one may arise in an infernal region for a single unwholesome volitional action; and when resultant effect comes to an end, one may pass away from there due to the burden of vipariṇāma and be reborn in a lower region which is deeper than that of one's previous existence. One may not have the opportunity to arise in the happy higher planes even after thousands of existences.

Here the explanation given by the Sammohavionodani Commentary may be pointed out. For beings wandering in saṁsāra the number of

existences in which they live up to the principles of virtue are comparatively few. Most of the existences are in the lower worlds where beings prey upon one another.

Even if they happen to be reborn in the world of men for many a time, in one out of a hundred of such existences would they be able to encounter the Buddha-Dhamma and practise it. They would hold wrong views or be vicious people in a greater number of existences. Evil conduct in deeds, words and thought done by any being in an existence is incalculable. So, among worldly beings existing in the present life, any one being possesses myriads of evil actions done by him in the innumerable past existences that could drag him to hell.

Those beings who are destined to arise in the hells, in the peta world and in the asura world also possess myriads of old accumulated unwholesome volitional actions; and the same is the case with those who arise in the planes of devas and Brahmas.

If a being who dies from the world of men, the deva plane or the Brahma plane happens to be reborn for a time in hell, all the unwholesome kamma done by him in his past existences will have the opportunity to play their parts. One evil kamma after another would cause him to be reborn continually in the four lower worlds and he would not have an opportunity to arise in the happy course of existence in another one thousand, ten thousand or a hundred thousand existences. A being bound to be reborn in the lower worlds by having performed a comparatively small amount of evil action, could arise there continuously for a great number of aeons due to his successive past kamma. There are decillions and decillions of such beings who become 'rooted in hell' and who have no opportunity to arise in the happy course of existence.

Here ends the brief exposition as to how the beings belonging to the four lower worlds are burdened by way of way of santapa and vipariṇāma.

This also explains how the khandha of a being in any one existence is burdened by sankhata, santapa and vipariṇama.

A Multitude of Dukkha for Cultivators

The five groups of existence corporeality group and mental groups of a cultivator burden him by sankhata, santāpa and vipariṇāma every month and every year.

1. Sankhata dukkha: In cultivating the lands and consuming the yearly crops, firstly the trouble of tilling the lands, sowing the seeds and looking after the plants burden the cultivator by way of sankhata.

2. Santāpa dukkha: The trouble of looking after the standing crop, reaping the harvest, threshing corn, storing the corn in the granary, guarding the granary, disposing of the corn thus stored, living on the sale proceeds of the corn, sustaining such evil actions as lobha, dosa, māna, issā and macchariya—all these burden the cultivator by santāpa.

3. Vipariṇāma dukkha: Moreover, he is burdened by vipariṇāma daily when he has to consume his wealth, thus reducing the amount. Here, one may argue: 'Only the destruction of property by fire or water should be termed "burden". The gradual decrease of wealth owing to expenditure should not be termed a "burden". This is an argument advanced by utterly ignorant persons. If the crop thus acquired by the cultivator be permanent, i.e. it can never become less and exhausted, his one year's labour would be sufficient to maintain him peacefully for the rest of his life. Thus he would be free from the trouble of tilling the ground again, etc. He would even have an opportunity to live his whole life spending his time in practising the Buddha-Dhamma and thereby attaining a great deal of supramundane benefit. As it is, the crop is not permanent, but impermanent. As the crop becomes less and exhausted due to daily usages he is reduced to poverty and dire straits. For that reason, when the next rainy season starts, he has to take the trouble of tilling his land, cultivating it. In this manner he will have to continue from year to year till he becomes old and dies at last. Although he has obtained the opportunity of 'becoming a man', which is a rare opportunity, as he has no opportunity to hear the Buddha-Dhamma and practise it, he misses the chance of reaping supramundane benefits. There is no way out for those foolish people who are entangled is such worldly pleasures as these destructible and impermanent things which can never lead one to the state of permanent happiness.

Wise people regard all these as 'unsatisfactoriness of life', because one has no chance to escape from the sphere of suffering; has not found a way out, has to encounter such suffering in his future births, has no opportunity to practise the Buddha-Dhamma in this present birth and has to take the trouble of tilling the soil, etc. To these wise people all

are the same, whether one loses his property by spending for himself or by its being destroyed by fire or water. Ultimately they regard the sensuous pleasures found in the world of men, the planes of devas and Brahmas—in the thirty-one planes of existence as unsatisfactoriness of life.

Those foolish people who have no such kind of understanding would feel sorry if their properties were destroyed by fire or water, because they could not use them for themselves, but they would not be sorry if their property lessened owing to their own expenditure according to their will and pleasure. They would feel quite satisfied with that. So long as one's heart does not burn at such wastage and deterioration, one will never have a chance of escaping such suffering. Only when one's mind is moved at that, will one have a chance to do so. Then only will one be able to realise the groups of existence found in the world of men, the deva plane and the Brahma plane as suffering, and not otherwise. Only if a person clearly discerns the various grades of advantages enumerated above, will he be able to realise as suffering all the days, months, years and world cycles he has wasted in many of his past existences without reaping any benefit, just like throwing water into the sand. This is the answer to the argument.

The above is the exposition how the crops which are produced and exhausted yearly burden a cultivator in three ways: sankhata, santāpa and vipariṇāma.

Relying on this principle, discriminate and understand how a being is burdened by various kinds of suffering for days and months continuously. Ponder over the matter and understand how in this cosmos, earning wealth for one's livelihood and spending money on food and clothing are burdening in three ways. Extend this to the cases of men, devas and Brahmas who have enjoyed sensuous pleasures in their respective planes, by virtue of their having done wholesome volitional actions in respect of gifts, morality and mental development in wandering in samsara.

Sense Object and Suffering

In perceiving objects, when the visible object comes into contact with the eye-organ, it is pleasurable to the eye. When the visible object is removed, the sense pleasure to the eye disappears.

When sound comes into contact with the ear-organ, it is pleasurable to the ear. When the sound, is removed the sense pleasure to the ear disappears.

The same principle holds good in the cases of nose and odour, tongue and taste, body and tangible object, mental element and mind object-element.

Corresponding to the six sense-objects, there are six kinds of craving: craving for visible objects, for sounds, odour, taste bodily-impression, mental impressions; and also six kinds of feeling: feeling associated with seeing, hearing, smelling, tasting, bodily-impression and mental-impression.

To feed the six kinds of craving, six kinds of sense-objects have to be kept in readiness. Those who are following these sensuous pleasures cannot get rid of them. These sense objects are also subject to decay. So feelings such as joy and mentally agreeable feeling burden the beings in all their existences by sankhata, santāpa and viparināma. They are not able to get out of this pit of suffering for many existences and world-cycles. Nor are they able to obtain the opportunity of practising the Dhamma which can lead them to deliverance. They only deviate from this course and are tempted to follow the previously mentioned disadvantageous ways.

The above is the exposition as to how beings are continuously burdened by the five groups of existence at every hour and at every moment. Highly obvious facts have been sought and set out in the above exposition of viparināma dukkha.

I shall now briefly explain the viparināma dukkha alone. In this samsāra, suffering in the four lower worlds is intense. Those who know of it greatly dread to fall there. As for those who do not know of it, they have to suffer there for their ignorance.

Unwholesome volitional actions which are the seeds of birth in the lower worlds cling to sakkāya-diṭṭhi (the belief in a permanent personality). When this sakkāya-diṭṭhi becomes strong, these unwholesome volitional actions become powerful. When they fade away, those bad kamma also fade away. When this sakkāya-diṭṭhi ceases, those kamma also cease. For example, in introducing a light into a room, the flame may be compared to evil kamma. When the fire is strong, the

light becomes bright, and when the fire becomes weak, the light also becomes dim. When the fire dies out, the light also disappears.

Although the beings with sakkāya-diṭṭhi are bound for hell, they may know to some extent the intensity of suffering in the lower worlds, and they may perform evil actions, simply because they are tempted by their hellish element. What can be said then of those people who are either utterly ignorant of this or who maintain false views? Their hellish element will play its part completely.

While wandering in samsāra, there are very few existences where a being can understand what evil actions are and the dangers of the lower worlds. There are a great number of existences where they do not know about it, or where they maintain false views. A person in one thousand of his existences might encounter only one existence where he could differentiate between good and evil. The explanation given so far is a point to judge how much greater a being's unwholesome volitional actions would be, though there may be many wholesome volitional actions done by him in his past existences, and while wandering in this round of rebirths.

Another point to consider is how much greater a being's unwholesome volitional actions will be though there may be a great deal of wholesome volitional actions in his future existences, while wandering in this round of rebirths.

How Beings Have to Wander in the Round of Rebirths

Wholesome deeds such as alms-giving, morality and mental development performed by worldlings are the actions done by those who dread the dangers of hell, so that they may escape from such dangers. Even though they arise in the planes of men, devas and Brahmas according to the quantity of wholesome volitional actions, they are always accompanied by myriads of old accumlated unwholesome kamma coupled with sakkāya-diṭṭhi. This sakkāya-diṭṭhi has accompanied a being throughout his existences as man, deva and Brahma with the result of multiplying more evil kamma in whatever existence he may happen to arise.

The wholesome kamma such as alms-giving, morality and mental development performed by any one being in his past existences are also subject to change (exhaustion—vipariṇāma). They naturally fade away when they cannot have any further effect.

The groups of existence found in men, devas and Brahmas are also subject to decay. It is the law of cosmic order that they must dissolve at the exhaustion of their kamma and the expiry of their span of life.

The groups of existence of those who are enjoying sensuous pleasures in the planes of human beings, devas and Brahmas burden them with death by way of vipariṇāma. As soon as the vitality element is cut off, sakkāya-diṭṭhi latent in them causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell which they dread very much. As explained by the commentators previously, these beings will have no chance to escape the hells and arise in a higher plane even after a lapse of one thousand or ten thousand existences. Only after a very great length of time, will some have the opportunity to arise in a higher plane, the happy course of existence.

Some will only have a chance to escape at the end of the world-system, i.e. when it is destroyed. Then they have to arise in the planes of men, devas and Brahmas; and again they who enjoy the sensual pleasures in these planes are burdened by the groups of existence by vipariṇāma. As soon as they die in that state their sakkāya-diṭṭhi causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell and have no chance to escape in a thousand or ten thousand existences. The sequences in this respect are the same as mentioned above.

The above is the textual explanation as to how beings wander in the round of rebirths.

Here, men, devas and Brahmas may be compared to victims, and the groups of existence to the murderers. The law of change may be compared to a very sharp sword.

In the Khandha-Vagga of the Samyutta-Nikāya,* the Buddha declared: 'Corporeality is a murderer, so too are vedanā, saññā, sankhāra and viññāna'. According to this, it is to be remembered that whenever beings pass away, their respective khandha play the part of murderers. If we examine the causes of all deaths, we shall find that there can be no death unless there are dislocation. displacement or change in the body. If there be no such change, even if lightning were to strike a person

* Saṁyutta-Nikāya, Khandha-Vagga Saṁyutta, (2) Rādhasaṁyuṭṭa, (2) Dutiyavagga, (1) Mārasutta. 6th syn. Edition. p. 159.

on the head, he would not die. That shows that the khandha of a being are really murdering him.

Another interpretation: As people call Maccu the god of death which itself is death personified, the law of change (vipariṇāma) is again termed a murderer. The inherent quality of the law of change found in men, devas and Brahmas causes their death. Thus the khandha of men, devas and Brahmas are alway receiving capital punishment, and therefore are dukkha-dhamma (suffering miserably).

All human beings who are trying to take refuge in the world of men because they fear the dangers of hell are killed and caused to arise in the lower worlds from time to time by the groups of existence and sakkāya-diṭṭhi. The same holds good in the cases of devas and Brahmas. The khandha of beings that are subject to change are murderers, and the unwholesome kamma together with soul-belief are constantly tending to drag them to the lower worlds.

In the cases of men, devas and Brahmas who have already got rid of soul-belief, although they die through the agencies of their khandha, they are never reborn in the lower planes, but in the higher planes of existence. This matter will be fully discussed when we come to the Chapter on Magga-Saccā (the Noble Truth of the Path Leading to the Cessation of Suffering).

A question may be raised at this point: 'If what has been said be true, there should be no inhabitants in the planes of men, devas and Brahmas. But that is not the case. There are plenty of men in the world of men, many devas in the deva-worlds and many Brahmas in the Brahma-worlds. So, it may be said that it is an unwarranted threat.' This is the kind of question raised by those ignorant people who have not the slightest idea of the vastness therein of the four lower worlds, and the density of population.

The happy course of existence is very extensive, but the inhabitants are very few. An abode of a deva or a Brahma is as big as five or ten of our townships. Their bodies are about six gāvuta high. Each of the planets we see high above the sky is of enormous dimensions.

The woeful course of existence is also extensive and the inhabitants there are immensely numerous too. The number of people in the world of men, and the number of inhabitants in the six deva-worlds and the twenty Brahma-worlds cannot even be equal to the number of a single kind

of insect, say ants, living in our country of Burma. In our country alone, even besides ants, there are countless numbers of aquatic and land animals. Just imagine how great would be the number of those aquatic and land animals residing in the big islands, small islands, oceans, seas, mountains, rivers and lakes of the world excluding those of Burma. Thus, if the number of occupants in the twenty-seven planes of the happy course of existence be compared with those in the animal world, it will be found to be very insignificant.

Crowded in Avīci Hell

It is said in the commentaries as follows: 'There are eight kinds of hells, each of which is as big as Jambudipa and is about 1000 yojanas in extent. The lowest of these eight hells is Mahā Avīci where the inhabitants are packed to the full like mustard seeds in a bamboo tube. All those beings who have committed the evils of the deepest dye usually take rebirth in Āvīci, the most frightful of the many hells. If Āvīci alone is packed so much, just consider how many beings there will be in the seven other major hells and many other minor hells. Thus, if compared with the inhabitants of a single hell, the number of inhabitants in the other twenty-seven planes of the happy course of existence is insignificant. Extend this to the cases of petas (ghosts) and asuras (demons).

Only the three kinds of wholesome kammā—alms-giving, morality and mental development—can cause a being to arise in the happy course of existence, and only when a being can objectify a wholesome kamma at the moment of death will he be able to take in the happy course of existence.

On the other hand, if he objectifies an unwholesome kamma at the moment of death, he will as a matter of course be reborn in the four lower worlds. A countless number of acquatic and land animals pass away in one day in Burma alone. Of these very few would be able to objectify a wholesome kamma at the moment of death. There will be not even one in a hundred thousand. The same is the case with all beings in the lower worlds.

How can the beings who do not know what is wholesome kamma, objectify such kamma at the moment of death? A being who is reborn in the four lower worlds usually takes rebirth there for many existences,

and when his old accumulated kamma wane, the aparā-pariya-vedaniya-kamma (kamma ripening in successive births) comes into play and he has no chance to arise in the happy course of existence.

Those who are able to use logic and reason and those who are ignorant think that there are very many people in this world. By seeing the planets or constellations high above the sky, they think that there are many inhabitants in the deva-worlds. They have not the slightest idea as to how difficult it is to have become a man. They have heard the discourses about the blind turtle and the yoke[2] and the comparison of the small piece of earth on the fingernail and the great earth itself[3], but do not realise their truth.

This is the answer to the question raised by an ignorant person as mentioned above.

Here ends the exposition as to how the beings who wander in this round of rebirths are burdened by the groups of existence to show that this is purely dukkha-saccā (the Noble Truth of Suffering).

Here ends the exposition on dukkha-saccā.

Part Two

The Exposition of the Meaning of Samudaya-Sacca

Craving

I shall now expound the four different interpretations of the term 'samudaya-sacca'. 'Samudaya' means 'the cause of ever continuing this psycho-physical process of existence'. It also means 'the cause of ever continuing the unsatisfactoriness of life'. There is no more continuing of this psycho-physical process of existence after the death of an arahat who has overcome all kinds of craving, and there is no more continuing of suffering in him. Therefore it should be definitely understood that craving is the origin of ever continuing the arising of suffering in the lives of all beings, throughout all of their existence. In the world there is

2. Saṁyutta-Nikāya, Mahāvagga-Saṁyutta, Saccasaṁyutta, Papātavagga, Chiggalayuga Sutta. 6th syn. Edition. p. 397.
3. Saṁyutta-Nikāya, Nidānavagga-Saṁyutta, Opammasaṁyutta (2) Nakhasikha Sutta 6th syn. Edition. p. 454

kāma-taṇhā (sensual craving), and those who overcome this craving are free from sankhata (that produced by a combination of causes), santāpa (burning), vipariṇāma (change) and suffering connected with the maintenance of their wives and children. Those who strive for sensual pleasures are burdened by these till their death. Although they have had the rare opportunity of attaining manhood during the Buddha's Sāsana, to encounter which, also, is another rare opportunity, they have no opportunity to add to the glory of learning of the doctrine and practice of the Dhamma. As they have sown this seed of craving, the off-shoots and branches in the nature of 'desire to accumulate wealth', 'desire to be handsome and good-looking', 'desire to be wealthy', 'desire to compete with others', etc., which are but the expansion of craving, spring forth endlessly. These expansions of craving have their relevant suffering with three aspects in each: sankhata, santāpa and vipariṇāma. This is the exposition of the nature of the origin of suffering, which as we see, arises along with the expansion of craving in its three aspects.

There are six kinds of craving: rūpa-taṇhā (craving for visible objects), sadda-tanhā (craving for sounds), gandha-taṇhā (craving for odours) rasa-taṇhā (craving for tastes), phoṭṭhabba-taṇhā (craving for bodily impressions), dhamma-taṇhā (craving for mental impressions). These cravings having four interpretations in each, we have 24 interpretations in all. Rūpa-taṇhā means craving for pleasant visible objects. For these objects beings cannot be free from the burden of sankhata, santāpa and vipariṇāma. How? It is in this way: This craving by way of āyūhana (the fever of unsatisfied longing) forces beings to strive and find ever fresh delight. They have no desire to get rid of such delightful objects. This craving is also expanded in the following ways: By way of nidāna (foundation; origin; cause), they incline to have more and more pleasurable objects and enjoy more and more. They have no contentment of mind. By way of samyoga (union; association) they desire always to be associated with these pleasant objects. They have not the slightest idea to part with these pleasurable objects. By way of palibadha (obstruction; hindrance; impediment), they prevent beings from parting with these pleasant objects, and also obstruct the sources of tranquillity of mind. They do not allow beings to attain calmness of mind obtained by not mingling with these objects. Thus craving for visible objects causes beings

to sustain suffering by functioning in these four ways.

The same holds good for craving for sounds, etc. Dhamma-taṇhā means craving for vedanā-kkhandha (feeling group), sañña-kkhandha (perception group), sankhara-kkhandha (group of mental formations) and viññāṇa-kkhandha (consciousness group) found in a person's life or in the lives of his dear ones.

Another way of expression: There are also three kinds of craving. They are kāma-taṇhā, bhava-taṇhā, and vibhava-taṇhā. Kāmataṇhā means craving for sensuous objects, as form, etc. Bhava-taṇhā means 'having delight in the jhana attained by oneself'. Vibhava-taṇhā means 'having delight in wrong view of self-annihilation (uccheda-diṭṭhi)'.

Meals prepared from coarse cereals, such as maize, etc., are very plain. They are not palatable and not very easy to swallow. When we add ghee, butter, fish soup or beef soup to it and when we eat it with pork or chicken, then only can we eat tastefully.

In the same manner, the consciousness of beings of the sensuous planes, having been incessantly mixed with such 'burning' things as sensuous lust, ill-will, etc., are very arid and hot. When they have no opportunity to come in contact with external objects, they at once become monotonous, drowsy and devoid of interest. Just as a dog becomes irritable and restless when an ulcer in its body is eaten by maggots, these cravings also cannot rest for a moment, and have to run immediately after an external object, or after one of their associates. Only when these cravings are constantly associated with external objects can the agreeableness of consciousness of beings become conspicuous. The more attractive are the external objects, the better will be the state of agreeableness of beings.

Thus, beings experience sensuous pleasures in association with external objects and enjoy the status of Sakka, the king of devas, worldly kings, wealthy persons, devis, women, etc., in the sensuous planes. When they are kept away from these external objects, they become drowsy and bored. Then the craving, which may here be compared to a burning fire, arises and longs for external objects. To satiate its hunger, it has to be fed. So, in accumulating the combustible substances for this burning craving, we find that myriads of evil actions and myriads of sufferings accompany the lives of these beings. This craving is called sensuous craving. This sensuous craving always murders beings by sinking them

in the ocean of suffering, while the beings of this sensuous sphere are striving hard for the maintenance of their wives and children and also to earn a livelihood. Just as water that runs down the steep hills into the river and carries all dry twigs, branches and leaves down to the ocean, this never-satiated craving carries to the four lower worlds all those worldlings and men of the sensuous sphere, who are not living according to the Buddha-Dhamma. This is the exposition on sensuous craving of the origin of suffering.

Those wise people who understand the work of this burning craving treat this sensuous sphere on the same level as the four lower worlds, discard their properties, become samanas and practise calm in the forest so that they may be free from such suffering.

The meal that is cooked on the jotipāsāṇa (a burning glass made of crystal) used by the northern islanders is very delicious and palatable. It is comparable to those delicious dishes of ghee, butter, pork and chicken found in our country, and if our dishes happen to be mixed with that meal, the latter would lose its taste and delicacy altogether. Thus the union of the two will have to be much feared. Similarly, one attains jhāna which is free from such hindrances as sensuality and ill-will. Detached from sensual objects, detached from unwholesome states of mind, he enters into the first jhāna, which is accompanied by thought-conception and discursive thinking, is born of detachment and filled with rapture. External objects are obstacles to him. The craving for such jhāna, or the arising in the Brahmā plane in the next birth by virtue of such jhāna, is called bhava-taṇhā. Understand the origin of suffering in relation to the bhava-taṇhā in the same way as has been explained in the previous chapter where the suffering in the cases of constituent groups of existence contained in Brahmās has been expounded.

The exposition of the origin of suffering in relation to the vibhava-taṇhā which is associated with micchā-diṭṭhi (wrong belief) is not given here, as it is not necessary to be explained in the Buddha's Sāsana.

Here ends the exposition of samudaya-sacca (The Noble Truth of the Origin of Suffering).

The Four Interpretations of Magga-Sacca (The Noble Truth of the Path Leading to the Cessation of Suffering)

Of the four aspects of nirodha-sacca (the Noble Truth of the Cessation

of Suffering) and four aspects of magga-sacca (The Noble Truth of the Path Leading to the Cessation of Suffering) both of which are attainable and enjoyable by sotāpannas (stream-winners), I shall now deal with the latter first. As has been explained before there are four interpretations of magga-sacca. They are:

1. niyyānaṭho (release; deliverance)
2. hetuṭṭho (suitability for the attainment of arahatship)
3. dassanaṭho (realization of the truth)
4. adhipateyyaṭho (sovereignty; power).

1. Of these, I shall expound how sotāpannas are able to a tain and enjoy the niyyānaṭho aspect of The Noble Truth of the Cessation of Suffering. When a person attains sotāpattimagga (the path of stream-winning), micchā-diṭṭhi (wrong understanding) and vicikiccha (sceptical doubt) that accompany him come to an end. All his accumulated old unwholesome kamma and those unwholesome actions that have been performed by him in the present life and are to take effect in succesive births or future births become ineffective. He is thus free from falling to apāya-saṁsāra (rebirth in the lower worlds) for ever. At most he will have to wander in the happy course of existence, such as the world of men, deva-planes and Brahmā planes. Even in those planes, never would he arise as one who commits evil actions and who leads a bad mode of living; nor would he arise as one who is deprived of power, wealth and glory. He would only arise as one who is endowed with wisdom, glory, wealth and power. It is the law of cosmic order that such a being would never be reborn in a plane lower than he has arisen in, after his passing away from the present plane. If he so desires, he can take rebirth in the same old plane, or he can arise in a higher plane.

In this manner he wanders in the happy course of existence for many a world-cycle. Although sotāpannas wander in the happy course of existence, unlike the ordinary worldlings they do not drift along the current of saṁsāra and are not destined to take rebirth in the lower worlds. From the moment they attain the Path of stream-winning, they are delivered from such evils as sakkāya-diṭṭhi (personality-belief), vicikicchā, ducarita-durājiva (evil actions and bad livelihood), and apāya-dukkha, and have

thus attained sa-upādisesa-nibbāna[4] (the full extinction of defilements with the groups of existence still remaining). They then wander in the happy course of existence as ariyas (noble ones) who belong to the supramundane sphere. After wandering in the planes of human beings, devas and Brahmās, when they do not desire to wander any more in the happy course of existence, they attain anupādisesa-nibbāna (the full extinction of defilements without the groups remaining, or the 'no-more-continuing' of this psycho-physical process of existence) This is the exposition as to how sotāpannas gradually rise till they attain anupādisesa-nibbāna. This is the definition of niyyānaṭho. The above shows the exposition of the aspect of niyyānaṭho attained and enjoyed by sotāpannas.

2. Below is the explanation of the aspect of hetuṭṭho (having the characteristic of being a cause for the attainment of arahatship) attained and enjoyed by sotāpannas. From the moment the sotāpannas attain the Path of stream-winning, the inherent qualities of the holy ones ever exist in them, and they become stronger and stronger in succeeding existences. The qualities of morality established by them become greater and greater. So too are the powers of their samādhi (concentration of mind) and paññā (wisdom). So also are the powers of satipaṭṭhāna-dhamma (four applications of mindfulness), sammappadhāna-dhamma (right exertion), iddhipāda-dhamma (roads to power), indriya-dhamma (faculties), bala-dhamma (powers), bojjhanga (the seven links of enlightenment) and magganga-dhamma (the Noble Eightfold Path). The development of such powers in one existence after another is known as hetuṭṭho. The above is the exposition of the aspect of hetuṭṭho (suitability for the attainment of arahatship) attained and enjoyed by sotāpannas.

3. Now comes the aspect of dassanaṭho (realization of the truth) attained and enjoyed by sotāpannas. From the moment the sotāpannas attain the Path of stream-winning up to the time of their attaining anupādisesa-nibbāna, while they are wandering in the happy course of existence, they have no perplexity of mind in regard to the existence of

4. There are two interpretations in regard to the use of sa-upadisesa-nibbāna In the first case it is used only in respect of arahats, in the second case, as here by the Venerable Ledi Sayadaw, it is used in respect of all four stages of holiness. If the word is used only in respect of arahats, nibbana-dhatta appears to be more suitable in respect of the remaining three

The Four Noble Truths—The Noble Truth of Suffering, The Noble Truth of the Origin of Suffering, The Noble Truth of the Cessation of Suffering and The Noble Truth of the Path Leading to the Cessation of Suffering. Whenever they contemplate these Four Noble Truths, they at once realize them vividly, just as one can distinctly see the planets and constellations high above in the sky. This is the exposition of the aspect of dassanaṭho (realization of the truth) attained and enjoyed by sotāpannas.

4. Below is the explanation of the aspect of adhipateyyaṭho (mastery over oneself) attained and enjoyed by sotāpannas. The wholesome volitional actions, such as dāna (alms-giving), sīla (morality) and bhāvanā (mental development) performed by these sotāpannas are free from the operation of craving. Thus they are free from the 'accumulation of merit' called puññābhisankhāra. They have attained the highest amongst all the mundane wholesome kamma. Their minds become as pure as a highly polished conch. These all help them to attain anupādisesa-nibbāna.

This is the exposition of the aspect of adhipateyyaṭho attained and enjoyed by sotāpannas.

Now I shall expound the four aspects of nirodha-sacca (The Noble Truth of the Cessation of Suffering), which itself is called Nibbāna. There are four aspects of nirodha-sacca. They are: nissaranaṭṭho (having the characteristic of being an escape), pavivekaṭṭho (having the characteristic of being free from disturbance), amataṭṭho (a state where there is no more death or dissolution), and asankhataṭho (having the characteristic of the unoriginated, Nibbāna).

The supramundane sphere of such sotāpannas as Visākhā, Anāthapiṇḍika, and decillions of holy ones in the deva-countries of catu-mahārājika, etc., may be compared to the great Sitā ocean situated at the foot of Mount Meru. Decillions and decillions of such noble ones may be compared to decillions and decillions of fishes living in that great ocean. In what respect do they resemble them? It is in this manner that great Sitā ocean situated amidst the Yuganda mountains is very wide and immensely deep. The water in that great ocean never gets diminished, nor is its water evaporated by any of the sun. The water is so clean that even a peacock's feather or fine cotton will sink to the bottom of the ocean. In the same manner it is the law of cosmic order that this sa-upādisesa-nibbāna, the supramundane sphere of ariyas, such as Vi-

sākhā, Anāthapiṇḍika, etc., will never be diminished owing to the lapse of time, even after a lapse of many millions of world-cycles. The state of 'the full extinction of defilements with the groups of existence still remaining' will never be diminished. The state of Nibbana never becomes extinct. It is also the law of cosmic order that these sotapannas are never entangled with evil actions, sceptical doubt and bad livelihood, because the state of sa-upadisesa-nibbana exists in them.

Just as the great fishes in that great Sītā ocean need not fear the water in the ocean getting diminished, these sotāpannas need never fear losing their attainment of 'the full extinction of defilements with the groups of existence still remaining' Just as the water of that great ocean is not warmed by the rays of the sun, these sotapannas who have attained sa-upadisesa-nibbana will not be polluted with any defilement or threatened with the dangers of wandering in saṁsara, however long they may have to wander in the happy course of existence, and they need not fear that personality-belief will accompany them anymore.

Just as the fishes in the great ocean need not be anxious about the water of the ocean getting warm at any time, these sotāpannas also need not be anxious about the defilements which they have already dispelled by means of the Path and Frution of the stream-winning. Just as the fishes in the great ocean need not be anxious about the water of the ocean getting dirty, so also the sotapannas need not be anxious about their state being polluted with wrong views, sceptical doubt, evil actions, bad livelihood and hellish qualities.

Just as the great fishes in that great ocean need not be anxious for a change of residence to other lakes, rivers and seas, nor be anxious about the ocean water becoming warm or turbid, these countless numbers of ariyas, who pass amongst heavenly and human beings at the most for seven times in the round of rebirths, need not wait till the arising of another Buddha. Retaining the state of sa-upadisesa-nibbana, they wander in the round of rebirths as wealthy men, devas and Brahmās and finally attain an-upadisesa-nibbana.

At this juncture one may ask the following question in connection with the expression 'these sotāpannas remain within the supramundane sphere of sa-upādisesa-nibbana': 'As sotāpannas they are able to dispel some of the defilements only, and at the same time are not free from the sufferings of rebirth, old age and death, so it cannot be claimed that they

have attained Nibbāna, nor are they within the sphere of Nibbāna.' The answer to it as follws: 'Did not the Omniscient Buddha declare that the Nibbāna attained by these sotāpannas is specially termed sa-upādisesa-nibbāna, because they have not dispelled all defilements? Is it not that it is declared as sa-upādisesa-nibbāna because these sotāpannas will have to take rebirth for at most seven times, experiencing old age and death for many world-periods to come?'

This kind of question is raised by one who does not realise the greatness and magnificence of Nibbāna.

These sotāpannas, after passing amongst heavenly and human beings for a great length of time, finally become arahats, and the Nibbāna they are then to attain after getting rid of the groups of existence is called anupādisesa-nibbāna. This Nibbāna is not within the scope of sotāpannas, and so in expounding the Nibbāna attained by sotāpannas, anupādisesa-nibbāna is not meant thereby, and therefore not discussed.

1. The nissaraṇaṭṭho (having the characteristic of being an escape) aspect attained and enjoyed by sotāpannas means the following: kilesavaṭṭa (escape from the circle of the most evil defilements headed by 'wrong views' and 'sceptical doubt'), kamma-vaṭṭa (escape from the circle of unwholesome kamma such as the ten kinds of evil conduct in deeds, words, and thought, and also the bad mode of living), and vipākavaṭṭa (escape from the circle of being reborn in the four lower worlds).

As regards worldlings, although they wander in the round of rebirths as kings of men, kings of devas or kings of brahmās, as they have not yet attained the state of escape from the round of rebirths, they have to wander in it, entangling with wrong views, sceptical doubt, evil conduct and bad livelihood, which would cause them to arise in the four lower worlds.

Here ends the exposition of nissaraṇaṭṭho.

2. Pavivekaṭṭha (retirement; seclusion; solitude): Although sotāpannas may wander in the happy course of existence for many world-cycles, their minds will be ever free from being molested by wrong views, evil actions and bad livelihood, and suffering in the four lower worlds. The state of ever being free from the operation of these evil actions and the evils of the four lower worlds, which are the most evil things in the

round of rebirths, is called retirement, seclusion or solitude attained and enjoyed by sotapannas. Worldlings are not free from the operation of such evils. Although they wander in the round of rebirths as kings of men, devas and brahmās, their minds are at times brightened with right views, faith, good actions and sense pleasures, and at times darkened with wrong views, sceptical doubt, evil actions and miseries of the four lower worlds.

This is the exposition of pavivekaṭṭha.

3. Asaṅkhataṭṭha: Below is the exposition of asaṅknataṭṭha (having the characteristic of the 'unoriginated' Nıbbāna).

The sa-upadisesa-nibbana attained by sotapannas is never destroyed and so it is eternal. That being the case, it is free from the trouble of setting it up anew. There is no more trouble of diving into the pit of suffering again to perform alms-giving in the endeavour to attain Nibbāna. There is no more suffering for them to practise morality and also to lead the life of a samaṇa. The state of the unoriginated, uncreated, is called the asaṅkhataṭṭha aspect attained and enjoyed by sotapannas. They, however, practise alms-giving, morality and mental development for the purpose of further dispelling some defilements that lie latent in them. They need not worry about personality-belief, sceptical doubt and the ten kinds of evil actions which have already been extinguished.

Here ends the exposition of asaṅkhataṭṭha.

4. Amataṭṭha (a state where there is no more death or dissolution.) The state of the extinction of defilements with the groups of existence still remaining, never gets spoiled, destroyed or deteriorated in the world-cycles to come. For instance, in the cases of sotapannas like Visakha, Anathapiṇḍika and others who pass from the planes where they are to higher ones, the state never fades away nor disappears, though their constituent groups of existence which are subject to change may be destroyed, taking the form of new groups of existence. Nibbāna is 'deathlessness', but the khandha (groups of existence) are mortal and subject to change. One khandha may go away and another khandha may come, but the state of sa-upadisesa-nibbana will go on, and so it finally merges into an-upadisesa-nibbana. Although these sotāpannas may wander in the round of rebirths for many a world-cycle to come, they need not fear the loss of the cessation of suffering

which they have experienced and realised. From the moment they attain the path of stream-winning up to the time they attain full Nibbāna or anupādisesa-nibbāna, this state of sa-upādisesa-nibbāna remains as the refuge and dependence of the countless number of sotāpannas. This state is termed the amatattha (a state where there is no more death or dissolution) attained and enjoyed by sotāpannas.

Here ends the exposition of amatattha.

The above is the exposition on the four interpretations of sa-upādisesa-nibbāna.

The same holds good for the four aspects of Nibbāna attained by sakadāgāmi, anāgāmi and arahats.

1. The four aspects of the Noble Truth of Suffering are the functions of pariññā (full comprehension).
2) The four aspects of the Noble Truth of the Origin of Suffering are the functions of pahāna-pariññā (full overcoming; abandoning.)
3. The four aspects of the Noble Truth of the Cessation of Suffering are the functions of sacchikaraṇa (realization or seeing face to face).
4. The four aspects of the Noble Path Leading to the Cessation of Suffering are the functions of mental development.

If a person fully comprehends and realizes the four aspects of the Noble Truth of Suffering, he will automatically realize the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path Leading to the Cessation of Suffering. Moreover, the four aspects of the Noble Truth of Suffering are included in the three characteristics of existence—characteristic of impermanence, suffering and selflessness. These four aspects are also within the orbit of the characteristic of suffering. Of the four interpretations of the Noble Truth of Suffering, vipariṇāmattha (change) is itself characteristic of impermanence. If these four aspects of the Noble Truth of Suffering fall within the province of the characteristics of impermanence and suffering, they will also be in the orbit of the characteristic of impersonality. So, when one fully comprehends the three characteristics of impermanence, suffering and selflessness, he also fully

comprehends the sixteen aspects of The Four Noble Truths, as has been explained before.

'Etesu tīsu lakkhaṇesu ekasmiṃ diṭṭhe itaradvayam diṭṭham neva hoti. Tena vuttam, anicca-saññino meghiya anatta-saññā santhātiti.'—Anguttara commentary.

(When one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realises the remaining two characteristics. The Omniscient Buddha declared. 'O Meghiya, if one realises one of the three characteristics of existence, he automatically realises the remaining two.')

Of the three characteristics, the characteristic of impermanence is the fundamental one. The whole affair of the characteristic of impermanence is nothing but maraṇa (death), which means the continually repeated dissolution and vanishing of all physical and mental phenomena and that these phenomena do not last even for the time occupied by a wink of the eye, he automatically fully comprehends and realises the characteristics of suffering and selflessness. How? It may be explained as follows: If one realises all physical and mental phenomena in his body continually and repeatedly dissolve and vanish at every consciousness-moment, will he have any attachment for his body and take that as pleasure? Or will he also take it that this body is soul-essence?

The above shows that of the three characteristics of existence, the characterstic of impermanence is the most essential.

If one realises the functioning of the characteristic of impermanence in corporeality out of the five constituent groups of existence, he is able to attain the Path of anāgāmi (never-returner). On the other hand, if he realises the functioning of the four mental formations out of the mental group, he is able to attain the Path and the Fruition of arahatta (holiness).

(These two theories have fully been discussed with Pāḷi and its definition in the Manual of Āhāra Dipani.)

Therefore, those worldlings who desire to be delivered from the tangle of wrong views, evil actions, and the state of the worldlings who wander in the round of rebirths and enjoy the status of those sotāpannas like Visākhā, Anathapiṇḍika and others, who have attained sa-upadisesa-nibbāna and become the inhabitants of the supramundane sphere, passing through the planes of heavenly and human beings until they attain the

state of anupādisesa-nibbāna and fully comprehending the four aspects of the Noble Truth of the Path Leading to the Cessation of Suffering and the Noble Truth of the Cessation of Suffering, should get instructions from a competent teacher on the full interpretations and aspects of the characteristic of impermanence, and having studied them conscientiously, should practise vipassanā-bhāvanā through the medium of the characteristic of impermanence, just as a person whose hair is burning with a celestial fire or whose head is pierced with a sharp spear desires to quell this celestial fire of personality-belief or take out the spear of personality-belief from his head.

Conclusion

Here the concise Catusacca-Dīpanī, or the Manual of the Four Noble Truths, comes to a close. It was written at the Letpandaung Hill, Monywa, at the request of Pleaders Maung Kyaw and Maung San Lin, for the benefit of those who desire to know the sixteen interpretations of the Four Noble Truths and who desire to honour the teaching of the Buddha. It was finished during the Vassa of 1265 Burmese Era (July 1903 C.E.).

Bodhipakkhiya Dipani The Manual of The Factors Leading to Enlightenment

by

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Namo tassa bhagavato arahato sammāsambuddhassa.
(Veneration to the Exalted One, the Worshipful, the Omniscient.)

Translator's Preface

The Venerable Ledi Sayadaw's works are well known in Burma. They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet the Venerable Sayadaw's works are not meant for an absolute beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical Pāḷi words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original Pāḷi form of with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original Pāḷi form though in all such cases an attempt

has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not verbatim, yet a careful attempt has been made to render as nearly a verbatim translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma.

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Introduction

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven bodhipakkhiya-dhamma (factors leading to enlightenment).

Four Classes of Individuals

It is stated in the Puggala Paññatti[1] (the book of classification of individuals) and the Aṅguttara-Nikāya[2] that, of the beings who encounter the Sāsanās (teachings) of the Buddhas, four classes can be distinguished:

1. Ugghāṭitaññū
2. Vipañcitaññū
3. Neyya
4. Padaparama.

1. Abhidhamma Piṭaka, Puggala Paññatti, 6th syn. Edn.
2. Suttanta Piṭaka, Aṅguttara-Nikāya, Catukka-Nipāta. page 452, Sixth Syn. Edn.

Of these four classes of beings, an ugghāṭitaññū is an individual who encounters a Buddha in person, and who is capable of attaining the holy Path and the holy Fruits through the mere hearing oi a short concise discourse.

A vipañcitaññū is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discoure is expounded to him at some length.

A neyya is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years. in order that he may attain the Paths and the Fruits.

This neyya class of individuals can again be sub-divided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the pārami (perfections) which each of them has previously acquired, and the kilesa (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise, as for example, in the case of individuals whose necessary peroid of practice is seven days, the stage of an arahat may be attained if effort is made in the first or second period of life,[3] which no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then, again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the peroid of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer.

If the effort during this life is not sufficiently intense as to enable one to attain the Paths and the Fruits, then release from worldly ills cannot be obtained during the present Buddha Sāsanā, while release during fu-

3. Three preiods of life are usually distinguished: youth, middle-age, and old age. Please see page 721, Visuddhimagga by Ñāṇamoli.

ture Buddha Sāsanās can be obtained only if the individual encounters them. No release can be obtained if no Buddha Sāsanā is encountered. It is only in the case of individuals who have secured niyata vyākaraṇa (sure prediction made by a Buddha), is an encounter with a Buddha Sāsanā and release from worldly ills certain. An individual who has not attained niyata vyākaraṇa cannot be certain either of encountering a Buddha Sāsanā or achieving release from worldly ills, even though he has accumulated sufficient pāramī to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained niyata vyākaraṇa.

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A padaparama is an individual who, though he encounters a Buddha Sāsanā, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials.[4]

Such a person cannot obtain release from worldly ills during this lifetime. If he dies while practising samatha (calm) or vipassanā (insight) and attains rebirth either as a human being or a deva in his next existence, he can attain release from worldly ills in that existence within the present Buddha Sāsanā.

Thus did the Buddha say with respect to four classes of individuals.

Three Types of Individuals

In the same Piṭakas referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

1. A person who is certain of regaining health in due time even though he does not take any medicine or treatment.

4. Vāsanā: habits and potentials.

2. A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.

3. A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment. These are the three kinds of sick persons.

Persons who obtained niyata vyākaraṇa (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

An individual of the padaparama class resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, an individual of the padaparama class has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha Sāsanā, or within future Buddha Sāsanās. The story of the youth Chattamāṇava,[5] of the frog who became a deva,[6] and of the ascetic Saccaka,[7] are illustrations of presons who obtained release from worldly ills in their next following existences within the present Buddha Sāsanā.

An individual of the neyya class resembles the third class of sick person. Just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a neyya individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a neyya individual, knowing what is good for him according to his age, discards what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher, if although obtaining the guidance of a good teacher, he

5. Vimāna Vatthu, p. 76, 6th Syn. Edn.
6. Vimāna Vatthu, p. 73, 6th Syn. Edn.
7. Suttanta Pitaka, Majjhima-Nikāya, Mūla-paṇṇāsa, pp, 288-29?, 6th. Syn. Edn.

is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness, he cannot obtain release from worldly ills in this present life. King Ajātasattu,[8] the millionaire Mahādhana's son,[9] Bhikkhu Sudinna,[10] are cases of persons who could have obtained release from worldly ills in this present existence.

King Ajātasattu failed to obtain release because he had committed patricide. It is stated that he will drift in future saṁsāra (round of rebirths) for two asaṅkheyya (unit followed by 140 ciphers) world-cycles, after which he will become a paccekabuddha (solitary Buddha).

The millionaire Mahādhana's son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the Ti-Ratana.[11] Seeing his plight at that stage, the Buddha said to Ānandā: 'Ānandā, if this millionaire's son had become a bhikkhu in my sāsanā during his youth or first period of his life, he would have become an arahat and would have attained parinibbāna[12] in this present life. If, otherwise, he had become a bhikkhu during the second period of his life, he would have become an anāgāmi,[13] and on death would have been reborn in the suddhāvāsa brahma loka,[14] whence he would have attained parinibbāna. In the next alternative, if he had become a bhikkhu in my sāsanā at the beginning of the third period of life, he would have become either a sakadāgāmi[15] or a sotāpanna,[16] and would have attained per-

8. Sāmaññaphala Sutta published by the Union Buddha Sāsana council. Please see the Light of the Dhamma. Vol. V-No 1.
9. Dhammapada Commentary, Book 11, Story 9, See also Khuddaka-Nikāya, Peta Vatthu, page 216, 6th Syn. Edn.
10. Vinaya Piṭaka, Pārājika, p. 13. 6th Syn. Edn.
11. Ti-Ratana: The Three Jewels: the Buddha, the Dhamma, the Saṅgha.
12 Full Nibbāna. The death of an Arahat is known as attaining Parinibbāna.
13. A Non-Returner to kāma-loka.
14. The 'Pure Abodes' are a group of six heavens belonging to the form-sphere, where only the never-returners are reborn, and in which they attain Arahatship and Nibbāna.
15. The 'Once-Returner.'
16. The 'Stream-Winner.' See page 53 Ibid.

manent release from rebirth in the apāya loka.'[17] Thus said the Buddha to the Venerable Ānandā. Thus, although, he (the millionaire Mahādhana's son) possessed pārami ripe enough to make his present existence his last existence, not being a person who had secured niyata vyākaraṇa, he failed to obtain release from worldly ills in his present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha Sāsanā. If further, his period of existence in the apāya loka is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those apāya loka in time for the sāsanā of the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear,[19] there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire's son from worldly ills even though he possessed pārami ripe enough to make his present existence his last existence.

The general opinion current at the present is that, if the pārami are complete, one cannot miss encountering a Buddha Sāsanā even if one does not wish to do so, and that one's release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of niyata (one who has obtained a sure prediction made by a Buddha) and aniyata (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the Piṭaka mentioned above, and the story of the millionaire Mahādhana's son, it should be remembered that aniyata neyya individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess pārami sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha Sāsanā.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Āḷāra and Uddaka,[19] possess suffi-

17. Apāya loka: The four lower regions. They are: the animal world, the ghost-world, the demon-world and hell.

18. Suñña-kappa: 'Zero' world-cycles.

19. Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa, Pāsarāsi Sutta, p. 220, 6th Syn. Edition.

cient pāramī for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (atthakkhaṇa)[20] where it is not possible to attain the Paths and the Fruits thereof.

(Here ends the part showing the division of beings into four and three classes according to Puggala Paññatti of the Abhidhamma Piṭaka and the Aṅguttara-Nikāya of the Suttanta Piṭaka).

Necessary Conditions of Practice for Neyya and Padaparama

Of the four classes of individuals mentioned, the ugghāṭitaññū and the vipañcitaññū classes can attain the sotāpatti-magga (path of a stream-winner) and the other higher stages of wisdom—like Visākhā and Anāthapiṇḍika[21]—through the mere hearing of a discourse. It is not necessary for such individals to practise the Dhamma according to the stages of practice such as sila-visuddhi (purification of virtue), citta-visuddhi (purification of consciousness) and so on. Be it remembered that this is also the case when devas and Brahmās attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as sila-visuddhi and citta-visuddhi, laid down in the Pāḷi Canon, are only for the neyya and padaparama classes of individuals before their attainment of the sotapatti-magga. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of arahatship also, these courses of practice are used for the purpose of diṭṭha-dhamma-sukhavihāra[22] (dwelling at ease in this present existence), since arahats have already gone through them.

20. Dīgha-Nikāya Pāṭhika-vagga, Dasuttara Sutta, page 248, 6th Syn. Edn., Aṅguttara-Nikaya III Aṭṭhaka-nipāta, Akkhaṇa Sutta, page 60, 6th Syn. Ekn. i) paccantaro —a border district where the Buddha Sāsanā does not flourish; ii) arūpino—the four Brahma planes of the formless-sphere; iii) vitalingo—persons with congenital defects such as idiocy, etc.' iv) asaññasatta—a brahma plane of the form-sphere of non-consciousness.' v) micchādiṭṭhi—birth among people holding wrong views. vi) peta—the peta world; vii) tiracchāna—the animal world, and viii) niraya—hell.

21. Dhammapada Commentary, stories relating to verses 1 and 18.

22. In an arahat there arises the knowledge of his freedom, and he realises: 'Rebirth is no more, I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatship.' Thus he lives at ease in this existence.

After the passing of the first thousand years (of the present Buddha Sāsanā), which constituted the times of the paṭisaṁbhidhā-patta arahat (arahat possessing analytical knowledge), the period of the present Buddha Sāsanā comprises the times of the neyya and padaparama classes of individuals alone. At the present day, only these two classes of individuals remain.

Of These Two Classes of Individuals

Neyya-Puggala: Of these two classes of individuals, an individual of the neyya class can become a sotāpanna in this present life if he faithfully practises the bodhipakkhiya-dhamma comprising satipaṭṭhāna (four applications of mindfulness), sammapadhāna (right exertion), etc. If he is lax in his practice, he can become a sotāpanna only in his next existence after being reborn in the deva planes. If he dies while still aloof from these (bodhipakkhiya) dhamma, such as satipaṭṭhāna, etc., he will become a total loss so far as the present Buddha Sāsanā is concerned, but he can still attain release from worldly ills if he encounters the Sāsanā of the next Buddha.

Padaparama-Puggala Extant: An individual of the padaparama class can attain release within the present Buddha Sāsanā after rebirth in the deva planes in his next existence, if he can faithfully practise these (bodhipakkhiya) dhamma in his present existence.

The Age of Ariyas (Noble Ones) Still: The five thousand years of the present Buddha Sāsanā constitute, all of them, the age of ariyas. This age of ariyas will continue to exist so long as the Tipiṭaka remain in the world. The padaparama class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha Sāsanā to accumulate as much of the nuclei or seeds of pāramī as they can within this lifetime. They have to accumulate the seeds of sīla (morality). They have to accumulate the seeds of samādhi (concentration). They have to accumulate the seeds of paññā (wisdom).

Sīla: Of these three kinds of accumulations, sīla (morality), samādhi (concentration), paññā (wisdom), the seeds of sīla mean: pañca-sīla,[23] ājīvaṭ-

23. The five precepts. They are basic and constitute the minimum which every man

ṭhamaka-sīla,[24] aṭṭhaṅga-uposatha-sila,[25] dasaṅga sīla,[26] in respect of ordinary laymen and women, and the bhikkhu-sīla[27] in respect of the bhikkhus.

Samādhi: The seeds of samādhi means the effort to achieve parikamma-samādhi (preparatory concentration) through one or other of the forty objects of meditation, such as the ten kasiṇa (meditation devices), or, if further effort can be evoked, the effort to achieve upacāra-samādhi (access concentration), or, if still further effort can be evoked, the effort to achieve appanā-samādhi (attainment concentration.)

Paññā: The seeds of paññā means the cultivation of the ability to analyse the characteristics and qualities of rūpa (material phenomena), nāma (mental phenomena), khandhā (constituent groups of existence), āyatana (bases), dhātu (elements), sacca (truths), and the paṭiccasamuppāda (dependent origination), and the cultivation of insight into the three characteristics of existence (lakkhaṇa), namely, anicca (impermanence), dukkha (suffering), anatta (impersonality).

or woman must observe. There are· abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.

24. The three constituents of the morality-group of the Eightfold Path, when considered in detail become ājīvaṭṭhamaka-sīla (morality consisting of the practice of Right Livelihood) in the following way: 1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.

25. The eight precepts are: abstention from 1) killing, 2) stealing, 3) unchastity, 4) lying, 5) intoxicants, 6) eating after midday, 7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment, etc., 8) luxurious and high beds.

26. The ten precepts. This is the polished form of aṭṭha-sīla. No. 7 of the eight precepts is split into two and No. 10 is 'abstinence from accepting gold and silver.'

27. Bhikkhu sīla: The four kinds of pārisuddhi-sīla are:—
    1) Restraint with regard to the 227 Vinaya Rules.
    2) Restraint of the senses.
    3) Restraint with regard to one's livelihood.
    4) Morality with regard to the four requisites.

Of the three kinds of seeds of magga-ñāṇa and phala-ñāṇa,[28] sīla and samādhi are like ornaments that permanently adorn the world, and exist even in the suñña world-cycles that is, world-cycles where no Buddhas arise. The seeds of sīla and samādhi can be obtained at will at any time. But the seeds of paññā, which are related to rūpa, nāma, khandhā, āyatana, dhātu, sacca, and paṭiccasamuppāda, can be obtained only when one encounters a Buddha Sāsanā. Outside of a Buddha Sāsanā, one does not get the opportunity of even hearing the mere mention of words associated with paññā, though an infinite number of 'suñña' world-cycles may elapse. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha Sāsanā flourishes, if they intend to accumulate the seeds of magga-ñāṇa for the purpose of securing release from worldly ills in a future existence within a future Buddha Sāsanā, should pay special attention to the knowledge of the paramattha[29] (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of sīla and samādhi. In the least, they should attempt to obtain an insight into how the four great primaries (mahābhūta)—pathavī, āpo, tejo and vāyo are constituted in one's body. If they acquisition a good insight into the four great elements, they obtain a sound collection of the seeds of paññā which are most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portions of the Abhidhamma. It can then be said that the difficult attainment of rebirth within a Buddha Sāsanā has been made worthwhile.

Vijjā (Knowledge) And Caraṇa (Conduct): Sīla and samādhi constitute caraṇa, while paññā constitutes vijjā. Thus are vijjā-caraṇa (knowledge and conduct) constituted. Vijjā resembles the eyes of a human being, while caraṇa resembles the limbs. Vijjā is like eyes in birds, while caraṇa is like wings. A person who is endowed with morality and concentration, but lacks wisdom, is like one who possesses complete

28. Magga-ñāṇa: knowledge of the holy paths. Phala-ñāṇa: knowledge of the fruits thereof.

29. Paramattha: truth in the ultimate sense; absolute truth.
The Abhidhammattha Saṅgaha lists four paramattha dhamma, namely, citta (consciousness), cetasika (mental factors), rūpa material qualities) and Nibbāna.
Pathavī (Element of extension,) āpo (element of liquidity or cohesion,) tejo (element of kinetic energy,) and vāyo (element of motion or support).

and whole limbs but blind of both eyes. A person who is endowed with vijjā (knowledge), but lacks caraṇa (conduct), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both vijjā and caraṇa is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both vijjā and caraṇa is like one defective in eyes and limbs, and is not one worthy of being called a living being.

Consequences of Having Caraṇa Only: Amongst the persons living within the present Buddha Sāsanā, there are some who are fully endowed with morality and concentration, but do not possess the seeds of vijjā (knowledge), such as insight into the nature of material qualities, mental qualities and constituent groups of existence. Because they are strong in caraṇa, they are likely to encounter the next Buddha Sāsanā, but because they lack the seeds of vijjā, they cannot attain enlightenment, even though they hear the discourse of the next Buddha in person. They are like Lāḷudāyi Thera,[30] Uyananda Thera,[31] Chabbaggiva Bhikkhu,[32] and the King of Kosala,[33] during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated caraṇa, such as alms-giving and morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated vijjā, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

Of Having Vijjā Only: There are others who are endowed with vijjā, such as insight into the material and mental qualities and the constituent groups of existence, but who lack caraṇa, such as dāna, nicca-sīla (permanent morality) and uposatha-sīla (precepts observed on fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain enlightenment because they possess vijjā, but since they lack caraṇa, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so because there is an antara-kappa (intervening world-cycle) between the present Buddha Sāsanā and the next.

30. Dhammapada-aṭṭhakathā, verse, 64, (The story of the wise fool).
31. Dhammapada commentary, story relating verse 158 'The greedy monk.'
32. Vinaya Piṭaka, Mahāvagga, p. 191, 6th Syn. Edn.
33. Dhammapada commentary, story relating to verse 60—Bāla-vagga.

In case these beings wander within the sensuous sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the happy course of existence. If, in the interim, a rebirth occurs in one of the four lower regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the four lower worlds is often followed by an infinite number of rebirths in one or other of them.

Those persons whose acts of dāna (alms-giving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in caraṇa (conduct), possess a strong tendency to be reborn in the four lower worlds when they die. If through some good fortune they manage to be reborn in the happy course of existence, wherever they may be reborn, they are, because of their previous lack of caraṇa, such as dāna, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their means of livelihood, and thus encounter tendencies to rebirth in the apāya loka. Because of their lack of caraṇa of nicca-sīla and uposatha-sīla, they are likely to meet with disputes, quarrels, anger and hatred in their dealings with other persons, in addition to being susceptible to diseases and ailments, and thus encounter tendencies towards rebirth in the apāya loka. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the happy course of existence and causing rebirth in the four lower worlds. In this way, the chances of those who lack caraṇa meeting the next Buddha are very few indeed.

The Essential Point: In short, the essential fact is, only when one is endowed with the seeds of both vijjā and caraṇa can one obtain release from worldly ills in one's next existence. If one possesses the seeds of vijjā alone, and lacks the seeds of caraṇa, such as dāna and sīla, one will fail to secure the opportunity of meeting the next Buddha Sāsanā. If, on the other hand, one possesses the seeds of caraṇa but lacks the seeds of vijjā, one cannot attain release from worldly ills even though one encounters the next Buddha Sāsanā. Hence, those padaparama individuals of today, be they men or women, who look forward to meeting the next Buddha Sāsanā, should attempt to accumulate within the present

Buddha Sāsanā the seeds of caraṇa by the practice of dāna, sīla and samatha-bhāvanā (practice of calm), and should also, in the least, with respect to vijjā try to practise insight into the four great primaries, and thus ensure meeting the next Buddha Sāsanā, and having met it, to attain release from worldly ills.

When it is said that dāna is caraṇa, it comes under the category of saddhā (faith), which is one of the saddhamma or practical conduct of good people, which again comes under the fifteen caraṇa-dhamma. The fifteen caraṇa-dhamma are:

1. sīla (morality)
2. indriya-saṁvara (guarding the sensedoors)
3 bhojanemattaññutā (moderation in eating)
4. jāgariyanuyoga (wakefulness)

5-11 saddhamma (the seven attributes of good and virtuous men)

12-15 four jhāna—first jhāna, second jhāna, third jhāna, and fourth jhāna.

These fifteen dhamma are the property of the highest jhānalābhī (attainer of jhāna). So far as sukkhavipassaka (practising insight only) individuals are concerned, they should possess the eleven caraṇa dhamma, i.e. without the four jhāna.

For those persons who look forward to meeting the next Buddha Sāsanā, dāna, sīla uposatha, and the seven saddhamma are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven caraṇa-dhamma, i.e. sīla, indriya-saṁvara, bhojanemattaññutā, jāgariyanuyoga, and the seven saddhamma. Herein, sīla means ājīvaṭṭhamaka-nicca-sīla (permanent practice of morality ending with right livelihood); indriya-saṁvara means guarding the six sense-doors—eyes, ears, nose, tongue, body and mind; bhojanemattaññutā means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith; jāgariyanuyogo means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising bhāvanā (mental concentration) during the other two periods.

Saddhamma means:

1. saddhā (faith)
2. sati (mindfulness)
3. hiri (moral shame)
4. ottappa (moral dread)
5. bahusacca (great learning)
6. viriya (energy; diligence)
7. paññā (wisdom).

For those who wish to become sotāpannas during this life, there is no special necessity to practise dāna (alms-giving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha Sāsanā make special attempts to practise dana (alms-giving) and uposatha (precepts observed on fasting days).

Order of Practice And Those Who Await the Next Buddha

Since the work in the case of those who depend on and await the next Buddha consists of no more than acquiring accumulation of pārami, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the Paḷi Texts: sīla, samādhi and paññā. They should not thus defer the practice of samādhi before the completion of the practice of sīla, or defer the practice of pañña before the completion of the practice of samādhi In accordance with the order of the seven visuddhi (purifications), such as sīla-visuddhi (purification of virtue), citta-visuddhi (purification of consciousness), diṭṭhi-visuddhi (purification of view), kaṅkhāvitaraṇa-visuddhi (purification by overcoming doubt), maggāmaggañāṇadassana-visuddhi (purification by knowledge and vision of what is and what is not path), paṭipadāñāṇadassana-visuddhi (purification by knowledge and vision of the way), and ñāṇadassana-visuddhi (purification by knowledge and vision), they should not postpone the practice of any course for a visuddhi until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of pāramī as they can, they should contrive to accumulate the largest amount of sīla, samādhi, and paññā that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice

When it is stated in the Pāḷi Texts that citta-visuddhi should be practised only after the completion of the practice of sīla-visuddhi, that diṭṭhi-visuddhi should be practised only after the completion of the practice of citta-visuddhi, that kaṅkhāvitaraṇa-visuddhi should be practised only after the completion of the practice of diṭṭhi-visuddhi, that the work of anicca, dukkha, and anatta-bhāvanā (contemplation of impermanence, suffering and impersonality) should be undertaken only after the completion of the practice of kaṅkhāvitaraṇa-visuddhi, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of pārami are persons occupied in grasping whatever they can, it should not be said in their case that the work of samatha manasikāra citta-visuddhi (the practice of purification of consciousness consisting of advertence of mind to tranquillity) should not be undertaken before the fulfilment of sīla-visuddhi. Even in the case of hunters and fishermen, it should not be said that they should not practise samatha vipassanā (calm and insight) manasikāra (advertence of mind towards calm and insight) unless they discard their avocations. One who says so causes dhammantarāya (danger to the dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, the Dhamma, and the Saṅgha. They should be induced to contemplate, as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the Pāḷi Text and 'nissaya' (word for word translation) of the Abhidhammatha Saṅgaha, and the Paccaya Niddesa of the Paṭṭhāna (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of vijjā (knowledge).

At the present time, whenever I meet my dāyakā upāsakās (lay disciples who contribute to a bhikkhu's upkeep), I tell them, in the true tradition of a bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of the Three

Jewels and three characteristics of existence. To be mindful of the noble qualities of the ti-ratana (Triple Gem) constitutes the seed of caraṇa. To be mindful of the three characteristics of existence constitutes the seed of vijjā. Even hunters and fishermen should be encouraged to practise the advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards samatha (calm) and vipassanā (insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating pāramī and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed of Vijjā Through Ignorance of the Value of the Present Times

Some teachers, who are aware only of the existence of direct and unequivocal statements in the Pāḷi Texts regarding the order of practice of the seven visuddhi (purifications), but who take no account of the value of the present times, say that in the practices of samatha and vipassanā (calm and insight) no results can be achieved unless sīla-visuddhi (purification of virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has dhammantarāya (danger to the dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of vijjā which are attainable only when a Buddha Sāsanā is encountered. In truth, they have not yet attained release from worldly ills and are still drifing in saṁsāra (round of rebirths) because, though they have occasionally encountered Buddha Sāsanās in their past inconceivably long saṁsāra where Buddha Sāsanās more numerous than the grains of sands on the banks of the Ganges had appeared, they did not acquire the foundation of the seeds of vijjā.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity. There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know

the meaning, and who thus by custom or tradition read, recite and count their beads while performing the work of contemplating the noble qualities of the Buddha, and anicca, dukkha and anatta, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportuntity for such continued work occurs.

The practice of samatha until the appearance of parikamma-nimitta,[34] and the practice of vipassanā until insight is obtained into rūpa and nāma (matter and mind) even once, are mature seeds filled with pith and substance. The practice of samatha until the appearance of uggaha-nimitta and the practice of vipassanā until the acquisition of sammasanañāṇa[35] even once, are seeds that are still more mature. The practice of samatha until the appearance of paṭibhāga-nimittā, and the practice of vipassanā until the occurrence of udayabbayañāṇa[36] even once, are seeds that are yet more extremely mature. If further higher effort can be made in both samatha and vipassanā, still more mature seeds can be obtained bringing great success.

Adhikāra (Assiduous And Successful Practice)

When it is said in the Pāḷi Texts that only when there has been adhikāra in previous Buddha Sāsanās can relative jhāna, the Paths and the Fruits be obtained in the following Buddha Sāsanās, the word 'adhikāra' means 'successful seeds.' Nowadays, those who pass their lives with traditional practices that are but imitation samatha and imitation vipas-

34. Nimitta is the mental image which arises in the mind by the successful practice of certain concentration exercises The image physically perceived at the very beginning of concentration is called the preparatory image or parikamma-nimitta. The still unsteady and unclear image which arises after the mind has reached a certain degree of concentration is called acquired image or uggaha-nimitta. This is a mental image. The fully clear and immovable image that arises at a great degree of concentration is called the counter-image or paṭibhāga-nimitta. This also is a mental image.
35. Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear insight.
36. Knowledge arising from the contemplation of arising and vanishing. It is the first of the nine insight-knowledges constituting the paṭipadā-ñāṇadassana-visuddhi (purification by knowledge and vision of the way).

sanā do not come within the purview of persons who possess the seeds of samatha and vijjā which can be called adhikāra.

Of the two kinds of seeds, those people who encounter a Buddha Sāsanā, but who fail to secure the seeds of vijjā, suffer great loss indeed. This is so because the seeds of vijjā which are related to rūpa and nāma dhamma can only be obtained within a Buddha Sāsana, and that only when one is sensible enough to secure them. Hence, at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of rūpa and nāma dhamma, should, throughout their lives, undertake the task of committing the four great primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the Sutta and Abhidhamma Piṭaka, that 1) those persons, who within the Buddha Sāsanā, do not practise samatha and vipassanā but allow the time to pass with imitations, suffer great loss as they fail to utilize the unique opportuntity arising from their existence as human beings within a Buddha Sāsanā, 2) this being the time of padaparama and neyya classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of samatha and vipassanā, and easily attain the supramundane benefit either within this life or in the deva loka (deva abodes) in the next life—within this Buddha Sāsanā or within the Sāsanā of the next Buddha, 3) they can derive immense benefit from their existence as human beings during the Buddha Sāsanā.

Here ends the exposition of the three kinds and the four kins of individuals.

Micchā-Dhamma of the Present Day: A Word of Advice And Warning

If the Tipiṭaka which are the discourses of the Buddha delivered during forty-five vassa (rainy seasons) be condensed and the essentials extracted, the thirty-seven bodhipakkhiya-dhamma are obtained. These thirty-seven bodhipakkhiya-dhamma constitute the essence of the Tipiṭaka. If these be further condensed, the seven visuddhi (purifications) are obtained. If again the seven visuddhi be condensed, they become sila

(morality), samādhi (concentration), and paññā (wisdom). These are called adhisīla-sāsanā (the teaching of higher morality), adhicitta-sāsanā (the teaching of higher mentality), and adhipaññā-sāsanā (the teaching of higher wisdom). They are also called the three sikhā (trainings).

When sīla is mentioned, the essential for laymen is nicca-sīla. Those people who fulfil nicca-sīla become endowed with caraṇa which, with vijjā, enables them to attain the Paths and the Fruits. If these persons can add the refinement of uposatha-sīla over nicca-sīla, it is much better. For laymen, nicca-sīla means ājīvaṭṭhamaka-sīla. That sīla[37] must be properly and faithfully kept. If because they are puthujjana (worldlings) they break the sīla, it can be re-established immediately by renewing the undertaking to keep the sīla for the rest of their lives. If, on a future occasion, the sīla is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person-concerned again becomes endowed with sīla. The effort is not difficult. Whenever nicca-sīla is broken, it should be immediately re-established. In these days, persons endowed with sīla abound in large numbers.

But persons who have attained perfect concentration in one or other of the kasiṇa exercises (meditation devices), or in the practice of asubha-bhāvanā (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of anicca, etc., are very rare. This is so because these are times when micchā-dhamma (wrong dhamma) that are likely to cause dhammantarāya (danger to the dhamma) are rife.

Dhammantarāya

By micchā-dhamma that are likely to cause dhammantarāya is meant such views, practices and limitations as the inability to see the dangers of saṁsāra, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the pāramī ripen, the belief that persons of the present day are dvi-hetuka,[38] the belief that the great teachers of the past were non-existent, etc.

37. Ājīvaṭṭhamaka-sīla—morality ending with right livelihood as the eighth precept.
38. Dvi-hetuka-paṭisandhi—Being reborn with only two root-conditions: alobha (detachment) and adosa (amity). Dvi-hetuka-paṭisandhi individuals cannot attain the Paths and the Fruits in the present life.

Even though it does not reach the ultimate, no kusala kamma (wholesome volitional action) is ever rendered futile. If effort be made, a kusala kamma (wholesome volitional action) is instrumental in producing pāramī in those who do not possess pāramī. If no effort be made, the opportunity to acquire pāramī is lost. If those whose pāramī are immature put forth effort, their pāramī become ripe and mature. Such persons can attain the Paths and Fruits in their next existence within the present Sāsanā. If no effort be made, the opportunity for the pāramī to ripen is lost. If those whose pāramī is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made the opportunity to attain the Paths and the Fruits is lost.

If persons who are dvi-hetuka put forth effort, they can become ti-hetuka[39] in their next existence. If they do not put forth effort, they cannot ascend from the stage of dvi-hetuka and will slide down to the stage of ahetuka.[40]

In this world, there is a certain person who plans to become a bhikkhu. If another person says to him, 'entertain the intention only if you can remain a bhikkhu all your life. Otherwise, do not entertain the idea', it amounts to dhammantarāya.

'Cittuppādamattaṁ pi kusalesu dhammesu bahūpakāraṁ vadāmi.'

(I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits).[41]

Thus did the Buddha preach.

To disparage either the act of dāna (alms-giving), or the performer of dāna may invoke puññantarāya[42] on oneself. If the acts of morality, concentration and wisdom, or those who perform them are disparaged, dhammantarāya may be invoked. If puññantarāya is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor in the existences or lives that follow. If dhammantarāya is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware!

39. Ti-hetuka-paṭisandhi—Being reborn with all the three root-conditions, namely, alobha, adosa and amoha (wisdom).

40. A-hetuka—A being reborn without any wholesome root-condition.

41. Suttanta Piṭaka, Majjhima-Nikāya. Mūlapaṇṇāsa, Saṁlekha Sutta, p. 48, 6th Syn. Edn.

42. Danger to the performance of wholesome volitional actions.

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the micchā-dhamma mentioned above, and putting forth effort in this life to close the gates of the apāya loka (four lower worlds) in one's future saṁsāra (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha Sāsanā, through the practice of calm and insight with resolution, intention, and industry.

I

The Bodhipakkhiya Dhamma

I shall now concisely show the thirty-seven bodhipakkhiya dhamma, which are dhamma which should be attempted with energy and determination by those persons wishing to practise samatha (calm) and vipassanā (insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha Sāsanā worthwhile.

Briefly, the bodhipakkhiya dhamma consist of seven kinds, namely:

1. satipaṭṭhāna
2. sammappadhāna
3. iddhipāda
4. indriya
5. bala
6. bhojjhaṅga
7. maggaṅga.

According to the definition 'bodiyā pakkhe bhavāti bodhipakkhiyā', these dhamma are called bodhipakkhiya because they form part of, or they are associates of, magga-ñāṇa (knowledge of the Holy Paths). They are dhamma that are the padaṭṭhāna (proximate cause), saṁbhāra (requisite ingredients), and upanissaya (basis or sufficing condition) of magga-ñāṇa (knowledge of the Holy Paths).

II

The Four Satipaṭṭhāna

The definition of satipaṭṭhāna is: 'Bhusaṁ iṭṭhatiti paṭṭhānaṁ; sati eva paṭṭhānaṁ satipaṭṭhānaṁ.' It means mindfulness or heedfulness which is firmly established. There are four satipaṭṭhāna (applications of mindfulness). They are:

1. kāyānupassanā-satipaṭṭhāna
2. vedanānupassanā-satipaṭṭhāna
3. cittānupassanā-satipaṭṭhāna
4. dhammānupassanā-satipaṭṭhāna.

1. Kāyānupassanā-satipaṭṭhāna means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.
2. Vedanānupassanā-satipaṭṭhāna means mindfulness which is firmly established on sensations.
3. Cittānupassanā-satipaṭṭhāna means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
4. Dhammānupassanā-satipaṭṭhāna means mindfulness which is firmly established on phenomena such as nivaraṇa (hindrances), etc.

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

'Firmly established' means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the attention becomes released from its object on account of the instability of thought-conception (vitakkha).

(For a detailed account of the satipaṭṭhāna, see the Mahāsatipaṭṭhāna Sutta.[43])

43. Please see the Light of the Dhamma, Vol. III, No. 4. Dīgha-Nikāya Mahā-Vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six viññāṇa,[44] which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless saṁsāra (round of rebirths).

I shall make it clear. The mind is wont to flit about from one to another of the six objects of the senses which live at the approaches of the six sense-doors.[45]

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus fails to get a square meal. To this extent he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again if he meets a good doctor and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind when it comes to the matter of samatha and vipassanā. Just as the man upsets the food dish and walks away after five or six morsels of food athough he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever they pay respects to the Buddha

44. Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

45. Eye-door, ear-door, nose-door, tongue-door, body-door and mind-door.

and contemplate his noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the 'itipiso' verse.[46]

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it and is obliged to spit and vomit it out. In just the same way, these persons find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively and cannot keep on dwelling on them.

If in reciting the 'itipiso' verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on uposatha days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as kesā (hairs of the head), lomā (hairs of the body), etc., or the noble qualities of the Buddha, ultimately end up in the company of friends and associates because they have no control over their minds, and because of the upheavals in their thoughts and intentions. When they take part in congregational recitations,[47] although they attempt to direct their minds to the samatha (calm) work of the brahma-vihāra (sublime states),[48] such as reciting the formula for diffusing mettā (loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

46. Verse relating to the nine inherent qualities of the Buddha. Please see Brahmajāla Sutta and Sāmaññaphala Sutta published by the Union Buddha Sāsana Council.

47. Called 'wut' in Burmese.

48. The Four sublime states, namely, mettā (loving-kindness), karuṇā (compassion), muditā (altruisive joy), and upekkhā (equanimity).

These facts are sufficient to show how many persons resemble the insane while performing kusala kamma (merit).

Pāpasmiṁ ramate mano.

The mind takes delight in evil.[49]

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy saṁsāra (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the 'suñña' world-cycles, where no Buddha Sāsanās appear, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbous and anchorages. When at times these beings are born in world-cycles where Buddha Sāsanās flourish, but are in ignorance of them because they happen to be in one or other of the eight aṭṭhakkhaṇa (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When at

49. Dhammapada, verse 116.

other times, they are born as human beings, devas or Brahmās, within a Buddha Sāsanā, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise vipassanā (insight) exercises of the satipaṭṭhāna (the four applications of mindfulness) thus continuing still to drift in saṁsāra, they resemble the boatman who sees the banks lined by towns and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinite saṁsāra, those beings who have obtained release from worldly ills within the Sāsanās of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the satipaṭṭhāna.

This shows the trend of the wandering or 'course of existence' of those beings who do not practise the satipaṭṭhāna, even though they are aware of the fact that they have no control over their minds when it comes to the practice of samatha and vipassanā (calm and insight).

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope's control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke's burden is it put to use for ploughing and drawing carts and thus effectively employed for trade and profit. This is the example of the bullock.

In this example, just as the owner's profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefits of lay persons and bhikkhus within the present sāsanā depend on training in samatha and vipassanā (calm and insight).

In the present Buddha Sāsanā, the practice of sila-visuddhi (purification of virtue) resembles the training of the young calf by herding it and

keeping it in cattle-pens. Just as if the young calf is not so herded and kept in cattle-pens it would damage and destroy the properties of others and thus bring liability on the owner, so if a person lacks sīla-visuddhi, the three kamma[50] would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the dhamma.

The effort to develop kāyagatā-satipaṭṭhāna[51] resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called satipaṭṭhāna, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of a disturbed and distracted mind acquired during the inconceivably long saṁsāra become appeased.

A person who performs the practice of samatha and vipassanā (calm and insight) without first attempting kāyagatā-satipaṭṭhāna (mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquillises and trains his mind with kāyagatā-satipaṭṭhāna-bhāvanā (contemplation of the body) before turning his mind to the practice of samatha and vipassanā (calm and insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched to a tame trained elephant. Thence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battle-fields.

50. The tenfold unwholesome action:
kāvakamma—threefold bodily action: killing, stealing, improper sexual intercourse
vacīkamma—one verbal action: lying, slandering, rude speech, foolish babble
manokamma—threefold mental action: avarice, ill-will, wrong views.

51. Mindfulness with regard to the body.

The realm of sensual pleasures resembles the forest where the wild elephant enjoys himself. The Buddha Sāsanā resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (saddhā) and desire (chanda) in the sāsana-dhamma resemble the tame elephant to which the wild elephant is hitched and brought out into the open. Sīla-visuddhi (purification of virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath resemble the post in the stockade to which the elephant is tied. Kāyagatā-sati resembles the rope by which the wild elephant is tied to the post. The preparatory work towards samatha and vipassanā resembles the preparatory training of the elephant. The work of samatha and vipassanā resembles the parade ground or battlefield of the king. Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of kāyagatā-sati, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from sīla-visuddhi within the Sāsanās of all the Buddhas who have appeared in the past inconceivably long saṁsāra.

The essential meaning is, whether it be by out-breathing or in-breathing, or by iriyāpatha (four postures—going, standing, sitting, lying) or by saṁpajañña, (clear-comprehension), or by dhātu-manasikāra (advertence of mind on the elements), or by atthika-saññā (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder, or the owner of the tamed and trained bullock, or the king who employs the tamed and trained elephant.

There are many kinds and many grades of mastery over the mind. The successful practice of kāyagatā-sati is, in the Buddha Sāsanā, the first stage of mastery over one's mind.

Those who do not wish to follow the way of samatha (calm), but desire to pursue the path of pure vipassanā, which is the way of the

sukkha-vipassaka[52] individual, should proceed straight to vipassanā after the successful establishment of kāyagatā-sati. If they do not want to practise kāyagatā-sati separately and if they mean to practise vipassanā with such industry that it may carry kāyagatā-sati with it, they will succeed, provided that they really have the necessary wisdom and industry. The kāyagatā-sati that is associated with udayabbaya-ñāṇa (knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the samatha (calm) method, by practising the kāyagatā-sati of out-breathing and in-breathing; one can attain up to rūpāvacara-catuttha-jhāna (the fourth jhāna of the form-sphere); by practising vaṇṇa-mana-sikāra[53] of the kāyagatā-sati of the thirty-two parts of the body, such as kesā (hair of the head), lomā (hair of the body), etc., one can attain all the eight samāpatti,[54] and by practising[55] paṭikūla-manasikāra of the same kāyagatā-sati one can attain the first jhāna. If vipassanā (insight) is attained in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of samatha and vipassanā (calm and insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of amata nibbāna.[56]

'Amataṁ paribhuttaṁ,[57]	These who enjoy kāyagatā-sati,
Yesaṁ kāyagatā sati paribhuttā.'	enjoy amata (nibbāna).

Here, amata (nibbāna) means great peacefulness or tranquillity of mind.[58]

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that

52. One who practises vipassanā only.
53. Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.
54. eight sustained consciousness—Eight trances of the form-sphere and formless sphere.
55. Contemplation of loathsomeness
56. Contemplation of loathsomeness.
57. Aṅguttara-Nikāya, Ekaka-Nipata, 20 Amata-Vagga Sutta, p. 47, 6th Syn. Edn.
58. This means kilesa nibbāna.

live on capsicum are not aware of its heat, just as beings pursuing the realm of taṇhā (craving) are not aware of taṇhā's heat, just as beings subject to anger and pride are not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through kāyagatā-sati, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that, they develop a fear of a relapse to that heat. The case of those who have attained the first jhāna, or udayabbaya-ñāṇa, through kāyagatā-satipaṭṭhāna needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from kāyagatā-sati. The ariya puggala (holy ones) use the four satipaṭṭhāna as mental nutriment until they attain Parinibbāna.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath, for one or two hours takes one to the culmination of one's work in seven days, or fifteen days, or a month, or two months, or three months, or four months, or five months, or six months, or a year, or two years, or three years, according to the intensity of one's efforts. For the method of practising out-breathing and in-breathing, see my Ānāpāna Dīpani.

There are many books by past teachers on the method of the thirty-two parts of the body. In this method, kesā (hair of the head), lomā (hair of the body), nakhā (nails), dantā (teeth), taco (skin) are known as taca-pañcāka (group ending with taco as the fifth). If attention can be firmly fixed on these five, the work of kāyagatā-sati is accomplished.

For catu-dhātu-vavatthāna (analysis of the four great primaries), rūpa-vipassanā (contemplation of physical phenomena), and nāma-vipassanā (contemplation of mental phenomena), see my Lakkhaṇa Dīpani, Vijjā-Magga Dīpani, Āhara Dīpani, and Anatta Dīpani.

Here ends a concise explanation of kāyagtasati-bhāvanā, which is one of the four satipaṭṭhāna, and which has to be established first in the work of bhāvanā (mental contemplation) by neyya and padaparama individuals for the purpose of attaining the Paths and the Fruits within a Buddha Sāsanā.

Here ends satipaṭṭhāna.

III
The Four Sammappadhāna

The definition of sammappadhāna is:

Bhusaṁ dhahati vahatiti padhānaṁ,
Sammadeva padhānaṁ sammappadhānaṁ.

(Can carry out exceedingly: hence it is called padhāna. Dhamma that can carry out properly and exceedingly: hence they are called sammappadhāna.)

Effort that has not in it any element of unwillingness is called sammappadhāna. It is also called ātāpa-viriya. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics. These four characteristics are:

Kāmaṁ taco ca ṇhāru ca,
Aṭṭhi ca avasissatu.
Sarire upasussatu maṁsalohitaṁ,
Yaṁ taṁ purisathāmenā purisaviriyena purisaparakkamena pattabbaṁ,
Na taṁ apāpunitvā viriyassa saṇṭhānaṁ bhavissati.[1]

(Let only my skin, and sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:

1. let the skin, remain
2. let the sinews remain
3. let the bones remain
4. let the flesh and blood dry up.

It is effort that calls forth the determination 'If the end is attainable by human effort, I shall not rest or relax until it is attained, until the

1. Aṅguttara-Nikāya, Duka-Nipāta, 9 Upaññāta Sutta p. 53, 6th Syn. Edn.

end is grasped and reached.' It is the effort of the kind put forth by the Venerable Bhikkhu Soṇa[2] and the Venerable Cakkhupāla.[3]

It is only when the jhāna, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said that the cause (of the failure) lies in the nature of the present times, or in one being dvi-hetuka (born with two root conditions only), or in one's lack of sufficient previously accumulated pārami.

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Buddha, do not even try to set up kāyagatā-sati effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of pārami to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are dvi-hetuka. All these people say so because they do not know that these are times of the neyya class of individuals who fail to attain the Paths and the Fruits because they are lacking in sammappadhāna effort.

If proper sammappadhāna effort be put forth with pahitatta intention, where a thousand put forth effort, three, four or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, pahitatta intention means 'determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort.'

The Venerable Soṇa Thera's effort consisted of keeping awake throughout the three months of the vassa (rainy season), the only body postures adopted being sitting and walking. The Venerable Cakkhupāla's effort was of the same order. The Venerable Phussadeva Thera[4] achieved the Paths and the Fruits only after twenty-five years of the same order

2. Vinaya Piṭaka, Mahāvagga, V 13, 1-10. 267, 6th Syn. Edn.
Sammohavinodanī Aṭṭhakathā. page 262, 6th Syn. Edn.
3. Dhammpada, p. 2., 6th. Syn. Edn.
4. Sīlakkhandha-vagga Aṭṭhakathā p. 159, 6th Syn. Edn.
Mūla-paṇṇāsa Aṭṭhakathā, Satipaṭṭhāna Sutta Vaṇṇanā, p. 262, 6th Syn. Edn.

of effort. In the case of the Venerable Mahāsiva[5] Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of sammappadhāna effort. It happens that those who put forth the effort have not sufficient foundations in the pariyatti (learning of the doctrine), while those who possess sufficient pariyatti foundations live involved in the palibodha (obstacles) of the business of bhikkhus, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth sammappadhāna effort for lengthy periods without a break.

Some persons are wont to say that when their pāramī become mature and the time becomes ripe for them to attain release from worldly ills they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain whether of not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years' effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years' effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years' effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release within the present Buddha Sāsanā, bhāvanā-āciṇṇa-kamma (the kamma of repeated efforts at mental development) is a powerful kamma. Through it he can avoid the apāya regions and can meet the next Buddha after continuous rebirths in the sugati existence (happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years' effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the eye of wisdom, and beware of the danger.

5. Dīgha-Nikāya, Mahāvagga Aṭṭhakathā, Saka Pañhā Sutta, p 319, 6th Syn. End.

There are four kinds of sammappadhāna,[6] namely:

1. uppannānaṁ akusalānaṁ dhammānaṁ pahānāya vāyāmo,
2. anuppannānaṁ akusalānaṁ dhamānaṁ anuppādāya vāyāmo,
3. anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya vāyāmo,
4. uppannānaṁ kusalānaṁ dhammānaṁ bhiyyobhāyā vāyāmo.

1. effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising;
2. effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen;
3. effort to arouse the arising of wholesome acts that have not yet arisen;
4. effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Uppanna And Anuppanna Akusala Kamma

In the personality of every being wandering in saṁsāra (round of rebirths) there are two kinds of akusala kamma (unwholesome volitional actions), namely:

1. uppanna akusala kamma
2. anuppanna akusala kamma.

Uppanna akusala kamma means past and present akusala kamma. They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these akusala kamma, there are some that have spent themselves by having produced rebirths in the apāya-loka. There are others that await the opportunity of producing rebirths in the apāya-loka, and thus constitute potentialities for rebirth in the apāya-loka that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom sakkāya-diṭṭhi (personality-belief) resides, be he a human being, or a deva, or a Brahmā, possesses an infinitely large store of such past debts, so to say, consisting of akusala kamma (unwholesome volitional actions) that have in them the potentiality of produc-

6. Khuddaka-Nikāya, Paṭisaṁbhidā-Magga, Mahā-Vagga, p. 214, 6th Syn. Edn. Aṅguttara-Nikāya, Catukka-Nipāta, Padhāna Sutta, p. 322, 6th Syn. Edn. Abhidhammattha Saṅgaha, Samuccaya-Kaṇḍa Padhāna.

ing rebirths in the lowest Avīci Hell. Similarly, there are infinite stores of other kamma capable of producing rebirths in the other apāya-loka. These past kamma which await a favourable opportunity for producing rebirth resultants and which accompany beings from life to life until they are expended, are called uppanna.

These past uppanna akusala kamma have their roots in sakkāya-diṭṭhi (personality-belief). As long as sakkāya-diṭṭhi exists they are not expended without producing resultants. There is no case of past kamma expending itself without producing due resultants. But when, with insight into the anatta-lakkhaṇā (characteristic of impersonality), one rids oneself of sakkāya-diṭṭhi (personality-belief), from that instant all the uppanna akusala kamma lose their potentiality and disappear from the store of past akusala kamma. From that existence, one will no longer become subject to rebirth in the apāya-loka in future saṁsāra, even in one's dreams.

Anuppanna akusala kamma means future akusala kamma. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits, whenever opportunity occurs in the course of this present life and in the succession of lives that are to follow, are called anuppanna. These new akusala duccarita kamma (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these anuppanna akusala kamma have their origin in sakkāya-diṭṭhi.

If at any time sakkāya-diṭṭhi disappears, all the new anuppanna akusala kamma also disappear, even at that instant, from the personality of the beings concerned, leaving no residue. Here, 'disappear' means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new akusala kamma are perpetrated. Throughout future anamatagga-saṁsāra (beginningless round of rebirths), those beings will not commit, even in their dreams, any akusala kamma (unwholesome volitional action) such as pāṇātipāta (killing any living being).

If sakkāya-diṭṭhi remains, even though the being is a universal monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged

in between the two akusala kamma of uppanna and anuppanna. He is thus purely a creature of hell-heat. Similarly, the kings of the deva loka, Sakka, the king of the tāvatiṁsa-deva-loka, the Brahmās of the rupa and arūpa brahma-loka, are all purely creatures of hell-heat. They are creatures that are hitched on to the chains of hell and the apāya regions. In the great whirlpool of saṁsāra, they are purely creatures who drift or sink.

In the infinitely long saṁsāra, beings have to cultivate the desire for encountering a Buddha Sāsanā, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of uppanna and anuppanna akusala kamma, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha Sāsanas have to make the extinguishing of the hell-fires of uppanna and anuppanna their sole task for their future welfare.

The task of extinguishing the akusala kamma of uppanna and anuppanna consists of ridding oneself of sakkāya-diṭṭhi and no more. If sakkāya-ditthi is uprooted, the two akusala kamma (unwholesome volitional actions) are entirely extinguished.

'Bon-sin-san'[7] Sotabannas, like Visākhā and Anāthapiṇḍika, who are infinitely numerous among humans, devas, and Brahmās, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of saṁsāra (round of rebirths) from the moment sakkāya-ditthi was uprooted. They are beings who have attained the first stage of Nibbāna called sa-upādisesa-nibbana (Nibbāna with the five constituent groups of existence remaining). Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become 'bon-sin-san' ariyas (noble ones), they are beings of the lokuttara (supramundane sphere).

Here ends the part showing uppanna and anuppanna akusala kamma from which sotāpannas have obtained their release.

Uppanna And Anuppanna Kusala Kamma:

I shall now show the division of kusala kamma (wholesome volitional actions) into uppanna and anuppanna, first with reference to the three

7. Beings who are bound to attain higher and higher stages of sanctity.

sāsanās of sila (morality), samādhi (concentration), and paññā (wisdom), and second with reference to the seven visuddhi of sīla-visuddhi, citta-visuddhi, diṭṭhi-visuddhi, kaṅkhā-vitaraṇa-visuddhi, maggā-magga-ñāṇa-dassana-visuddhi, paṭipadā-ñāṇa-dassana-visuddhi, and lokuttara-ñāṇa-dassana-visuddhi.[8]

When it is said that saṁsāra (round of rebirths) is very terrifying, it is because of the duccarita (evil deeds) of uppanna and anuppanna which have diṭṭhi (wrong views) as their root. When it is said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same duccarita and diṭṭhi.

When diṭṭhi is extinguished, both old and new duccarita are also extinguished. When old and new duccarita are extinguished, release from the saṁsarā of apāya-loka is attained, and only exalted stages in the states of humans, devas, and Brahmās remain. Since beings have to cultivate the desire for an encounter with a Buddha Sāsanā in order to secure release from the apāya saṁsāra together with old and new duccarita, now that they have encountered a Buddha Sāsanā in this existence, it behooves them to make the attempt of extinguishing the great evil of diṭṭhi.

Diṭṭhi is established in beings in three layers:

1. vitikkama
2. pariyuṭṭhāna
3. anusaya.[9]

These layers are the realm of sakkāya-diṭṭhi. They may be called coarse, middling, and fine diṭṭhi.

I shall now show how the offsprings of diṭṭhi, the ten duccarita, enter into diṭṭhi.

The coarse diṭṭhi of vitikkama comprises the akusala kamma committed through overt acts and speech. The middling diṭṭhi of pariyuṭṭhāna comprises the evils that occur in thoughts. Anusaya-diṭṭhi is the evil that lies latent in the personalities of beings throughout anamatagga-saṁsāra though it may not yet result in manifestations of acts, speech, or thoughts.

8. Please see the Light of Dhamma, Vol. VII-No. 1. p. 18

9. Please see the Light of the Dhamma Vol. VI-No. 4, p. 17.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse vitakkama-diṭṭhi. The fire that burns the match stick resembles the middling pariyuṭṭhāna diṭṭhi which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine anusaya-diṭṭhi that resides in the personalities of beings throughout the succession of lives in anamatagga-saṁsāra.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the anusaya-diṭṭhi lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the anusaya-diṭṭhi is disturbed and begins to make itself manifest in the mind-door, or in the plane of the pariyuṭṭhāna through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the pariyuṭṭhāna plane and return to the anusaya plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves as developing volitions. If they are further disturbed (in the pariyuṭṭhāna plane), they manifest themselves in the vitikkama plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the vitikkama and pariyuṭṭhāna planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the anusaya plane. If the anusaya plane is not destroyed, even if perfect control is exercised over the vitikkama and pariyuṭṭhāna planes, such control can only be of a temporary nature. If the person is strong in the observance of good principles, the

control can last for the whole of this life. But there can be no certainty about the next life, when upheavals in these two planes may recur.

Lobha (greed), dosa (hatred), and moha (delusion) also have each of them three planes.

In order to destroy these three planes of diṭṭhi completely, men have to put forth effort in the three sikkhā (trainings) of sīla (morality), samādhi (concentration), and paññā (wisdom). They have to practise the seven visuddhi (purifications).

As far as layfolk are concerned, sīla means ājīvaṭṭhamaka-sīla which is nicca-sīla for them. The aṭṭhaṅga-uposatha-sīla and dasaṅga-sīla add refinement to nicca-sīla. It is a good thing to be able to observe them, but it does not matter much if they cannot be observed. For those people who assume the yellow garb of Isis[10] the ājīvaṭṭhamaka-sīla and dasaṅga-sīla consitute sīla. The atthaṅga-uposatha-sīla is included in the dasaṅga-sīla. For bhikkhus, the catupārisuddhi-sīla[11] constitutes sīla.

The parikamma-bhāvanā, upacāra-bhāvanā, and appanā (also called the eight samāpatti[12]), which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute samādhi.

The four lokiya (mundane) visuddhi[13] beginning with ditthi-visuddhi, together with lokuttara (supramundane) ñāṇadassana visuddhi constitute paññā.

Among the three planes of diṭṭhi, sīla can destroy the vītikkama plane. This means that if one possesses sīla-visuddhi, upheavals in acts and speech cannot occur. Samādhi can destroy the diṭṭhi in the pariyuṭṭhāna plane. This means that if bhāvanā manasikāra (concentration on the objects of meditation) is firml, established, upheavals in thought cannot occur. Paññā destroys the diṭṭhi in the anusaya plane. This means that if insight is obtained into the entire body as mere groups of nāma and rūpa

10. Hermits; recluses; rishis.

11. The same as bhikkhu-sīla. Please see the Light of the Dhamma. Vol. VII-No. 1. p. 15.

12. Sustained consciousness of the form-sphere and the formless-sphere.

13. 1. Diṭṭhi-visuddhi (purification of view);
    2. Kaṅkhāvitaraṇa-visuddhi (purifcation by overcoming doubt);
    3. Magā-magga-ñāṇadassana-visuddhi (purification by knowledge and vision of what is and what is not Path);
    4. Paṭipadāñāṇadassana-visuddhi (purification by knowledge and vision the way)

and as anicca, dukkha and anatta groups, the latent store of diṭṭhi that may manifest itself in views of 'personality' (puggala), 'living being' (satta), 'permanency' (nicca), 'pleasure' (sukha), 'self' (atta) disappears. So long as this diṭṭhi-anusaya exists, the destruction of the vītikkama plane by sīla, and of the pariyuṭṭhāna plane by samādhi, can be no more than temporary.

In the division of uppanna and anuppanna there are two methods:

1. division based on this life as the starting point
2. division based on past infinite saṁsara as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep sīla in this life, there is no uppanna sīla. In those who at one time or other in this life have undertaken to keep sīla, such sīla is uppanna. In the same way, in the cases of samādhi and paññā, what was attained in the past is uppanna, and what had never been attained in the past is anuppanna.

In the method of division based on past saṁsāra as the starting point, there are two kinds of sīla: lokiya-sīla and lokuttara-sīla. Lokiya-sīla is uppanna, because there is no being who at one time or other in the past saṁsāra has not undertaken to keep lokiya-sīla. Lokuttara-sīla, as far as puthujjana are concerned, is anuppanna.

Samādhi, also, is of two kinds: lokiya and lokuttara. Since lokiya-samādhi had been attained on many occasions by beings in the past saṁsāra, it is uppanna. Lokuttara-samādhi, as far as puthujjana are concerned, is anuppanna.

Paññā, also, is of two kinds: lokiya and lokuttara. Diṭṭhi-visuddhi, kaṅkhā-vitaraṇa-visuddhi, maggā-magga-ñāṇa-dasana-visuddhi, and paṭipadā-ñāṇa-dassana-visuddhi are lokiya-paññā. These lokiya-paññā are uppanna to those who have encountered Buddha Sāsanās in the past, and anuppanna to those who have never encountered any Buddha Sāsanā. Lokuttara-ñāṇa-dassana-visuddhi is lokuttara-paññā. As far as puthujjana are concerned, lokuttara-paññā is anuppanna, since it had never at any time been attained in past saṁsāra.

I shall now show the four points of vīriya (effort).

The opportunity of ridding oneself completely of old uppanna akusala kamma arises only when one encounters a Buddha Sāsanā. The oppor-

tunity of preventing the appearance of new akusala kamma in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha Sāsanā. Even though one's saṁsāra be infinitely long, if one does not encounter a Buddha Sāsanā, no opportunity of ridding oneself of these two classes of akusala kamma can arise. This is because the business of ridding oneself of these two akusala kamma is identical with the business of destroying the anusaya plane of sakkāya-diṭṭhi. And, the destruction of the anusaya plane of diṭṭhi is the work of anatta-bhāvanā, which appears only when a Buddha Sāsanā appears.

Those beings who are destined to be Pacceka-Buddhas (solitary Buddhas) had acquired first the seeds of anatta-bhāvanā during their encounter with a Buddha Sāsanā. When there is no Buddha Sāsanā in the world, even the mere sound of anatta is not heard. And, by 'the sound of anatta' is meant the sound of rūpa, khandha, āyatana, dhātu, and paṭicca-samuppāda. The whole of the Abhidhamma Piṭaka is replete with the sound of anatta. So is the whole of Abhidhammattha-saṅgaha.

The work of anatta-bhāvanā consists, first, of fulfilling sīla-visuddhi, then of setting up kāyagatā-sati, and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of samatha and vipassanā. It is only when the plane of diṭṭhi-anusaya is destroyed through such effort that all the uppanna and anuppanna micchā-diṭṭhi and the duccarita disappear.

The effort to cause the appearance in one's personality of kusala kamma which have not appeared before, and the effort to fix in one's personality the kusala kamma that have already appeared, consist of attempting the successful completion of anatta-bhāvanā after the establishment of kāyagatā-sati.

Uppanna And Anuppanna Sīla

Anuppanna-sīla, which has never occurred to puthujjana in the past infinite saṁsāra, consists of sammāvācā, sammākammanta, and sammā-ājiva, which are comprised in sotāpatti-magga and which have Nibbāna as their object. This sīla destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of ac-

tions, speech, and modes of living do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of lokuttara-sīla is achieved only when anatta-bhāvanā is successfully practised. Beings must attempt to achieve this anuppana-sīla while yet within a Buddha Sāsana. It is meant by this that from the moment of setting up sīla-visuddhi (together with kāyagatā-sati) up to the successful completion of anatta-bhāvanā, beings must attempt (without relaxation) to praçtise the thirty-seven bodhipakkhiya-dhamma.

Uppanna-sīla, which has often occurred in past infinite saṁsāra, means lokiya-sīla or kāmāvacara-sīla.[14] When it is said that attempt must be made to attain the state of fixation of that sīla, it must be understood that there are two planes of lokiya-sīla: niyāma and aniyama.[15] The state of an ariya is that of the niyāma plane, while the state of a of a puthujjana is that of the aniyāma plane.

The kāmāvacara-lokiya-sīla attains the niyāma plane in the personalities of sotāpannas. Ariyas who are sotāpannas do not transgress the ājīvaṭṭhamaka-sīla even in their dreams throughout the series of lives and world cycles that follow until the final attainment of Parinibbāna.

In the case of puthujjana, however, the kāmāvacara-lokiya-sīla is still in the aniyāma plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the apāya loka countless number of times. They have been virtuous Isis and bhikkhus on other infinite number of occasions. In all their past existences, however, they have never been free from the danger of liability to rebirth in the apaya loka. Even now, the number of beings in the apāya loka is infinite and the number of humans, devas and Brahmās, on the brink of being born in the apāya loka is infinite.

Hence, beings possessing kāmāvacara-lokiya-sīla, which is still aniyāma, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha Sāsana, to transform it into niyama. They should set up kāyagatā-sati, and having

14. Morality relating to the sensuous sphere.
15. Niyāma: stable; unchangeable.
aniyāma: unstable; changeable.

done so, should practise the bodhipakkhiya-dhamma until the function of anatta-bhāvanā is successfully completed.

This completes the two sīla kusala kamma.

Uppanna And Anuppanna Samādhi

Samādhi also has two planes: niyāma and aniyāma. Similarly, there are two planes of paññā: niyāma and aniyāma.

Appanā-samādhi, which is identical with the eight or nine samāpatti[16] as the case may be, becomes niyāma only when one attains the anāgāmi stage. The paññā that carries the tādi[17] quality becomes niyāma only at the stage of an arahant.

I shall now show the samādhi and paññā that sotāpannas achieve. In accordance with the discourse in the Mahā Vedalla Sutta,[18] wherein it is said:

> Yo ca visākha sammā-vāyāmo yā ca sammā-sati yo ca sammā-samādhi, ime dhammā samādhikkhandhe saṅgahitā.

Sammā-vāyāma (right effort), sammāsati (right mindfulness) and sammā-samādhi (right concentration), which are comprised within sotāpatti-magga (path of a stream-winner) having Nibbāna as object, are called lokuttara-samādhi (supramundane concentration).

These three samādhi can extinguish, once and for all, that is by samuccheda-pahāna,[19] the mental evils of abhijjhā (covetousness) and byāpāda (ill-will), which have micchā-vāyāma (wrong effort), micchā-sati (wrong mindfulness), and micchā-samādhi (wrong concentration), as their roots. From the instant they are extinguished, the mental evils of abhijjhā and byāpāda do not arise again throughout the many lives and world-cycles that may follow. It is the kind of samādhi that can be achieved only within a Buddha Sāsanā, when only appears anatta-bhāvanā. Hence, now that they have encountered a Buddha Sāsanā, beings should endea-

16. Eight samāpatti are eight sustained consciousness of the form-sphere and the formless-sphere. Nine samāpatti are the above eight samāpatti and nirodha-samāpatti (total suspension of mind).
17. Tādi: That cannot be influenced by the ups and downs of life.
18. Suttanta Piṭaka, Majjhima-Nikāya, Mulapaṇṇāsa-Mahā Vedalla Sutta, p. 365 Synod Edition.
19. Overcoming by destruction; eradication.

vour to achieve anuppanna-samādhi without fail, before they become severed from the sāsanā. This means that, beginning with kāyagatā-sati, they should practise the bodhipakkhiya-dhamma until they attain the successful culmination of anatta-bhāvanā.

Upanna-samādhi, which has occurred countless number of times in infinite past saṁsāra, consists of kāmāvacara-samādhi, rūpāvacara-samādhi and arūpāvacara-samādhi. When it is said that attempt must be made to make uppanna-samādhi niyāma, it must be understood that there are two planes in lokiya-samādhi: niyāma and aniyāma. The lokiya-sammā-vāyāma, sammā-sati and sammā-samādhi, with which ariyas are endowed, are established in the niyāma plane. The duccarita such as abhijjhā and byāpāda do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of Parinibbāna.

The group of lokiya-samādhi with which puthujjana are endowed is in the aniyāma plane. In the infinite past saṁsāra, these persons have been men of samādhi, Isis of samādhi, and bhikkhus of samādhi, endowed with jhāna and powers, such as the ability to fly through the air or go through the earth, during an infinite number of existences. In the life-period of every world-system, there are four kappa (world-cycles), each of infinite length. In three of these kappa, these puthujjana have been Brahmās in the brahma-loka. In every one of these world-systems, there have also appeared the apāya loka. These apāya loka have been filled by these self-same Brahmās and no other. These puthujjana have been Brahmās, petas, beings of hell, animals and asuras. In the infinitely long saṁsāra, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behooves us all to endeavour to transform the aniyāma lokiya sammā-vāyāma, sammā-sati and sammā-samādhi (which we temporarily acquired in the past on many countless occasions) to niyāma, while there is yet opportunity now when we are in the midst of a Buddha Sāsanā. We must, after first setting up kāyagatā-sati, practise the bodhipakkhiya-dhamma until the successful completion of anatta-bhāvanā.

This ends the two samādhi kusala kamma.

Uppanna And Anuppanna Paññā

In accordance with the discourse in the Mahā Vedalla Sutta, wherein it is said:

> Yā ca visākha sammā-diṭṭhi yo ca sammā-saṅkappo ime dhammā paññākkhandhe saṅgahitā.

Sammā-diṭṭhi (right view) and sammā-saṅkappa (right thinking), which are comprised in sotāpatti-magga having Nibbāna as their object, are called paññā. This paññā destroys the anusaya plane of sakkāya-diṭṭhi completely, and dispels by samuccheda-pahāna every vestige of micchā-diṭṭhi and micchā-saṅkappa, together with the duccarita and durājiva,[20] once and for all. The old store of duccarita kamma also disappears completely. Release is obtained from the apāya saṁsāra. From this instant, the evils of micchā-diṭṭhi and the duccarita do not make an appearance throughout the series of future existences and future world-cycles.

This paññā appears only during a Buddha Sāsanā when anatta-bhāvanā appears. Hence, now that they have encountered a Buddha Sāsanā, beings should endeavour to attain this anuppanna-paññā before they become severed from the sāsanā. This means that, starting with kāyagatā-sati, they should practise the bodhipakkhiya-dhamma until they attain the successful culmination of anatta-bhāvanā.

The kinds of paññā that have often occurred in the past infinite saṁsāra are kammassakatā-sammā-diṭṭhi, all kinds of kāmāvacara knowledge and wisdom, and abhiññā,[21] such as dibba-cakkhu (the celestial eye) and dibba-sota (the celestial ear).

When it is said that effort must be made to transform this paññā into niyāma, it must be understood that there are two planes in lokiya-paññā: niyāma and aniyāma.

The lokiya sammā-diṭṭhi and sammā-saṅkappa of ariyas are established in the niyāma plane. From the moment they are thus established, and throughout the series of lives that follow until they attain Parinibbāna they are in possession of kāmmassakatā-sammā-diṭṭhi-ñāṇa (knowledge of right view of the fact that all beings have kamma only as their own property), pariyatti-ñāṇa (knowlege of the doctrine), paṭipatti-ñāṇa (know-

20. Wrong livelihood.

21. Higher psychic powers.

ledge of practice of the dhamma), and knowledge of the Four Noble Truths.

The lokiya panna which puthujjana possess is, however, established in the aniyama plane. In the series of existences of these puthujjana wandering in infinite samsara, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.—creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha Sāsanā offers itself, effort must be made to transform the aniyāma-paññā (which is but a temporary or momentary acquisition) into niyāma-paññā. This means that, starting with kāyagatā-sati, the bodhipakkhiya-dhamma should be practised until the successful attainment of anatta-bhāvanā.

This ends the two paññā kusala kamma.

So long as the realm of sakkāya-diṭṭhi (personality-belief), which has been continuously established in our personalities throughout the past infinite saṁsāra, is not destroyed, the defilements such as lobha (greed), dosa (hatred), and moha (delusion), remain keen, numerous and strong. As such they may be said to be permanent native inhabitants resident within our bodies. In such circumstances, sīla (morality), samādhi (concentration) and paññā (wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre Āḷavaka,[22] inhabited by wild and powerful ogres. Before long, these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred Isis with jhāna attainments came from the Himalaya regions to the mansion of Āḷavaka, but the ogres seized them one by one by their legs and threw them across the river Ganges. And thus the five hundred Isis were destroyed.

Hence, those laymen, Isis and bhikkhus, who have encountered a Buddha Sāsanā in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhamma such as sīla-visuddhi (purification of virtue) permanently in their personalities, should practise

22. Saṁyutta Atthakatha, Yakkha Saṁyutta, Aḷāvaka Sutta Vaṇṇanā, p. 289. 6th Syn. Edn.

the satipaṭṭhāna appropriately with sammappadhāna effort in order thus to destroy the anusaya plane of sakkāya-diṭṭhi.

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under satipaṭṭhāna), and if they desire to fix their samādhi or transform it to niyāma so as to enable them to keep their attention tranquil, steady, and fixed on any kammaṭṭhāna object at will, they should practise the satipaṭṭhāna appropriately with sammappadhāna energy in order thus to destroy the anusaya plane of sakkāya-diṭṭhi.

If they desire to free themselves from the sammoha-dhamma (delusion) which can cast them into the utter darkness of the absence of wisdom, and which can extirpate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the Dhamma and the Ariya Saṅgha, as also of the establishments of the sāsanā, leaving no traces in the existences that follow; if they desire to rid themselves of the great micchā-dhamma that have led them in the past infinite saṁsāra to approach, respect, and pay reverence to all manner of spurious Buddhas, because as puthujjana they were not in a position to know the true Buddha, the true Dhamma, and the true Saṅghā; if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as adhigama-saddhā,[23] and that wisdom know as adhigama-paññā,[24] by virtue of which they can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true Dhamma, and the true Saṅghā; and if they desire to transform them to the niyāma plane, they must practise the satipaṭṭhāna appropriately with sammappadhāna energy with a view to destroy the anusaya plane of sakkāya-diṭṭhi. Here, the appropriate practice of sammappadhāna means that energy accompanied by the determination which says: 'Let the skin remain; let the bones remain; etc.'

Here ends sammappadhāna.

23. Firmly established saddhā (faith).
24. Firmly established wisdom.

IV
The Four Iddhipādā

I shall now give a brief description of iddhipādā.

Ijjhanaṁ iddhi, (ijjhanaṁ· completeness; iddhi: completeness) (The state of reaching completeness or perfection).

(Note:—The PTS Dictionary says: 'There is no single word for iddhi as the idea is unknown in Europe. The main sense seems to be potency.' —Translator.)

In the Buddha Sāsana there are five iddhi. They are:

1. Abhiññeyyesu dhammesu abhiññāsiddhi
2. Pariññeyyesu dhammesu pariññāsiddhi
3. Pahātabbesu dhammesu pahānāsiddhi
4. Sacchikātabbesu dhammesu sacchikiriyāsiddhi
5. Bhāvetabbesu dhammesu bhāvanāsiddhi.

1. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as rūpa (material phenomena), nāma (mental phenomena);
2. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired, things such as dukkha-saccā (the Noble Truth of Suffering);
3. Completion of or perfection attained in the task of abandonment of those things that should be abandoned, things such as samudaya-saccā (the Noble Truth of the Cause of Suffering);
4. Completion of or perfection attained in the task of realization of those things that should be realized, things such as nirodha-saccā (the Noble Truth of the Cessation of Suffering);
5. Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated, things such as magga-saccā (the Noble Truth of the Path Leading to the Cessation of Suffering).

These are the five essential iddhi within a Buddha Sāsanā.

Abhiññāsiddhi means: the completion of the task of knowing analyti-

cally the number and meaning of the paramattha dhamma (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha Sāsanā. A thorough knowledge of the Abhidhammattha Saṅgaha (a resume of all the essential doctrines of the Abhidhamma) amounts to abhiññāsiddhi.

Pariññāsiddhi means: the completion of acquiring full understanding of dukkha saccā (the Noble Truth of Suffering) either through a knowledge of their lakkhaṇa (characteristics), rasa (functions), paccupaṭṭhāna (manifestations), and padaṭṭhāna (proximate causes), or through a knowledge of the three characteristics of anicca (impermanence), dukkha (suffering), and anatta (impersonality), which they possess.

Pahānāsiddhi means: the completion of the task of destroying the kilesa (defilements) which are samudaya saccā (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of sotāpannas, namely the 'bon-sin-san' sotāpannas, and not on the higher classes of ariyas (noble ones), the completion of the task of destroying sakkāya-diṭṭhi (personality-belief) is pahānāsiddhi. The task of dispelling vicikicchā (sceptical doubt) is comprised within the taks of destroying sakkāya-diṭṭhi.

Sacchikiriyāsiddhi means: the completion of the task of realizing nirodha saccā (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the kilesa (defilements).

Bhāvanāsiddhi means: the development of the three sikkhā (trainings) of sīla (morality), samādhi (mental concentration) and paññā (wisdom), until the attainment of lokuttara-magga-saccā (supramundane Path leading to the cessation of suffering).

If the iddhi be classified according to the order of the visuddhi, the fulfilment of catupārisuddhi-sīla in sīla-visuddhi constitutes four iddhi. In citta-visuddhi, the fulfilment of the eight samāpatti together with parikamma-samādhi (preparatory concentration) and upacāra-samādhi (neighbourhood concentration), as the case may be, constitutes eight iddhi. The fulfilment of the five lokiya abhiññā (mundane higher spiritual powers), such as iddhividha-abhiññā (supernormal powers), constitutes five iddhi. In the paññā-visuddhi the fulfilment of diṭṭhi-visuddhi constitutes one iddhi. In this way, further iddhi may also be recognised.

Here ends the discussion of iddhi within the sāsanā.

Iddhipādā

Iddhiya pado iddhipado (iddhiyā: of attaining completion or perfection; pado: root or basis. 'The root or basis of attaining completion or perfection. Hence it is called iddhipada).

There are four kinds of iddhipāda. They are:

1. chandiddhipado—chanda
2. vīryaddhipado—vīriya
3. ciṭṭiddhipado—citta
4. vīmaṁsiddhipādo—vīmaṁsa or panna.

By chanda is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. The desire indicated here is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is the kind of desire that evokes the thought, 'If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it.'

It is the kind of desire nurtured by King Dhammasoṇḍa[1] of Banaras during the time of the Kassapa Buddha,[2] when the king said to himself, 'What use is there in my being king of Banaras if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?' The king, therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the Kassapa Buddha, no matter though that discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisara,[3] Visakha, and Anathapiṇḍika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,[4] King Hatthipāla,[5] and kings, nobles, and rich men in the time of the Buddha who dis-

1. Rasavahini (Jambudipuppatti-kathā)
2. Predecessor of Gotama Buddha.
3. Khuddaka-paṭha, 7. Tirokuṭṭa Sutta, p. 8 6th Syn. Edn.
   Khuddaka-pāṭha Aṭṭhakathā, Tirokutta Sutta Vaṇṇanā p 168. 6th Syn. Edn.
   Visākhā and Anāthapindika—Dhammapada Commentary Story relating to Verse 1.
4. Khuddaka-Nikāya. Jātaka Pāli book II; Mūgapakkha Jātaka, p. 149, 6th Syn. Edn.
5. Khuddaka-Nikāya, Jātaka Pāḷi book 1. Hatthipāla Jātaka, p 351, 6th Syn. Edn.

carded their palaces, retinue and other luxuries to live the lives of bhikkhus in the Buddha Sāsanā.

Vīriya means sammappadhāna vīriya together with its four characteristics. A person with this vīriya is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in vīriya recoil from their task when confronted with work requiring great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble 'white dogs that dare not venture into thickets.' White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

Citta means: attachment to iddhi when one comes in contact with the sāsanā and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the iddhi. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the iddhi. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or whether he had slept or eaten. He does not notice anything when out walking. Citta is great absorption or attachment of this nature.

Vimaṁsa means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the iddhi. It is knowledge that can dwell on the deep and difficult dhamma, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly

pursuit except the pursuit of the iddhi. He finds gratification only in the acquisition of deep and profound iddhi. The deeper and more profound the dhamma, the greater is his desire to attain them.

Those who are endowed with any one of these four iddhipāda can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of kāyagatā-sati, and the higher stages of the sāsanā such as citta-visuddhi, diṭṭhi-visduddhi, etc. It is only those who have never possessed any one of these iddhipāda, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the dhamma, who admit or plead inability and remain without mak'ng any endeavour.

A person endowed with. any one of these four iddhipāda can attain, according to his pāramī, the iddhi until he reaches lokuttara (supramundane) iddhi, either in this life or as a deva in the next life. The cases of those endowed with two, or three, or four, iddhi need no lengthy explanation.

In the cases of those persons who (far from possessing any of the iddhi) do not even possess any of the iddhipāda, they should attempt to acquire one or other of these pāda. They admit or plead inability only because they have not the desire to acquire the higher benefits of the sāsanā, such as the satipaṭṭhāna. They should regard this very admission of inability as a highway to the apāyaloka. Thus, they should study, think and ponder, over the suttanta discourses that can arouse chanda. They should approach a teacher who can arouse chanda and rely on him.

Hence did the Buddha say:

Chandiddhipādaṁ bhāveti,
Vīriyiddhipādaṁ bhāveti,
Cittiddhipādaṁ bhāveti,
Vīmaṁsiddhipādaṁ bhāveti.[6]

(One should put forth effort to develop chanda; one should put forth effort to develop vīriya; one should put forth effort to develop citta; and one should put forth effort to develop vimaṁsa.)

Some persons, far from attaining the iddhi, do not even try to attain the iddhipāda. If they do not possess chanda, they do not even know

6. Saṁyutta-Nikāya, Cāpala-vagga, Samatta. p. 224, 6th Syn. Edn.

that it is necessary to acquire chanda. They are persons who admit and plead inability and defeat. The same is true in the cases of vīriya, citta, and vimaṁsa.

Steady application of the mind to kāyagatā-sati amounts to setting up pāda. Studying the anecdotes dealing with saṁvega,[7] applying oneself to dhutaṅga[8] and such other practices of the dhamma, is setting up vīriya. Applying oneself to profound dhamma, such as the four great primaries[9] amounts to setting up vimaṁsa.

If any one of the pāda is established, then it is certain that the respective iddhi will be attained according to one's pārami. Hence, it is stated in the commentaries that persons who do not possess any one of the iddhipāda resemble the sons of a caṇḍāla,[10] while persons possessing any one of the pāda resemble the sons of an emperor. The sons of caṇḍāla never aim at becoming an emperor because they have no basis, no pāda, for the attainment of such an aim. Sons of emperors, however, always aim at becoming emperors because they are endowed with the bases for the attainment of such an aim.

Hence, wise persons of the present day should attempt to acquire the four iddhipāda so that they can destroy the great establishment of sakkāyadi-ṭṭhi (personality-belief), and to attain, within the sāsanā, the benefits of the higher attainments that can be attained according to one's pārami.

V

The Five Indriya

Indriya means:

Indassa kammaṁ indriyaṁ.

(Indassa—of the rulers, governors, or controllers;

7. Saṁvega: Dread caused by the contemplation on the miseries of this world.
8. Dhutaṅga: Ascetic practice.
9. Saṁyutta-Nikāya, Mahāvagga Saṁyutta. 7. Iddhipāda Saṁyutta, 1. Cāpāla-vagga, 6. Samatta, p 224, 6th Syn. End.
10 A man of low cla s.

kammaṁ—act, i.e. act of ruling, governing, or controlling;
indriyaṁ—hence called indriya).

(The act of ruling by rulers. Hence called indriya).

'The act of ruling by rules' means, wherever the ruler rules, nobody can go against him.

In this matter, the control or rule that one exercises over one's mind is the essential factor.

There are five indriya. They are:

1. saddhindriya
2. viriyindriya
3. satindriya
4. samādhindriya
5. paññindriya.

Saddhindriya is saddhā (faith). There are two kinds of saddhā, namely:

1. pakati-saddhā
2. bhāvanā-saddhā.

The saddhā (faith and confidence) that leads ordinary men and women to perform acts of dāna (alms-giving), sila (morality), and 'imitation' bhāvanā (mental concentration) is called pakati-saddhā. Here, as was shown in the case of the mad man, although saddhā is said to be a controlling factor, the control does not extend to the extent of controlling the unstable minds of ordinary folk in the work of bhāvanā. Control is exercised over the instability only to the extent of leading to acts of dāna.

The mind never leans towards kusala kamma (wholesome volitional actions) without saddhā, for ordinarily it takes delight only in evil acts. This is true also in the case of effort to achieve sila-visuddhi (purification of virtue), and in the study of the sacred texts. This is how pakati kusala kamma are produced by the control of pakati-saddhā which has not been developed.

In the work of kammaṭṭhāna (practice of calm and insight), pakati-saddhā has no control over the mind, for the mind is apt to react and rebound from that saddhā and proceed elsewhere. In kammaṭṭhāna work pakati-saddhā is not sufficient.

Bhāvanā-saddhā prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of bhāvanā, such as kammaṭṭhāna exercises in out-breath and in-breath, etc.

In the matter of the bodhipakkhiya-dhamma, it is this bhāvanā-saddhā that is called saddhindriya. In the matter of kammaṭṭhāna exercises, it represents the disappearance of unstable and oscillating mental attention and the appearance of a clear and steady mind. The mind's attention can be steadily fixed only on those objects which it finds clear and unbefogged. The practice of kāyagatā-sati, such as ānāpāna (in-breath and out-breath), is the preparation of the seed-bed for bhāvanā-saddhā. If the mind is fixed on kāyagatā-sati, such as out-breath and in-breath, it amounts to the attainment of bhāvanā-saddhā. If then the work be continued in the fields of samatha and vipassanā, the ability to destroy the three planes of sakkāya-diṭṭhi can be acquired even within this life. The work of samatha and vipassanā needs, for their proper performance, the reliance on a teacher very learned in the Dhamma.

Viriyindriya is vīriya. There are two kinds, namely:

1. pakati-vīriya
2. bhāvanā-vīriya.

Another classification is:

1. kāyika-vīriya
2. cetasika-vīriya.

Pakati-vīriya can be easily recognised. Persons who possess excessive pakati-vīriya in worldly matters can easily attain bhāvanā-vīriya. The dhūtaṅga of piṇḍapātikaṅga, (the alms-food-eater's ascetic practice), nesājjikaṅga (the sitter's ascetic practice), rukkhamūlikaṅga (the tree-root-dweller's ascetic practice), abbhokāsikaṅga the open-air dweller's ascetic practice), sosānikaṅga (the cemetery-dweller's ascetic practice) are kāyika-vīriya-bhāvanā.

If, after setting up kāyika-vīriya-bhāvanā, such as sleeping for short periods only and being alert and energetic, there is no cetasika-vīriya, such as enthusiasm in bhāvanā manasikāra, steady application or concentration cannot be attained in the kammaṭṭhāna objects, such as on out-breath and in-breath, and the period of work is unduly lengthened without achieving clearness of mind and perception.

In any kind of work, it is proper and appropriate only when the person performing it obtains quick mastery over it. It is improper if the work obtains mastery over the person. By 'the work obtains mastery over the person' is meant that the work is done without real energy, as a result of which no concrete results appear, and as days and months drag on, distaste and tedium in body postures appear, leading to sloth. With the appearance of sloth, progress in work slows down, and with the slowing down of progress, further sloth develops. The idea then appears that it would be better to change the form of the work. Thus constant changes in forms of work occur, and thus does work obtain mastery over the person lacking viriya.

In kammaṭṭhāna work, quick success is obtained only by one endowed with both kāyika-viriya and cetasika-viriya. From the moment kāyagatā-sati is set up, the viriya that develops day by day is bhāvanā-viriya, and it is this viriya that in the bodhipakkhiya-dhamma is called viriyindriya. It represents the disappearance of sloth and laziness in kammaṭṭhāna work and the appearance of enthusiasm and energy. The mind takes delight in dwelling on objects on which its attention is strong. Thence, the task of setting up bhāvanā-viriya, and graded development, is identical with that of saddhindriya.

Satindriya means, in the matter of the bodhipakkhiya-dhamma, the setting up of kāyagata-sati on parts of the body, such as on out-breath and in-breath, and the development of bhāvanā-sati (called satipaṭṭhāna) until the attainment of lokuttarā-sammā-sati-magga (supramundane right mindfulness).

Samādhindriya and paññindriya may be defined similarly. Samādhindriya dispels the restlessness of the mind when it is applied in the work of saṭipaṭṭhāna on an object, such as out-breath and in-breath; paññindriya dispels confusion and haziness.

Saddhindriya, viriyindriya, and satindriya, which precede samādhindriya, are like those who raise a kingship. They raise the latter until the topmost excellence is attained.

After the setting up of kāyagata-sati and the attainment of mastery over one's mind, if the samatha road be taken, samādhindriya becomes the eight samāpatti, while paññindriya becomes the five abhiññā[11]

11. The five mundane abhiññā are:
   1. iddhividha (supernormal powers),

(higher spiritual powers), such as iddhividha (supernormal powers); if the vipassanā road is taken, samādhindriya becomes suññata-samādhi (emptiness-concentration), animitta-samādhi (conditionless-concentration), appanihita-samādhi (desireless-concentration), and paññindriya becomes the five paññā-visuddhi beginning with diṭṭhi-visuddhi,[12] the three anupassanā-ñaṇa,[13] the ten vipassanā-ñāṇa,[14] the four magga-ñāṇa,[15] the four phala-ñāṇa,[16] and the nineteen paccavekkhaṇa-ñāṇa.[17]

2. dibba-sota (the celestial ear),
3. paracitta-vijāna (knowledge of the minds of others),
4. pubbenivāsa (knowledge of former existences, and
5. dibba-cakkhu (the celestial eye).

12. 1) purification of view, 2) purification by overcoming doubt, 3) purification by knowledge and vision of what is and what is not Path, 4) purification by knowledge and vision of the way 5) purification by knowledge and vision.

13. 1) aniccānupassanā (contemplation of impermanence).
    2) dukkhānupassanā (contemplation of suffering).
    3) anattānupassanā (contemplation of impersonality)

14. The ten insight-knowledges are:
    1) sammasana-ñāṇa (insight into the three characteristics of existenee).
    2) udayabbayanupassanā-ñāṇa (insight into rising and passing away of phenomena).
    3) bhaṅgānupassanā-ñāṇa (insight into passing away).
    4) bhayānupassanā-ñāṇa (insight into fearful condition).
    5) ādīnavānupassanā-ñāṇa (insight into faulty condition).
    6) nibbidānupassanā-ñāṇa (insight into wearisome condition).
    7) muccitu-kamyatā-ñāṇa (insight arising from desire to escape).
    8) paṭisaṅkhānupassanā-ñāṇa (insight arising out of further contemplation).
    9) saṅkhārupekkhā-ñāṇa (insight arising from equanimity).
    10) anuloma-ñāṇa (adaptation-knowledge).

15 Knowledges of the four holy Paths.

16. Knowledges of the four holy Fruitions.

17. Paccavekkhana-ñāṇa: reviewing knowledges.

He reviews the Path in this way: 'So this is the Path I have come by'. Next he reviews the Fruition after that in this way: 'This is the blessing I have obtained'. Next he reviews the defilements that have been abandoned: 'These are the defilements abandoned by me.' Next he reviews the defilements still to be eliminated by the three higher paths: 'These are the defilements still remaining in me.' Lastly he reviews the deathless Nibbāna in this way: 'This is the state (Dhamma) that has been penetrated by me as object.' So the noble disciple who is a stream-winner has five kinds of reviewing. And as in the case of the stream-winner, so also in the case of the once-reterner and non-returner. Arahat has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen.

This shows how the five indriya occur together.

It is now proposed to show where each of these indriya forms predominant factors.

Kattha saddhindriyaṁ daṭṭhabbaṁ? Catūsu sotāpattiyaṅgesu ettha saddhiṅgesu ettha saddhindriyaṁ daṭṭhabbaṁ.[18] (Where should one look for saddhindriya? One should look for it in the four constituents of sotāpatti). This means that saddhindriya predominates in the four constituents of sotāpatti. These four constituents are:

1. unshakeable faith in the noble qualities of the Buddha, qualities such as arahaṁ. sammāsambuddho, etc.
2. unshakeable faith in the noble qualities of the Dhamma, qualities such as svākhāta, etc.
3. unshakeable faith in the noble qualities of the Saṅgha, qualities such as suppaṭipanna, etc.
4. completely or perfectly endowed with the padaṭṭhāna (proximate causes) of lokuttarā-samādhi, i.e. sila-visuddhi (purification of virtue).

These are the four factors that ensure the attainment of sotāpatti-magga-ñāṇa (knowledge pertaining to the path of the stream-winner) within the compass of this life.

In the passage 'Buddhavecca pasādena samannāgato[19]' of the Pāḷi Text in question, 'aveccapasāda' means 'unshakeable faith.' It is the saddhā of those who have attained upacāra-samādhi (access concentration) while reflecting on the noble qualities of the Buddha. 'Upacāra samādhi' means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as arahaṁ) just as in the case of those who have attained the samāpatti in jhāna. When one sees such steady and fixed attention, one must know that saddha's control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same is true in regard to the noble qualities of the Dhamma and the Saṅgha.

—Visuddhimagga (Vol. II), p. 316, 6th Syn. Edn.

Please See Ñaṇamoli's Visuddhimagga, p. 790.

18. Saṁyutta-Nikāya, Mahāvagga, 4. Indriya Saṁyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

19. Saṁyutta-Nikāya, Mahāvagga, II. Sotāpatti Saṁyutta, Dhammadinnā Sutta. p. 356. 6th Synod Edition.

'Foundation of lokuttara samādhi, i.e. sīla-visuddhi, means ājīvaṭṭhamaka-nicca-sīla (morality ending with right livelihood as the eighth precept) which can enable one to attain lokuttara-samādhi in this very life. When that sīla is unbroken and pure, it is free from the defilements of taṇhā (craving), māna (conceit), and diṭṭhi (wrong view), and as such one must understand that saddhā is prominent in that sīla. Inability to observe the requirements of the sīla is called 'breaking' it. Although the sīla may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be 'impure.' In accordance with the saying 'the worth of a bull can be known only on the ascent from the bed of a stream to the banks', lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the turbulance and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

Kattha vīriyindriyaṁ daṭṭhabbaṁ? Catūsu sammappadhānesu ettha vīriyindriyaṁ daṭṭhabbaṁ.[20] (Where should one look for vīriyindriya? One should look for it in the four constituents of sammappadhāna.)

Lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of vīriya have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of sammappadhāna.

'Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of sakkāya-diṭṭhi, the realm of the duccarita, and the apāyasaṁsāra, that are in my personality, are destroyed in this life.' This is the singleness of determination and effort in sammappadhāna. It is the effort of the same order as the Venerable Cakkhupāla's.[21] When one encounters such determination and effort, one must recognise in it the predominating control of vīriya over the mind. In the matter of vīriya, the dissettlement and turbulence of the mind have disappeared in such a person, and he is one within the Buddha Sāsanā who has obtained mastery over his mind.

20. Saṁyutta-Nikaya, Mahāvagga, 4. Indriya Saṁyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

21. See the Light of the Dhamma. Vol. I-No. 2, p. 13.

Kattha satindriyaṁ daṭṭhabbaṁ? Catūsu satipaṭṭhānesa ettha satindriyaṁ daṭṭhabbaṁ.[22] (Where should one look for satindriya? One should look for it in the four satipaṭṭhāna).

Lay persons and bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of sati (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the satipaṭṭhāna. If the attention can be kept fixed on any part of the body, such as out-breath and in breath, by the successful practice of kāyagatā-sati for as long as is desired, then it must be recognised as the control exercised by sati. The dissettlement and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

Kattha samādhindriyaṁ diṭṭhabbaṁ? Catūsu jhānesu ettha sammādhindriyaṁ daṭṭhabbaṁ.[23] (Where should one look for samādhindriya? One should look for it in the four jhāna).

If in the work of samatha, such as out-breath and in-breath, the successful accomplishment in the least of upacāra-samādhi-bhāvanā (contemplation of access-concentration) is attained, and if thereby the nivarana such as kāmacchanda (sensuous desire), byāpāda (ill-will), etc., which have continuously in the past saṁsāra been running riot in the mind, are removed, the attention of the mind on the objects of samatha becomes specially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by samādhi. The dissettlement and disturbances of the mind in the matter of samādhi have disappeared from such an individual He is one who has obtained mastery over his mind.

Kattha paññindriyaṁ daṭṭhabbaṁ? Catūsu ariyasaccesu ettha paññindriyaṁ daṭṭhabbaṁ.[24] (Where should one look for paññindriya? One should look for it in the Four Noble Truths).

Among persons who encounter a Buddha Sāsanā, knowledge of the Four Noble Truths is of supreme value. Only when this knowlege is acquired

22. Saṁyutta-Nikāya, Daṭṭhabba Sutta, p. 176, 6th Syn. Edn.
23. Saṁyutta-Nikāya, Mahāvagga Saṁyutta, 8. Daṭṭhabba Sutta, p. 172, 7th Synod Edition.
24. Saṁyutta Nikāya, Mahāvagga Saṁyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

can they obtain release from the realm of sakkāya-diṭṭhi, and that of the duccarita, and from the apāya saṁsāra. Hence, in order to acquire a knowledge of the Four Noble Truths, they attempt in the least to obtain insight into the six dhātu (or basic constituent elements) of pathavi, āpo, tejo, vayo, akasa and viññāṇa,[25] or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed—through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining dhamma.[26] If the nature of anicca (impermanence) can be clearly realised the realisation of anatta (impersonality) follows as a matter of course.[27]

The realisation of the nature of dukkha can be accomplished in its entirety only when one attains the stage of arahatta-phala (fruition of holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well as into the nature of their impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by paññā. The unreliability that had been a feature of one's mind throughout past infinite saṁsāra gradually disappears.

Here, 'unreliability of one's mind' means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of devas, sakka and brahmās, of women, men, bullocks, buffaloes, elephants, horses in non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha Sāsanā.

25. 1) Element of extension, 2) element of liquidity or cohesion, 3) element of kinetic energy, 4) element of motion or support. 5) element of space, 6) consciousness-elements.

26. Such as khandā and āyatana, etc.

27. Khuddaka-Nikāya, Udāna Pāḷi, Meghiya-vagga, Meghiya Sutta, p 120, 6th Synod Edition.

If dukkha-saccā or the Noble Truth of Suffering, be clearly perceived, it follows as a matter of course that the other three saccā can also be clearly perceived. In the perception of these Four Truths, the way that puthujjana perceive them is known as anubodha, while the way of the ariyas is known as paṭivedha. Anubodha knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light one can know without doubt that there is a fire. Seeing the fire directly is like pativedha knowledge.

Saddhinridyaṁ bhāveti,
Viriyindriyaṁ bhāveti,
Satindriyaṁ bhāveti,
Samādhindriyaṁ bhāveti,
Paññindriyaṁ bhāveti.[28]

The meaning of these Pāḷi passages uttered by the Buddha is that the five indriya (mental faculties) should be practised and developed in order to facilitate the great work of samatha and vipassanā.

The aggregate that we call the body (khandhā) of a person who has not developed these five indriya is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five indriya is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as 'itipiso' or 'hetu paccayo', when persons without developed indriya hear talks connected with the cause of contentment (paccaya santosa) or with the practice of mental development (bhāvanāraṁbha), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of samatha and vipassanā never arises.

On the other hand, the khandhā of a person who develops the five indriya resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the majjhima-desa (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's teachings. When such a person hears talks con-

28. Saṁyutta-Nikāya, Mahāvagga Indriya Saṁyutta, 6. Sūkarakhatā-vagga, 8 Sukarakhatā Sutta, p. 205. 6th Syn. Edn.

nected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of samatha and vipassanā.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five indriya. If there is no development of the indriya, one kind of desire arises. If there is development of the indriya, that desire disappears and a new kind of desire invariably appears. The more the development of the indriya proceeds, the more does this new desire increase and gather strength. When all the five indriya are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five indriya in order to raise pakati-saddhā, vīriya, sati, samādhi and paññā (which are insignificant) to great heights.

VI

The Five Bala (Or Balāni)

Bala is defined: Paṭipakkha dhamme baliyantīti balāni.[1] (Suppresses opposition. Hence called bala.) The Pāḷi Texts say: Akampanaṭṭhena balāni.[2] (Whenever opposition is encountered, there is fearless firmness. Hence called bala.)

As in the case of the indriya, there are five bala:

1. saddhā
2. viriya
3. sati
4. samādhi
5. paññā.

They are five generals or five commanders for the purpose of destroying the kingdom of sakkāya-diṭṭhi (personality-belief). They are the five

1. Paramattha Dīpanī, Saṅgaha Mahā-Ṭīkā by Ledi Sayadaw, page 299, Kawimyethman Press, Rangoon.
2. Aṅguttara Nikāya, Ekaka Nipātaṭṭhakathā, 18. Apara Accharāsaṅghāta-vagga-vaṇṇanā, p. 388, 6th Syn. Edn.

strengths that serve as reliance for bhihkhus and layfolk in the Buddha Sāsanā

As in the case of saddhindriya, saddhā is of two kinds:

1. pakati-saddhā
2. bhāvanā-saddhā.

Pakati-saddhā which has no development through specific practice, associates with taṇhā according to circumstances, and can thus produce only the pakati-kusala-kamma of dāna, sīla, etc. It cannot overcome taṇhā with strength. On the other hand, taṇhā keeps pakati-saddhā under its power.

This is how taṇhā keeps pakati-saddhā under its power. The Pāḷi Texts mention (as clearly as exist the sun and moon in the heavens) four ariya-vaṁsa-dhamma.[3] They are:

1. being easily satisfied with food
2. being easily satisfied with clothing
3. being easily satisfied with dwelling place
4. finding pleasure and enjoyment in the work of bhāvanā.

They constitute the realm of saddhā. In the present-day world, this great kingdom of saddhā lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (paccayāmisa); they take pleasure and enjoyment in worldly rank, dignity, and honour (lokāmisa); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (vaṭṭāmisa); and thus is the great kingdom of taṇhā established as clearly as the great ocean round the island. This shows the weakness of pakati-saddhā in this world.

It is bhāvanā-saddhā, which has its genesis in the successful practice of kāyagatā-sati, such as out-breath and in-breath until the disappearance of the dissettlement and distraction of the mind, that can dispel taṇhā which takes pleasure and enjoyment in the three kinds of āmisa. It is this bhāvanā-saddhā that can save bhikkhus and layfolk, who are in the course of being drowned and submerged in the ocean of the three taṇhā, and enable them to reach the island haven of the kingdom of saddhā

3. Traditional practice of the Noble Ones. Aṅguttara-Nikāya, Catukka Nipātā. 1. Paṭṭhama-paṇṇasāka, 8 Ariyavaṁsa Sutta, p. 336, 6th Syn. Edn.

consisting of the four ariyavaṁsa-dhamma. In the matter of the bodhipakkhiya-dhamma, it is this saddhā that should be acquired.

Of the two kinds of viriya, pakati-viriya which has no development practice, associates with kosajja (laziness) according to occasion and produces the pakati-kusala-kamma of dāna, the study of the sacred texts, etc. This pakati-viriya cannot dispel kosajja. On the other hand, it is kosajja which controls pakati-viriya and keeps it under subjection. This is how kosajja subdues pakati-viriya.

When beings encounter a Buddha Sāsanā, they acquire the knowledge that in the past infinite saṁsāra they have been the kinsfolk of sakkāya-diṭṭhi, the duccarita, and the apāya loka. The sacred Pāḷi Texts clearly prescribe the method of the ariyavaṁsa, which consists of dispelling kosajja (laziness) and devoting the whole time to bhāvanārāma (delight in meditation) till release from such a state is attained.

The act of dispelling kosajja may be thus described. Having equipped oneself with the sikkhā (trainings—which are the Buddha's heritage) and which one undertook in the simā (ordination hall) at the time of becoming a bhikkhu, sikkhā such as the undertaking

> rukkhamūla senāsanaṁ nissāya pabbajjā, tattha teyāva jivaṁ ussāho karaṇiyo.[4]

and in accordance with such sikkhā, if one makes trees and bushes in the forests as one's dwelling place, lives only on alms-food one gathers on alms-round, does not associate with other persons, observes the dhutaṅga (ascetic practice) steadfastly, and practises kāyagatā-sati scrupulously, these are acts of viriya that dispel the akusala kamma (unwholesome volitional actions) arising out of kosajja. They are acts comprised within the realm of viriya.

This realm of viriya remains obscure and is unknown in the present-day world. Today, although bhikkhus are aware that they belong to that class of beings possessed of sakkāya-diṭṭhi, the duccarita, and the liability to rebirth in the apāya loka, they live permanently in dwelling places constructed within towns and villages by dāyakās (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc., all of

4. The going forth by depending on the foot of a tree as abode; thus, they undertake the tree dweller's practice their whole lives.—Vinaya Piṭaka, Vol. 1. Mahākhandhaka, 64. Cattāro Nissayā, p 133 6th Synod Edition.

which acts are comprised within the realm of kosajja and this realm of kosajja is as conspicuous as the sea which has inundated an island. This shows the weakness of pakati-viriya.

It is only bhāvanā-viriya, such as being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel kosajja. In the matter of the bodhipakkhiya-dhamma, it is this bhāvanā-viriya that should be acquired.

The detailed meaning of the bala of sati, samādhi, and paññā may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of sati is the akusala kamma called mutṭhasacca. Mutṭhasacca means inability to become absorbed in the work of samatha-bhāvanā—such as in kāyagatā-sati—or in the work of vipassanā-bhāvanā inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The pakati-sati that one possesses in its natal state from birth cannot dispel mutṭhasacca. It is only bhāvana-sati that can dispel it.

The antithesis of samādhi is the akusala kamma of vikkhepa[5] (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of bhāvanā manasikāra. It is the arising of thoughts on objects other than the object of concentration. It is the inability to control the mind and keep its attention fixed on one object. Pakati-samādhi cannot dispel that akusala kamma of vikkhepa. Only bhāvanā-samādhi can dispel it.

The antithesis of paññā is the akusala kamma of sammoha.[6] It consists of ignorance, lack of clarity, mistiness, and absence of light of the mind. It is the darkness that surrounds the mind. This sammoha cannot be dispelled by pakati-paññā, nor by pariyatti-paññā which may comprise a knowledge of the whole of the Ti-Piṭaka. It is only bhāvanā-paññā that has set up kāyagatā-sati which can gradually dispel sammoha.

This shows the meaning of the five paṭipakkha akusala dhammā coupled with their respective bala.

The five paṭipakkha akusala dhamma are: 1) taṇhā, 2) kosajja, or laziness, or inability to take pains, or lack of fearlessness in the work

5. Wandering thoughts or idle fancies.
6. Sammoha: delusion.

of the paṭipatti, 3) muṭṭhasacca, 4) vikkhepa, and 5) sammoha. The five dhamma that can counteract and dispel these akusala dhamma are called bala. If any one of these five bala is weak and unable to dispel the respective paṭipakkha dhamma,[7] work in samatha and vipassanā cannot be very successful as far as neyya individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of taṇhā because of their strength in saddhā-bala. They are rid of the attachments to paccaya āmisa and worldly dignities and honours. But since they are deficient in the other four bala, they are unable to rise above the stage of santuṭṭhi (state of being contented).

Some persons can emerge out of the realm of taṇhā and kosajja because they are strong in saddhā-bala and viriya-bala. They are constant in the observance of the santosa dhamma[8] in residence among hills and forests, and in the practice of the dhutaṅga (ascetic practices). But because they are weak in the other three bala, they are unable to practise kāyagatā-sati, or do the work of samatha and vipassanā.

Some persons are strong in the first three bala and thus can rise up to the work of kāyagatā-sati. They achieve concentration in out-breath, or in the bones of the body. But since they are deficient in the other two bala, they cannot rise up to the work of the jhāna and vipassanā.

Some persons can rise up to the attainment of jhāna samāpatti because they are strong in the first four bala, but since they are weak in paññā-bala, they cannot rise up to the work of vipassanā.

Some persons are strong in paññā-bala. They are learned in the Dhamma and the Piṭakas. They are wise in the paramattha dhamma (ultimate realities). But because the back is broken in the four other bala, they cannot emerge from the realm of taṇhā, kosajja, muṭṭhasacca and vikkhepa. They live and die within the confines of these akusala. In this way, whenever one is deficient in any one of the bala, one cannot emerge out of the realm of the respective patipakkha.

7. Paṭipakkha: opposite.
8. These are four kinds of santosa-dhamma. They are:
   1. cīvara-santosa: contentment of robes;
   2. piṇdapāta-santosa: contentment of food;
   3. senāsana-santosa: contentment of lodging; and
   4. gīlāna paccaya bhesajja parikkhāra santosa: contentment of medicines.

   Saṁyutta-Nikāya, Nidāna-vagga Saṁyutta, Kassapa Saṁyutta, p. 398, 6th Synod Edition.

   Note—Santosa and santuṭṭhi have the same meaning.

Of the five bala, vīriya-bala and paññā-bala are also iddhipāda. Hence, if these two bala are strong and co-ordinated, it does not happen that one cannot rise up to the work of vipassanā because of the weakness of the other three bala. As an illustration, consider the case of the five crores and five lakhs of householders in Sāvatthi City during the Buddha's time who obtained release from worldly ills.

People who do not know the functions of the iddhipāda, the indriya, and the bala, do not know why their desires are weak, and what paṭipakkha assails them. They do not know what dhamma they have to set up, and the desire to set them up never arises It is thus that the ariyavaṁsa-dhamma are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called usabha. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull Nandi Visāla,[9] it can draw even five hundred carts at a time.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull, if he employs it in ploughing and drawing carts in company with other bulls, its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks

9 Khuddaka-Nikāya Jātaka Pāḷi, Ekaka Nipāta, Kuruṅga-Vagga, 28. Nandi Visāla Jātaka, p. 7 6th Syn. Edn.

and limbs will develop, and its strength and powers will increase enormously.

In this Buddha Sāsanā, neyya individuals resemble the owner of the bull. The five bala of these neyya individuals resemble the usabha bull. The satipaṭṭhāna vibhaṅga, sammappadhāna vibhaṅga, iddhipāda vibhaṅga, indriya vibhaṅga, bojjhaṅga vibhaṅga, and maggaṅga vibhaṅga, of the Abhidhamma Piṭaka and the Mahāsatipaṭṭhāna Sutta, satipaṭṭhāna saṁyutta, sammappadhāna saṁyutta, iddhipāda saṁyutta, indriya saṁyutta, bala saṁyutta, and bojjhaṅga saṁyutta of the Sutta Piṭaka, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of usabha bulls, the methods how such bulls are to be reared and taken care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those neyya individuals who through ignorance do not attempt to develop the five bala through the work of bhāvanā, and who thus remain satisfied with the lower attainments within the sāsanā, such as dāna, sīla, and the study of pariyatti-dhamma, resemble the ignorant owner of an usabha bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha Sāsanā, there are five bala needed for the work of samatha, vipassanā, and the attainment of the holy Paths and Fruits and Nibbāna. It is only when these bala are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five bala cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the bala. They lay the blame at the door of pāramī, or dvi-hetuka,

or at the times.[10]

If, however, these people set up work in one of the satipaṭṭhāna, such as in ānāpāna-sati, and if thereby they set up the three bala of saddhā, viriya, and sati, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

This is how the strength is developed. Although such a person cannot as yet attain an insight into rūpa and nāma, the weak saddhā develops through the control exercised on paccayāmisa-taṇhā and lokāmisa-taṇhā. The weak vīriya develops through the control of kosajja. The weak sati develops through the control of muṭṭhasacca. Samādhi and paññā also gather strength through the control of vikkhepa and sammoha. When these bala develop, it is inevitable that there must be a change in his mind.

A person who is afflicted with a major disease, such as leprosy, has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured and he is aroused from his apathy. This is inevitable. The group of five akusala kamma of taṇhā, kosajja muṭṭhasacca, vikkhepa, and sammoha, resemble five major sicknesses.[11] In the Sāsanā the work of samatha and vipassanā-bhāvanā resembles the affairs and undertakings of the world. The work of satipaṭṭhāna, such as ānāpāna-sati, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say:[12]

10. Some believe that these are times when the holy Paths and the Fruits thereof can no longer be attained, and tend to defer effort till the pāramī ripen. Some believe that persons of the present day are dvi-hetuka (i.e. beings reborn with two root-conditions, namely, detachment and amity), and as such they cannot attain the holy Paths and the Fruits thereof in the present life.

11. Five major sicknesses are: 1. leprosy, 2. boils, 3. tuberculosis, 4. apoplexy, 5. ecxema.

12. Idha bhikkhave bhikkhu (In this Sāsanā, the bhikkhu)
Saddhābalaṁ bhāveti (develops saddhābala),
Vīriyabalaṁ bhāveti (develops vīriyabala),
Satibalaṁ bhāveti (develops satibala),
Samādhibalaṁ bhāveti (develops samādhibala) and
Paññābalaṁ bhāveti (develops paññābala).
—Suttanta Piṭaka, Saṁyutta-Nikāya Mahāvagga Saṁyutta Pāḷi, 6. Bala Saṁyutta Gaṅgāpeyyālavagga, 1-12, Balādi Sutta, page 218, 6th Synod Edition.

saddhābalaṁ bhāveti
vīriyabalaṁ bhāveti
satibalaṁ bhāveti
samādhibalaṁ bhāveti
paññābalaṁ bhāveti.

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, .artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the Sāsanā, the tools of samatha and vipassanā for the purpose of achieving magga-ñāṇa and phala-ñāṇa consists of bhāvanā-saddhā, bhāvanā-vīriya, bhāvanā-sati, bhāvanā-samādhi, and bhāvanā-paññā, developed through one of the satipaṭṭhāna, such as ānāpāna-sati. These five bala are the strength of yogāvacara.[13] Hence, these five bala must be developed in order to undertake successfully the work or samatha and vipassanā within the Buddha Sāsanā. This is the meaning of 'bhāveti' in the stanza quoted above.

VII

The Seven Sambojjhaṅga

Catusaccadhamme suṭṭhu bujjhatīti sambodhi. Sambodhiyā aṅgo sambojjhaṅgo. (Can clearly perceive the Four Noble Truths. Hence called sambodhi. Constituent of magga-ñāṇa. Hence called sambojjhaṅga.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of yogāvacara individuals, they are first delivered from the distractions of mind which have accompanied them

13. Yogāvacara: One who practises samatha or vipassanā or both.

through infinite saṁsāra when they successfully set up kāyagatā-sati or accomplish the work of samatha. Secondly, when they attain vipassanā insight into rūpa, nāma-khandha, etc., they are free from coarse forms of ignorance. Finally, when the seven bojjhaṅga develop and mature, they become full fledged in lokuttara-magga-ñāṇa, and attain the magga-ñāṇa known as sambodhi, and thus they are delivered from the state of worldlings. They are delivered from the state of puthujjana and attain the state of ariya—of lokuttara or Nibbāna.

There are seven bojjhaṅga:

1. sati-sambojjhaṅga
2. dhammavicaya-sambojjhaṅga
3. vīriya-sambojjhaṅga
4. pīti-sambojjhaṅga
5. passaddhi-sambojjhaṅga
6. samādhi-sambojjhaṅga
7. upekkhā-sambojjhaṅga.

The sati-cetasika (mental factor) called satipaṭṭhāna, satindriya, sati-bala, sammā-sati-mäggaṅga, is sati-sambojjhaṅga.

The paññā-cetasika called vimaṁsiddhipāda, paññindriya, paññā-bala, sammādiṭṭhi-maggaṅga, are all dhammavicaya-sambojjhaṅa. Alternatively, the five paññā-visuddhi[1] beginning with diṭṭhi-visuddhi, the three anupassanā-ñāṇa, the ten vipassanā-ñāṇa are called dhammavīcaya-sambojjhaṅga. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five khandha with the functions of vipassanā-ñāṇa is called dhammavicaya.

The vīriya-cetasika called sammappadhāna, vīriyiddhipāda, vīriyindriya, vīriya-bala, and sammā-vāyāma-maggaṅga, are called vīriya-sambojjhaṅga.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of satipaṭṭhāna, such as kāyagatā-sati, is called pīti-sambojjhaṅga.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and thoughts abate, is called passaddhi-sambojjhaṅga. It is the cetasika of kāya-passaddhi and citta-passaddhi.

1. Please see footnote to Chapter V, ibid.

The samādhi-dhamma called sammādhindriya, sammādhi-bala, and samādhi-maggaṅga, is called samādhi-sambojjhaṅga. Alternatively, the parikamma-samādhi, upacāra-samādhi, appanā-samādhi, or the eight sammāpatti, associated with the work of samatha and citta-visuddhi, and suññata-samādhi, animitta-samādhi, appaṇihita-samādhi, associated with paññā-visuddhi, are called samādhi-sambojjhaṅga. The samādhi that accompanies vipassanā-ñāṇa, or magga-ñāṇa and phala-ñāṇa, are called by such names as suññata-samādhi, animitta-samādhi and appaṇihita-samādhi.

When the work in kammaṭṭhāna is as yet not methodical or systematic, much effort has to be exercised both in body and mind, but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called tatramajjhatattā-cetasika (mental factor of equanimity). It is upekkhā-sambojjhaṅga.

When a yogāvacara becomes endowed with these seven characteristics of sambodhi equally, be enjoys the joys and pleasures of a samaṇa within the Sāsanā—joys and pleasures which are unequalled and unparallelled by any worldly joy—just as a universal cakka king,[2] lord of the four great islands and possessor of the seven jewels, enjoys uparallelled and unique ease and comfort.

Thus it is said in the Dhammapada:

Suññāgāraṁ pavitthassa
santacittassa bhikkhuno
amānusi rati hoti
samınā dhammaṁ vipassato.

—Verse 373.

Yato yato sammasati
khandhānaṁ udayabbayaṁ,
labhati pītipāmojjaṁ
amataṁ taṁ vijānataṁ.

—Verse 374.

[The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the dhamma.

2. Universal Monarch. Please see The Light of the Dhamma, Vol. VII, No. 1, p. 28.

The formation and disintegration of whichever part of the body the yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (Nibbāna).]

If the pleasure and joy experienced in vipassanā-sukha, which is complete with the seven characteristics of sambodhi, be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and plesures of kings among humans, devas, and Brahmās—so great is the joy and pleasure inherent in the sambodhi. Hence also did the Buddha say:

'Sabba rasaṁ dhammaraso jināti[3]', (The flavour of the dhamma exceeds all other flavours.)

The are stories wherein it is related that major diseases and ailments have been cured by the mere hearing[4] of the recitation of these seven characteristics of sambodhi. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear saddhā (faith) arises.

When these seven characteristics or sambodhi are acquired in a balanced manner, the yogāvacara can rest assured that there is no deficiency in his kāyagatā-sati. He can rest assured that there is no deficiency in his perception of anicca or anatta, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite samsāra, even in his dreams. Because of that joy and ease of mind, his attention on the kammaṭṭhāna objects becomes extremely calm and steady and upekkhā (equanimity) which is free from the anxieties and efforts for mindfulness, perception of anicca and anatta, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the sambojjhaṅga are in unison with one another and their respective functions are specially clear. As far as ordinary sambojjhaṅga are concerned, from the moment kāyagatā-sati is set up, the dhamma such as sati are known as sambojjhaṅga.

When the Buddha said that the seven bojjhaṅga must be practised,

3. Dhammapada, verse, 354.
4. Please see The Light of the Dhamma, Vol VII, No. 1, p. 9.
Saṁyutta Nikāya, Bojjhaṅga Saṁyutta, p. 12, 6th Syn. Edn.

as in: Satisambojjhaṅgam bhāveti, viveka nissitam, viraga nissitam, nirodha nissitam, vossaggaparināmim . . . upekkhā sambojjhaṅgam bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossaggaparināmim',[5] it is meant that in the ordinary course, the process of setting up kāyagatā-sati (such as out-breath and in-breath) amounts to the setting up of the seven bojjhaṅga. For the distinctive and specific setting up of the bojjhaṅga, see the Commentary on the Bojjhaṅga Vibhaṅga.[6]

The meaning of the Pāḷi passage above is: 'One should practise satisambojjhaṅga which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of upadhi.[7]

Viveka nissita, virāga nissita, nirodha nissita, mean 'having no leanings towards bhava-sampatti[8] and bhoga-sampatti,[9] attempting to destroy the great realm of latent sakkāya-diṭṭhi in this very life, and thus is free from dependence on the round of rebirths.' Vivaṭṭa nissita means freeing oneself day by day from the attachments of sensuous passions, the meanings of bojjhaṅga, sambojjhaṅga, and sambodhi aṅga are identical.

VIII
The Eight Maggaṅga

The definition of magga is:

Kilese mārentā nibbānam gacchanti etenāti maggo.

(These dhamma dispel the defilements such as sakkāya-diṭṭhi and thus enable one to reach Nibbāna—end of apāya dukkha and vaṭṭa dukkha. Hence they are called magga.)

There are eight ingredients of magga, namely:

5. Abhidhamma Piṭaka, Vibhaṅga Pāḷi, 10 Bojjhaṅga Vibhaṅga, p. 238, 6th Syn. Edn.
6. Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā p. 296, 6th Syn. Edn.
7. There are four kinds of upadhi. They are:—
   1. Kāmūpadhi: attachment to sensuous pleasures;
   2. Kilesupadhi: attachment to mind-defiling passions:
   3. Abhisaṅkārūpadhi: attachment to performance of merits, etc.; and
   4. Khandhūpadhi: attachments to the five constituent groups of the body.
8. Attainment of happy planes of existence.
9. Attainment of wealth.

1. sammā-diṭṭhi— Right View
2. sammā-saṅkappa—Right Thinking
3. sammā-vācā— Right Speech
4. sammā-kammanta—Right Action
5. sammā-ājiva— Right Livelihood
6. sammā-vāyāma— Right Effort
7. sammā-sati— Right Mindfulness
8. sammā-samādhi— Right Concentration.

All these eight ingredients are present in lokuttara-ñāṇadassana-visuddhi (supramundane purification by knowledge and vision). In the preceding lokiya-visuddhi (mundane purifications), sammā-vācā, sammā-kammanta and sammā-ājiva, are present only in sila-visuddhi (purification of virtue). They are not present in citta-visuddhi (purification of consciousness), etc.

Hence, in the matter of the bodhipakkhiya-dhamma, sila-visuddhi means viveka nissita and virāga nissita sila in accordance with:

Sammāvācaṃ bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossaggapariṇāmim.

Sammā-kammantam bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossaggapariṇāmim.

Sammā-ājivam bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossaggapariṇāmim.[1]

It does not refer to sila that has leanings towards bhava-sampatti and dependency on the round of rebirths. The sila-visuddhi of those who have consciously given up attempts at attaining the holy Paths and the Fruits in this life is not genuine ādibrahmacariyaka sila[2] and thus is not of the genuine bodhipakkhiya class. If effort be made, however, towards the attainment of Nibbāna in the next life, it can be pāramī-sila which is a part of vivaṭṭa nissita-sila.

Sammā-vācā, sammā-kammanta, and sammā-ājiva-maggaṅga are purely of the class of sila and hence constitute genuine sila-visuddhi They are also called the three virati cetasika.[3]

1. Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā. p. 305, 6th Syn. Edn.
2. Morality belonging to the principles of fundamentals of moral life.
3. The three virati cetasika are:—
sammā vācā, sammā-kammanta, sammā-ājīva.

Sammā-saṅkappa is vitakka-cetasika. Since it is the harbinger of paññā, it is included in the paññā category. There are three kinds of saṅkappa, namely nekkhama-saṅkappa, abyāpāda-saṅkappa, and avihiṁsa-saṅkappa. Just as a person incarcerated in prison, or a person beseiged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is in the attempt to escape from these confinements, the attempts of those persons who contrive with sammappadhāna-vīriya to escape from the confinement of the old infinitely numerous uppanna-akusala-kamma and the new infinitely numerous anuppanna-akusala-kamma that are due to arise are called nekkhama-saṅkappa-maggaṅga. It is the sort of saṅkappa which looks for the way to escape in this very life from the vaṭṭadukkha (round of rebirths).

The saṅkappa which associates with mettā jhāna is called abyāpāda-saṅkappa. The saṅkappa which associates with karuṇā jhāna is called avihiṁsa-saṇkappa. The saṅkappa which associates with the remaining jhāna is called nekkhama-saṅkappa.

The four maggaṅga of sammā-diṭṭhi, sammā-vāyāma, sammā-sati, and and sammā-sammādhi, have been dealt with under bojjhaṅga.

Sammā-diṭṭhi and sammā-saṅkappa are paññakkhandha. They constitute the paññā group. Khandha means group or aggregate. Sammā-vācā, sammā-kammanta, and sammā-ājīva are called sīlakkhandha. They constitute the sīla group. Sammā-vāyāma, sammā-sati, and sammā samādhi are called sammādhikkhandha. They constitute the samādhi group.

The ājīvaṭṭhamaka-sīla that is observed and kept with the pupose of destroying the great kingdom of diṭṭhi-anusaya is lokiya-sīlakkhandha-maggaṅga. It is sīla-visuddhi.

There are two kinds of ājīvaṭṭhamaka-sīla, namely, sīla for layfolk, and sīla for the saṅghā. Abstention from the three kāya-duccarita and the four vacī-duccarita[4] comprise the ajīvaṭṭhamaka-sīla for layfolk. The atthaṅga-uposatha-sīla and the dasaṅga-sīla are sīla that refine or polish the ājīvaṭṭhamaka-sīla.

The observance of the 227 sikkhā laid down in the Vinaya Piṭaka comprise the ājīvaṭṭhamaka-sīla for the saṅghā. These 227 sikkhā cover kāya-kamma and vacī-kamma, and are so classified in the commentaries. The remaining sīla groups laid down in the Vinaya Piṭaka constitute refinements to the ajīvaṭṭhamaka-sīla.

4. Please see the Light of the Dhamma Vol. VII. No. 2, p. 10.

Just as trees grow in the soil, the six visuddhi beginning with citta-visuddhi develop in the soil of sīla-visuddhi. In particular, sīla-visuddi, does not mix with the five middle visuddhi beginning with citta-visuddhi, but supports them by securing antecedent purity. In the case of lokuttara-ñāṇadassana-visuddhi, sīla-visuddhi operates in conjuction with it as three constituents of sīlakkhandha-maggaṅga. The reason is, the objects of attention of sīla-visuddhi are of a different order from those of the five middle visuddhi, while they are identical with those of the lokuttara-visuddhi, thus operating together with it as sahajāta (co-existent).

This ends sīlakkhandha-maggaṅga.

With reference to samādhikkhandha-maggaṅga there are two courses of action, namely, the way of the suddhavippassanā-yānika (one who practises pure insight only), and the way of the samatha-vipassanā-yānika (one who practises both calm and insight). After the fulfilment of sīla-visuddhi and the setting up of kāyagatā-sati, not following the way of samatha, but following the way of pure vipassanā such as that of diṭṭhi-visuddhi, etc., is the way of suddhavipassanā-yānika. If, however, the way of samatha be followed, such as the attainment of the first jhāna samāpatti, etc., and thence following the way of vipassanā such as that of diṭṭhi-visuddhi, etc., it is called the way of the samatha-vipassanā-yānika.

Of these two ways, 1) in the case of the suddhavipassanā-yānika, the three samādhi-maggaṅga fulfil the functions of samatha- and citta-visuddhi through the three kinds of samādhi known as suññata-samādhi, animitta-samādhi and appaṇihita-samādhi; 2) in the case of samatha-vipassanā-yānika, however, the three samādhi-maggaṅga fulfil the functions of samatha and citta-visuddhi by the name of three samādhi—parikamma-samādhi, upacāra-samādhi, and appanā-samādhi; and thereafter at the vipassanā stage, the functions of samatha and citta-visuddhi are fulfilled through the three kinds of samādhi know as suññata-samādhi, animitta-samādhi and appaṇihita-samādhi.

During the period of the preceeding sīla-visuddhi and kāyagatā-sati, however, the three samādhi-maggaṅga fulfil the functions of khanika-(momentary) samādhi.

This ends samadhikkhandha-maggaṅga.

The two paññākkhandha-maggaṅga fulfil the functions of paññā in

both of the ways of the suddhavipassanā-yānika and the samatha-vipassanā-yānika, after the setting up of sīla-visuddhi and kāyagatā-sati. These remarks relate to both the lokiya-maggaṅga and the lokuttara-maggaṅga.

I shall now show the way of sotāpatti-magga in lokuttara-maggaṅga. It should be remembered that this book is aimed at the lowest of the ariya, namely the 'bon-sin-san' sukkhavipassaka-sotāpanna. At the present time there are infinite numbers of beings such as Visākhā, Anāthapiṇḍika, Sakka the deva king, Cūḷaratha Deva[5] Mahāratha Deva,[6] Anekavaṇṇa Deva,[7] the four Catumahārājika[8] Deva kings, and the guardian devas of the sun and moon[9] who still continue to derive pleasure and ease within the round of rebirths—inhabiting the catumahārājika deva loka, the tāvatiṁsa deva loka, and the upper deva loka. They are beings who have seven more rebirths in the kāma-loka, one rebirth each in the six fourth jhāna loka or vehapphala brahma loka. The number of rebirths in the first, second, and third jhāna brahma loka is undetermined.

Why are they called sotāpanna? The five great rivers and five hundred lesser rivers that have their source in the Himalayas, do not flow up, but flow down continuously to the great ocean. Hence they are called sota. Similarly, ariya do not revert back to the state of puthujjana (worldlings) but proceed continuously (as ariya) until they attain anupādisesa-nibbāna. In the case of puthujjana, although they may attain rebirth in the highest brahma loka, they possess the liability to descend to the lowest Avīci hell, but in the case of ariya, wherever they may be reborn, they do not descend and attain rebirth in a lower loka, but possess a continuous tendency to be reborn in a higher loka. Although puthujjana may attain the state of tihetuka-brahmā in the rūpa and arūpa loka, they possess the liability to be reborn as ahetu-duggati creatures such as dogs and pigs, whereas in the case of ariya, they do not revert back to the stage of puthujjana, but ascend with each rebirth to higher states of ariya.

5. Vimāna Vatthu, p. 87, 6th Syn. Edn.
6. Vimāna Vatthu, p. 90; 6th Syn. Edn.
7. Vimāna Vatthu, p. 112, 6th Syn. Edn.
8. Dīgha Nikāya, Mahāvagga, Mahāgovinda Sutta, p. 178, 6th Syn. Edn.
9. Guardian devas of the sun and moon . . . Saṁyutta Nikāya, Sagāthā-vagga, Saṁyutta p. 48, 6th Syn. Edn.

Thus whether it be the loka where rebirth takes place, or the status attained in each rebirth, the ariya do not regress, but proceed higher and higher from one loka to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest loka and the highest status, when they discard the five aggregates called khandhā and cross over to anupādisesa-nibbāna. The process by which this single path of ascent is traversed is called dhamma-sota. They comprise sammā-diṭṭhi-sota, sammā-saṅkappa-sota, sammā-vācā-sota, sammā-kammanta-sota, sammā-ājiva-sota, sammā-vāyāma-sota, sammā-sati-sota, and sammā-samādhi-sota.

Sammā-diṭṭhi-sota means the establishment of the great kingdom of sammā-diṭṭhi which can perceive the light of the Four Noble Truths. This great kingdom of sammā-diṭṭhi is established in place of the great anusaya kingdom of sakkāya-diṭṭhi. It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of sammā-diṭṭhi remains established throughout many lives and many world cycles until the attainment of anupādisesa-nibbāna. The light increases and becomes more and more firmly established from one rebirth to another. It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who, on coming across good medicines, is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the sotāpanna-ariya gain view of the three characteristics (ti-lakkhaṇa) and the Four Noble Truths. Just as the blind man in the illustration above can see the sky, sun and moon, these ariya can percieve the dhamma mentioned at their will This is how sammā-diṭṭhi-magga is established.

Sammā-diṭṭhassa sammā-saṅkappo pahoti.[10] (When sammā-diṭṭhi is established, sammā-saṅkappa progresses.) According to this, if sammā-diṭṭhi is established, sammā-saṅkappa, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, also becomes established and thrives from one rebirth to another until the attainment of anupādisesa-nibbāna. This is how

10. Saṁyutta Nikāya, Mahāvagga Saṁyutta Pāḷi,
1. Magga-saṁyutta, 1. Avijjā vagga. 1. Avijjā, Sutta p. 2, 6th Syn. Edn.

sammā-saṅkappa is established. The Commentary says: 'Pahotīti vaḍḍhati' (pahoti means vaḍḍhati, increase).

Sammā-saṅkappassa sammā-vācā pahoti. If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the vacī-duccarita appears and is progressively established. This is how sammā-vācā is established.

Sammā-vācassa sammā-kammanto pahoti. If speech free from the vācī-duccarita is established, acts free from kāya-duccarita appear and are progressively established. This is how sammā-kammanta is established.

Sammā-kammantassa sammā-ājīvo pahoti. When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how sammā-ājīva is established.

Sammā-ājīvassa sammā-vāyamo pahoti. When views, intentions, speech acts and livelihood become pure, energy or effort free from the duccarita[11] become permanently established. This is how sammā-vāyāma is established.

Sammā-vāyāmassa sammā-sati pahoti. Thus also does sammā-sati-maggaṅga that has its roots in the work of sīla, samādhi, and paññā, become established from one rebirth to another. This is how sammā-sati is established.

Sammā-satissa sammā-samādhi pahoti.[12] Thus also does sammā-samādhi, which has its roots in the work of sīla, samādhi, and paññā, and which possesses great control over the mind, become established. This is how sammā-samādhi is established.

This is how the eight maggaṅga called dhamma-sota become progressively established throughout many lives and many worlds from the moment a being attains the stage of sotāpanna and until he finally attains anupādisesa-nibbāna.

Although from the moment kāyagatā-sati is set up there is progress such as has been shown above, so long as the state of niyāma is not reached that being is not as yet an ariya. Sotāpatti-magga is the starting point of ariya-sota. As soon as beings reach sotāpatti-magga, they enter the domain of ariyā. Hence it is said: Sotaṁ āditopajjiṁsu pāpuniṁsūti

11. Wrong doing.
12. Wrong livelihood.

sotāpannā. They are called sotāpanna, as they reach ariya-sota for the first time.

This ends the answer to the question, 'Why are they called sotāpanna?'

Beings transcend the state of puthujjana as soon as they reach the stage of ariyā. They are no longer worldlings or beings of the world. They have become beings of lokuttara. They are no longer beings subject to the suffering within the round of rebirths (vaṭṭa-dukkha), they have become beings of Nibbāna. Throughout the series of many existences and many worlds, they no longer emerge back again from the first stage of Nibbāna. They no longer possess the susceptibility to return to the ansuaya plane of sakkāya-diṭṭhi, or to the state of puthujjana. They are permanently established in the first stage of sa-upādisesa-nibbāna, and throughout many lives and worlds they enjoy at will the pleasures of humans, devas, and brahmās. For a detailed exposition see my Catu Sacca Dipani, and Paramattha Saṅkhitta.

These eight maggaṅga occur simultaneously to these ariyā only at the instant of the attainment of a Path or Fruition. With reference, however, to lokiya-kusala-kamma (mundane wholesome volitional actions), the three sīlakkhandha-magganga associate only with sīla-kusala-kamma. The three samādhikkhandha-maggaṅga and the two paññakkhandha-maggaṅga, however, associate with many kinds of kusala kamma.

Although the three silakkhandha-magganga associate only with sīla-kusala-kamma, they are firmly established in ariyā as avītikkama (non-contravention) throughout many lives and many worlds.

This ends the eight maggaṅga.

The pure dhamma involved in the thirty-seven bodhipakkhiya dhamma are: chanda, citta, tatra-majjhattatā, saddhā, passadhi, paññā, vitakka, virya, the three virati, sati, pīti, and ekaggatā, and are fourteen[14] in number.

13. Saṁyutta Nikāya, Mahāvagga Saṁyutta Pāḷi,
1. Magga Saṁyutta, 1. Avijjā-vagga, 1. Avijjā Suttā, p. 2 6th Syn. Edn.

14. 1. chanda (desire), 2. citta (consciouness), 3. tatramajjhattatā (equanimity), 4. saddhā (faith), 5. passadhi (tranquillity), 6. paññā (wisdom), 7. vitakka (thought conception), 8. vīriya (effort), 9. sammā-vācā (Right Speech), 10. sammā-kammanta (Right Action), 11. Sammā-ājīva (Right Livelihood), 12. sati (mindfulness), 13. pīti (joy), 14. ekaggatā (one-pointedness of mind).

IX
How to Practise The Bodhipakkhiya-Dhamma

Beings who encounter a Buddha Sāsanā have to set up sīla-visuddhi first and practise the bodhipakkhiya-dhamma in order to attain the status of ariya-sota. I shall now give a brief description of how the practice may be undertaken.

The practice of the seven-visuddhi amounts to practising the bodhipakkhiya-dhamma. In particular, citta-visuddhi concerns only persons who follow the way of the samatha-yānika. Maggāmagga-ñāṇadassana-visuddhi concerns only those adhimānika persons[1] who think that they have attained the holy Paths and the Fruits although they have achieved no such attainment. Sīla-visuddhi, kaṅkhāvitaraṇa-visuddhi, paṭipadā-ñāṇadassana-visuddhi, and lokuttara-ñāṇadassana-visuddhi, relate to many kinds of persons.

Of these five visuddhi, sīla-visuddhi has been dealt with under sīlakkhandha-maggaṅga. It consists of keeping the ājīvaṭṭhamaka-sīla.

Citta-visuddhi, in general, consists of setting up kāyagatā-sati. Some persons set up kāyagatā-sati through out-breath and in-breath. It may be said generally that if one's attention resides on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, kāyagatā-sati has been set up. Some persons set up kāyagatā-sati through the four body postures in accordance with the statement in the text[2]: 'gaccanto gacchāmiti pajānāti', while some set it up through sati-sampajañña (clearness of consciouness) on bodily movements. Yet others set up kāyagatā-sati through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called tacapañcaka.[3] If attention on these parts can be firmly and steadily placed at will, whatever may be the postures of the body, kāyagatā-sati is set up. Attention can also be directed to the bones of

1. Highly conceited persons.
2. Dīgha Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.
3. Aṅguttara Nikāya, Duka-nipāta, 9. Upaññāta Sutta, p. 53, 6th Syn. Edn.

the body. Kāyagatā-sati is set up if attention can be steadily and firmly placed on the bones of the head. If, from the beginning, the rūpa and nāma groups of the body can be analytically differentiated, and if attention on such work is steady and firm, the work of kāyagatā-sati is accomplished. This gives concisely the method of kāyagatā-sati.

In the work of diṭṭhi-visuddhi, if the six elements (dhātu) of pathavī, āpo, tejo, vāyo, ākāsa, and viññāṇa, can be analytically perceived, it is accomplished.

In the work of khankkhāvitaraṇa visuddhi, if the causes for the appearance of the dhātu mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of pathavī, āpo, tejo, vāyo and ākāsa are kamma, citta, utu, and āhāra, and that the causes for the appearance of the six viññāṇa are the six objects of perception.

By paṭipadā-ñāṇadassana-visuddhi is meant the three characteristics of anicca, dukkha, and anatta. If these three characteristics can be clearly perceived in the six dhātu mentioned above, paṭipadā-ñaṇadassana-visuddhi is attained.

Lokuttara-ñāṇadassana-visuddhi means the four magga-ñāṇa.

This shows concisely the visuddhi. For a more detailed account see my Lakkhaṇa Dīpanī, Vijjāmagga Dīpanī, and Āhāra Dīpanī.

These thirty-seven bodhipakkhiya-dhamma are the heritages of the Buddha. They are the heritages of the Sāsanā. They constitute gems of the Sāsanā that are priceless and invaluable.

X
Heritage of the Sāsanā

I shall now examine what constitutes sāsanadāyajja. Sāsanadāyajja means the act of receiving the heritage of Sāsanā.

'Dātabbanti dāyaṁ'. (That which is given as heritage is called dāya). Property that should be given as heritage by parents to their children.

'Dāyaṁ ādadātiti dāyādo.' (Fit to receive heritage. Hence called dāyādo.) Children or heirs who are fit to receive heritage.

'Dāyādassa kammaṁ dāyajjaṁ.' (The act of receiving heritage by heirs. Hence called dāyajjaṁ.)

'Sāsanassa dāyajjaṁ sāsanadāyajjaṁ.' (The act of receiving the heritage of the Sāsanā. Hence called sāsanadāyajjaṁ.) It is also called Buddhadāyajja (the act of receiving the heritage of the Buddha.)

First, I shall show the nature of the heritage. In the Sāsanā there are two kinds of heritages, namely, āmisa and Dhamma.

The four requisites of a bhikkhu, namely, alms-food, robes, dwelling place, and medicines, are called āmisa heritage. The three sikkhā of sila, samādhi and paññā, the seven visuddhi, such as sīla-visuddhi, citta-visuddhi, etc., the thirty-seven bodhipakkhiya-dhamma, such as the four satipaṭṭhāna, the four sammappadhāna, etc., are called Dhamma heritage.

There are two kinds of Dhamma heritage, namely:

1. lokiya dhamma heritage
2. lokuttara dhamma heritage.

The lokiya-sikkhā of sīla, samādhi, and paññā, the six lokiya-visuddhi, and the thirty-seven bodhipakkhiya-dhamma associated with the lokiya-visuddhi, are called the lokiya dhamma heritage. The sikkhā associated with the holy Paths and the Fruits, the lokuttara-ñāṇadassana-visuddhi, and the thirty-seven lokuttara bodhipakkhiya-dhamma are called lokuttara dhamma heritage.

Lokiya dhamma heritage may be divided into:

1. vaṭṭa nissita dhamma heritage
2. vivaṭṭa nissita dhamma heritage.

or into:

1. niyata dhamma heritage
2. aniyata dhamma heritage.

The practice of sīla, samādhi, and paññā directed towards the attainment of worldly positions, such as mentor and teacher of kings, or towards the acquisition of dignity, power, retinue, and property, or towards

the attainment in saṁsāra of rebirth as noble and highly placed humans and devas, is called vaṭṭa nissita dhamma heritage.

There are three forms of rounds of rebirths (vaṭṭa), namely, kilesa-vaṭṭa, kamma-vaṭṭa and vipāka-vaṭṭa.[1] Vivaṭṭa means Nibbāna which is the end of these rounds of rebirths. The practice of sīla, samādhi, and paññā directed towards the ending of the three forms of rounds of rebirths is called vivaṭṭa nissita dhamma heritage.

The practice of kusala kamma directed towards the ultimate attainment of Nibbāna, as of worldly benefits and pleasant rebirths in the interim before Nibbāna is attained, is related to both vaṭṭa and vivaṭṭa, and hence is called ubhaya-nissita. In the Pāḷi Texts, however, only vaṭṭa and vivaṭṭa are mentioned. Those who are more inclined to the attainment of vaṭṭa results may be said to perform vaṭṭa nissita kamma, and those who are more inclined to the attainment of vivaṭṭa results may be said to perform vivaṭṭa nissita kusala kamma.

With reference to the classification of niyata and aniyata, the great realm of sakkāya-diṭṭhi anusaya that puthujjana (worldlings) possess is like a great, wide and deep ocean of hot burning embers. The sīla, samādhi and paññā that occasionally occur to puthujjana may be compared to droplets of rain falling on that great ocean of burning embers. 'I fulfill sīla. I possess sīla. I develop samādhi. I am knowing. I am wise. I am clever. I perceive rūpa and nāma. I contemplate rūpa and nāma' are declarations of acts of sīla, samādhi, and paññā, which revolve round the sakkāya-diṭṭhi that is 'I', and thus resemble the droplets of rain falling on the great ocean of burning embers. Just as the great ocean of burning embers scorch and dry-up the droplets of rain and cause their disappearance, so does the great kingdom of sakkāya-diṭṭhi cause the disappearance of such sīla, samādhi, and paññā. Hence, the sīla, samādhi, and paññā, appearing in puthujjana are of the aniyata class. Although puthujjana may possess sīla, samādhi, and paññā, the possession is tadaṅga or temporary.

The ājīvaṭṭhamaka lokiya sīla of sotāpanna, their lokiya samādhi which resides steadily on the noble and incomparable qualities of the Buddha, the Dhamma, and the Saṅgha, and their lokiya paññā which

1. 1. Round of defilements, 2. Round of kamma, 3. Round of resultants.

perceives the Four Noble Truths, are of the niyata class. Like droplets of water falling on the great lake of Anavatatta, such lokiya sīla, samādhi, and paññā, do not disappear throughout many lives and many world-cycles.

This shows the nature of lokiya dhamma heritage.

The lokuttara dhamma of sīla, samādhi, and paññā, ñāṇadassana-visuddhi, and the thirty-seven bodhipakkhiya-dhamma, which accompany the eight kinds of lokuttara consciousness are vivaṭṭa nissita. They are niyata. The lokiya sīla, samādhi, and paññā, which occur to ariya who have attained lokuttara sīla, samādhi, and paññā, also reach the niyata stage. In such persons there is no longer any possibility of their becoming dussīla (immoral), asamāhita (not composed), duppaññā (unwise), and andhabālā (silly).

This shows the heritage of the Sāsanā.

The heirs of the Sāsanā are:

1. bhikkhu
2. bhikkhunī
3. sāmaṇera
4. sāmaṇerī
5. sikkhamāna (female)
6. upāsakā
7. upāsikā.

Here, sikkhamāna means 'embryo bhikkhuni.'

Of the above seven heirs, the first first five are called 'fellow workers or colleagues within the Sāsanā.' Men, devas, and Brahmās, who are not 'fellow workers or colleagues within the Sāsanā', but who are established in Ti-saraṇa, are included in upāsakā and upāsikā.

Among the seven heirs, the āmisa heritage of the four requisites can be received only by the five 'fellow workers or colleagues within the Sāsanā.' The lokiya and lokuttara dhamma heritages, however, can be received by all the seven. In the receipt of such heritages, there are special considerations in respect of the heritage of lokiya sīla. There are special considerations with respect to the heritages of lokuttara sīla, lokiya and lokuttara samādhi, and lokiya and lokuttara paññā.

The special considerations with respect to lokiya sīla arise because the five 'fellow workers or colleagues within the Sāsanā' receive the heritages

of both the vinaya-sila and suttanta-sila, while upāsakā and upāsikā receive only the suttanta-sila.

Suttanta-sīla means:

1. in respect of the five 'fellow workers or colleagues within the Sāsanā', the sila enumerated in the Brahmajāla Sutta (Digha Nikāya)[2]
2. in respect of upāsakā and upāsikā, ājivaṭṭhamaka-sila and dasaṅga-sila.

Dhūtaṅga-sila, indriya-sila, and paccayasannissita-sila are also suttanta sila.

Sammā-vācā, sammā-kammanta, and sammā-ājiva, inculded in lokuttara-maggaṅga, are called lokuttara-sila. These sila can be received by the five 'fellow workers or colleagues within the Sāsanā' as also upāsakā and upāsikā. Hence no special considerations arise with respect to lokuttara-sila. The same is the case in the two kinds of heritages of samādhi and paññā. The seven visuddhi and the thirty-seven bodhipakkhiya-dhamma are included within these sila, samādhi, and paññā.

Of the seven heirs of the Sāsanā, the five 'fellow workers or colleagues within the Sāsanā', who are in the service of the Sāsanā, are heirs for their own benefit as well as heirs who act as caretakers of the heritages of the Sāsanā in order that the Tipiṭaka and the other requisites of the Sāsanā may endure for the duration of 5000 years. The remaining two are heirs of the Sāsanā only for their own benefit.

The status of caretakers of the Sāsanā, on whose shoulders rest the responsibilities of the Sāsanā, is much higher than that of the status of being merely heirs. Thus, a householder who has been an ariya for sixty years has to pay respect and obeisance to a young puthujjana sāmaṇera of seven years of age who has been initiated for only a day. Thus also, a bhikkhu who is an arahat has to pay respect and obesiance to a puthujjana bhikkhu who was ordained just an hour before him.

This shows the heir of the Sāsanā.

The three sikkhā, the seven visuddhi, and the thirty-seven bodhipakkhiya-dhamma, are practices that are in consonance with the nine lokut-

2. See The Light of the Dhamma, Vol. III, No 2, and the Brahmajāla Sutta published by the Union Buddha Sāsanā Council.

tara dhamma,[3] and hence are called dhammānudhamma-paṭipatti. The seven heirs of the Sāsanā who practise these dhamma well are called suppaṭipanna individuals. They are also called ujuppaṭipanna individuals, ñāyappaṭipanna individuals, and sāmicippaṭipanna individuals.[4] Although they may be puthujjana, they are included among the sotāpaṭṭi-maggatthasekha individuals (persons in training for the sotāpatti magga), who constitute the first group (or the group in the first stage) of the eight ariya. They constitute dhammānudhammapaṭipanna ariya. Since they are still puthujjana, they are not yet paramattha ariya (purified Noble Ones).

I shall substantiate what I say. In the Sekhapptipadā Sutta,[5] Buddha said: 'Iminā ariyena sīlakkhandhena samannāgato hoti,' meaning thereby that the practices which are comprised within the bodhipakkhiya-dhamma, such as ājīvaṭṭhamaka-sīla, constitute ariya sīla, ariya samādhi, and ariya paññā. Hence, in the Buddha Sāsanā, the upāsakā and upāsika who are permanently confirmed in the ājīvaṭṭhamaka-sīla and in the Tisaraṇa, are persons who are partly endowed with the suppaṭipanna quality, and the sāmicippaṭipanna quality, and hence are dhammānudhammappaṭipanna ariya.

When these qualities are enumerated coupled with the name of the saṅghā, such as in:

> Saṅghaṁ saraṇaṁ gacchāmi. Suppaṭippanno bhagavato sāvaka saṅgho, etc ,

only the bhikkhus and bhikkhunīs who are sīlavanta kalyāṇa puthujjana (worlings who are morally good and virtuous) should be understood. In the matter of the vinaya, all persons other than upasampanna saṅgha (ordained saṅgha), that is, sāmaṇera, sāmaneri, sikkhamāna, upāsakā, and upāsika, are excluded.

A person who practises the dhammānudhamma-paṭipatti, which may also be called the bodhipakkhiya-dhamma, is called samaṇa and brāhmaṇa in the Suttanta discourses, although he or she may be only an upāsakā or an upāsikā.

3. Four magga, four phala and Nibbāna.
4. See Nāṇamoli's Visuddhimagga, page 236 et. seq.
5. Saṁyutta Nikāya, Mahā-vagga Saṁyuttā Pāli, 1. Magga Saṁyutta, 3. Sekha Sutta, p. 12, 6th Syn. Edn.

Thus it is said in the Dhammapada:

Alaṅkato ce pi samaṁ careyya
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṁ,
sa samaṇo, sa brāhmaṇo, sa bhikkhu.
—Dhammapada 142.

[Though dressed in gay and festive clothes, if he practises an even mind, if his passions are subdued, if his senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (samaṇa), he is an ariya (brāhmaṇa), he is a bhikkhu.]

This passage shows that a person who practises the dhammānudhamma-paṭipatti, which are the bodhipakkhiya-dhamma, and lives with pure mind and body, can be called a bhikkhu even though he dons the clothes of an ordinary layman. This shows the nobility and high status of the heirs of the Sāsanā.

In the matter of heritages of the Sāsanā, there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

I shall here show the essentials in the Dhamma Dāyāda Sutta,[6] Mūla Paṇṇāsa, Majjhima Nikāya.

Dhamma dāyādā me bhikkhave bhavatha,
mā āmisadāyādā. Atthi me tumhesu anukampā.
Kinti me sāvakā dhamma dāyādā bhaveyyuṁ,
no āmisa dāyādā ti.

(Bhikkhus: Let you be heirs of the Dhamma. Let not you be heirs of the material requisites. I have compassion and anxiety for you. How do I have this compassion and anxiety ? How can my disciples become heirs of the dhamma? How can they avoid becoming heirs of the material requisites? It is thus that I have compassion and anxiety for you.)

The meaning of this passage is as follows: The Buddha's heritage consists of the two kinds of āmisa heritage and dhamma heritage. Āmisa heritage is of three kinds, namely: paccayāmisa, lokāmisa, and vaṭṭāmisa.

6. 1. Wūlapariyāya-vagga, 3. Dhammadāyada Sutta, p. 15, 6th Syn. Edn.

The benefits consisting of alms-food, robes, dwelling place and medicines, are called paccayāmisa. World renown, grandeur, dignity, power, worldly positions, such as teachers and mentors of kings, ministers, persons of wealth and influence, and possession of followers and retinues, are called lokāmisa. Pleasant rebirths such as rebirth in high stations, rebirth in affluent families, or rebirth in circumstances where one's wants are fulfilled, are called vaṭṭāmisa. I have already expounded dhamāmisa.

The Buddha foresaw that after his attainment of parinibbāna the Sāsanā would be overwhelmed by the excessive increase of the three categories of āmisa heritage, in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation:

Ḍhammadāyadā me bhikkhave bhavatha, mā āmisadāyādā.

'Anukampa' means the anxiety or concern nurtured by the Buddha. The Buddha's anxiety was that, just as when the flood waters of the ocean rise the people inhabiting the islands are submerged and cast adrift, His disciples in the Sāsanā would in time be submerged and cast adrift by the rise and expansion of āmisa heritage, thus severing them from the invaluable heritage of the dhamma. Hence did he leave behind the exhortation:

Kinti me sāvakā dhammadāyādā bhaveyyuṁ,
no āmisa dāyādā.

The three āmisa heritages are therefore heritages which caused anxiety and concern in the Buddha, and thus are heritages which the Buddha discouraged. Hence, these three āmisa heritages are bad heritages. On the other hand, the thirty-seven bodhipakkhiya-dhamma, such as satipaṭṭhāna, are heritages which the Buddha extolled with a clear mind free from anxiety, and thus are good heritages.

Having shown good and bad heritages, bad and good heirs should also be examined.

In particular, it must be remembered that there are certain heritages in the āmisa category which the Buddha extolled. They are piṇḍiyālopa (morsel) alms-food, paṁsukūla robes (robes made out of rags and cast away cloth such as from dust heaps), rukkhamūla dwelling place

(dwelling place constructed in a lonely place at the foot of a tree), and pūtimutta medicine (strong smelling urine of cattle used as medicine). These four are called Buddhadāyajja. They are the four great heritages which the Buddha approved.

If that is the case, it needs to be explained why the Buddha permitted the acceptance of atireka lābha (surplus acquisition) āmisa given by lay donors, as when he said:

Atireka lobho vihāro aḍḍhayogo, etc.

(Surplus monastery, dwelling place, etc.)

The pariyatti sāsanā[7] consisting of the Tipiṭaka is the base—the foundation—of the paṭipatti (practice of the Dhamma) and the paṭivedha (realization) Sāsanā. Only when the pariyatti sāsanā stands firmly established can the other two Sāsanā be also firmly established. The burden of preserving the pariyatti sāsanā for 5000 years is indeed great, since these are times of a waning kappa (world-cycle) when the life-span of men is also on the wane. The physical and mental strength of the members of the Saṅghā, who are the servants and caretakers of the Sāsanā, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the pariyatti and at the same time live in lonely places under trees—without the concession of atireka lābha. This is one reason.

In the cases of those persons whose pāramī are yet immature, the Buddha foresaw that the opportunity afforded them of practising the works consisting of acquiring the pariyatti, performing dāna, observing sīla, and giving paccayānuggaha (assistance in kind) extensively, would secure for them escape from the apāya loka in the next birth, and enable them to obtain release from worldly ills during the next Buddha Sāsanā. This is another reason.

It may be argued here that if what has been said above is true, it would amount to the Buddha himself having contrived to submerge beings and cast them adrift in āmisa heritage. In this particular, it may be pointed out that the Buddha prescribed and left behind the practice of paccavekkhaṇa-suddhi (purity of contemplation or purity of review), such

7. Learning of the Doctrine.

as 'paṭisaṅkhāyoniso cīvaraṁ paṭisevati', which should be observed and practised with proper attention and care, in order that the servants and the caretakers of the pariyatti sāsanā who have to associate themselves unavoidably with paccayāmisa and lokāmisa may not be overwhelmed and submerged in āmisa taṇhā. Hence, if such persons ride the ship which consists of the wisdom arising out of paccayasannissita sīla cetanā according to the prescription in paccavekkhaṇa suddhi that is free from the association of two kinds of āmisa taṇhā, they cannot become submerged and be adrift in the ocean of āmisa although they are obliged to live in association with āmisa taṇhā.

The meanings of the expressions 'submerged' and 'adrift' are as follows: The non-appearance of ādīnava-ñāṇa (awareness of blemishes) in the three āmisa of paccayāmisa, lokāmisa, vaṭṭāmisa, is what is meant by 'submerged.' To be non-aware of blemishes for a lengthy period, and to derive joy and pleasure in the three āmisa throughout the whole of life, is what is meant by 'adrift'. Hence, in order to prevent being so 'submerged' and 'adrift', the Buddha said in the Dhammapada:

> Tiṇṇaṁ aññataraṁ yāmaṁ
> paṭijaggeyya paṇḍito.
>
> —Dhammapada, verse 157.

(The wise man should purify himself during one of the three periods of life.)

This means that if one is 'submerged' and be 'adrift' in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain 'submerged' and 'adrift' during the second period of life, one should attempt to purify oneself in the third period.

Here, 'purifying oneself' means establishing oneself in the bodhipakkhiya-dhamma after ridding oneself of the attachments to āmisa heritages. It means establishing oneself well in the four ariyavaṁsa dhamma (practices of the noble family of ariya), which are:

Cīvarasantosa—being easily contented in robes
Piṇḍapātasantosa—being easily contented in alms-food

Senāsanasantosa—being easily contented in dwelling place
Bhāvanārāma—deriving joy in meditation.

The Buddha said that if one remains 'submerged' and 'adrift' within the āmisa heritages during the whole of the three periods of life, one will be cast into the apāya loka. Thus in the Dhammapada, he said:

> Ayasāva malaṁ samuṭṭhāya,
> taduṭṭhāya tameva khādati.
> evaṁ atidhonacārinaṁ,
> tāni kammāni nayanti duggatiṁ.
> —Dhammapada, verse 240.

(Just as rust springs from iron and eats away that self-same iron, the deeds arising out of āmisa taṇhā of a person who lives without reflection lead him to the apāya loka.)

This discourse[8] was delivered by the Buddha in connection with a bhikkhu who died in the Jetavana Monastery, and who was reborn as a louse in his erstwhile bhikkhu's robes, because he harboured an attachment to those robes just before he died. If the attachment to a set of robes can cast one in the apāya loka, what more need be said on greater attachments?

The robes were received as a share from saṅghika property (property belonging to the order of the Saṅghā), and hence were dhammika property (righteous or lawful property). The bhikkhu in question was also one who scrupulously observed the 227 sikkhā of the Vinaya. Thus it may be said that a set of lawful robes cast a bhikkhu endowed with the 227 sikkhā into the apāya loka. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five sikkhā? It is thus that one should contemplate and acquire agitation (saṁvega).[9] I shall now give an illustration.

There was a wealthy man who possessed many crores worth of silver, many crores worth of gold, and many crores worth of pearls. In order that these properties might not be lost during bad times, he buried the

8. Dhammapada Aṭṭhakathā, 3. Tissa Thera Vatthu, p, 218, 6th Syn. Edn.
9. Dread caused by the contemplation on the miseries of this world. See The Light of the Dhamma, Vol. VII, No. 3. p. 17.

bulk of them in the ground, and kept only sixty-thousand worth of money, rice, paddy, wearing apparel, and ornaments for immediate and ready use.

This wealthy man had six sons. On his death, the six heirs divided the properties among themselves in six equal shares. The properties buried beneath the earth were also similarly allocated. These buried properties could be secured by the heirs only if the owners personally dug them out the ground.

One of the sons was full of greed. He was not content with the property he could immediately use. He was satiated with the desire for the buried property and could not bear to wait long in order to get it. He therefore exerted himself and dug up the property, thus becoming a wealthy man.

One of the sons was full of energy. He did not look on the prospect of having to exert himself for days and months as burdensome. He therefore put forth effort and applied himself to the work of unearthing the buried treasure, thus becoming a wealthy man.

One of the sons was strong in his attachment. From the moment he received the heritage, his mind ways always on the property. Sleep and food were of no consequence, so greatly was his mind attached to the property. He thus put forth effort and dug up the buried property, becoming a wealthy man.

One of the sons was clever and ingenious. He contrived to construct machinery and dug up the buried property, thus becoming a wealthy man.

One of the sons lacked greed. He imagined himself to be well-off with even ten thousand worth of property. He had no desire to acquire the buried property. He was satisfied with the property that he received for his immediate use.

One of the sons was a spendthrift. He squandered all the property, not even leaving the price of a spade for the exhumation of the buried property. He sank in to bad ways and was eventually banished from his native place.

In this illustration, the Buddha resembles the wealthy father. Sila-visuddhi and the pariyatti dhamma resemble the treasure available for immediate use. Jhāna and abhiññā, which constitute citta-visuddhi, resemble the buried silver treasure. The four lokiya paññā-visuddhi, such

as diṭṭhi-visuddhi, resemble the buried gold treasure. The lokuttara-ñāṇa-dassana-visuddhi resembles the buried pearl treasure. The layfolk and bhikkhus of the Buddha Sāsanā resemble the six heirs.

Those persons within the Sāsanā who are filled with the iddhipāda of chanda (desire) resemble the first son who was filled with greed. Persons filled with the iddhipāda of chanda are not satisfied with the mere acquisition of sila-visuddhi and the pariyatti dhamma. They do not think that by such acquisition they have encountered the Buddha Sāsanā, or that they have become heirs of the Sāsanā. They nurture great desire for attaining the higher visuddhi and will not rest until they are achieved.

Those persons who possess the iddhipāda of viriya (effort) resemble the second son who was full of effort. Such persons are happy and easy in mind only when they are engaged in the attempt to acquire the higher achievements which they do not as yet possess.

Those persons who possess the iddhipāda of citta (attachment) resemble the third son who possessed strong attachment. Whenever such persons come to know of work productive of great benefits, they invoke great attachment for it, and their minds do not wander to any other matter.

Those persons who possess iddhipāda of paññā (wisdom) resemble the fourth son who was clever and ingenious. Such persons attain happiness and ease of mind only when they are engaged in the attempt to acquire great knowledge that is difficult of acquisition, deep, and productive of great benefits.

Those persons who do not possess any of the iddhipāda, who possess only inferior chanda, viriya, citta, and paññā, resemble the fifth son who was easily satisfied with the unburied property. Such persons who lack saddhā and chanda do not even possess the idea that the higher attainments of the visuddhi are the heritages which they can acquire in this very life. Because they lack viriya, they are reluctant to put forth effort that requires the encountering of privations. They are liable to reject such effort as impossible. Because they are weak in their volitions, their minds are not fixed on such kinds of work. They change their minds whenever they listen to various theories and expositions. Because they lack knowledge and wisdom, they reject such work as beyond their

capabilities. It is because the Buddha had such persons in view that he said:

Chandiddhipādaṁ bhāveti
Vīriyiddhipādaṁ bhāveti
Cittiddhipādaṁ bhāveti
Vimaṁsiddhipādaṁ bhāveti.

In these words the Buddha urged all beings to strengthen their weak iddhipāda, such as chanda, etc. Then only can new desires and new thoughts arise.

In the Buddha Sāsanā, layfolk and bhikkhus who are defective in their moral conduct resemble the sixth son. Among layfolk, those persons who are defective in the establishment of the Ti-saraṇa, and the nicca-sīla of pañca-sīla and ājīvaṭṭhamaka-sīla, do not possess the qualities of an upāsakā or an upāsikā, who only are the heirs of the Sāsanā. Among bhikkhus and sāmaṇeras, those who commit the pārājika[10] offences do not possess the qualities of a good bhikkhu or a good sāmaṇera, who only are the heirs of the Sāsanā. If layfolk vow that they would keep the pañca-sīla or the ājīvaṭṭhamaka-sīla from today, they can immediately become upāsakās and upāsikās who are heirs of the Sāsanā.

This illustration shows how of the many persons who are truly in the line of heritage of the one father (the Buddha), only those who possess one or other of the four iddhipāda as a foundation can enjoy the full benefits of the heritages. Persons who do not possess one or other of the four iddhipāda get the opportunity to enjoy only some of the superficial benefits of the heritages. They do not get the opportunity to enjoy the real essence of the heritages. Some persons do not get the opportunity of enjoying even the superficial benefits because they squander their heritages and thus become severed from the Buddha's and the Sāsanā's heritages.

The heirs of the Sāsanā may also be classified into:

1. niyata heirs
2. aniyata heirs

People who have never once obtained anicca-ñāṇa and anatta-ñāṇa within themselves are called aniyata heirs. Aniyata means that they may

10. Offences which entail loss of monkhood.

be the disciples of the sabbaññuta Buddha (Omniscient Buddha)—or the heirs of the sabbaññuta Buddha—today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the Sāsanā of the sabbaññuta Buddha. Even in the present world there are persons who have changed their faith from the Buddha Sāsanā to Christianity, and who scorn and undermine the Buddha Sāsanā. How easily they can change after death in another birth can be imagined.

One can be a disciple of the sabbaññuta Buddha this month, and the disciple of another teacher next month. One can be the disciple of the sabbaññuta Buddha this year, and the disciple of another teacher the next. One can be the disciple of the sabbaññuta Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the sabbaññuta Buddha in the second period of life and the disciple of another in the third. One can be the disciple of the sabbannuta Buddha in this life and the disciple and heir of another teacher in the next.

Thus in the Patisambhidā-Magga, the Buddha said: Nānasattharanam mukhaṁ ullokentiti puthujjanā.[11] (A puthujjana is so called because he looks up to the faces of various teachers).

The meaning of this passage is that in the infinite past saṁsāra, puthujjana have never been constant in the choice of the teachers in whom they have taken refuge. It has been one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. The number of occasions on which they have approached and taken refuge in the Sabbaññuta Buddha during the infinite past saṁsāra is very few indeed. Sometimes, they have taken refuge in the Brahmā, sometimes in the Sakka, sometimes in the various devas, sometimes in the sun, sometimes in the moon sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these refuges were almighty.

In the world, the number of false teachers is very numerous. The number of existences in which puthujjana have approached and taken

11. Paṭisambhidā-Magga Aṭṭhakatha, 9. Saṅkhārupakkha-ñāṇadassana-vaṇṇanā, p. 245, 6th Syn. Edn.

refuge in these false teachers is also very numerous. Sometimes they have taken refuge in the nagās, sometimes in garudas, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water.[12] Thus, in nature, the number and kinds of teachers which puthujjana afflicted with sakkāya-diṭṭhi have approached and taken refuge in are extremely numerous. The more they approach and take refuge in these false teachers, the more do they sink into the apāya and niraya loka.

If further, beginning with this life, they continue to wander and drift in saṁsāra replete with false attachments of sakkāya-diṭṭhi, they will continue to change the teachers whom they approach and take refuge in. How frightful, terrible, and nasty is the state of a puthujjana. This is the meaning of the passage, 'nānāsatthārānaṁ mukhaṁ ullokentīti puthujjanā.

On every occasion a puthujjana changes his teachers and refuges, a change also occurs in the doctrines and principles that he depends on for his guidance. Sometimes puthujjana have depended on the adhisīla-dhamma (purified morality) expounded by the sabbaññuta Buddha; sometimes on gosīla govata dhamma or the practices of cattle; sometimes on the practices of dogs; sometimes on the practices of horses; and sometimes on the practices of elephants. Thus the moral practices which they have adopted and depended on are also very numerous. In the matter of diṭṭhi (views), the number of existences in which they have adopted and depended on sammā-diṭṭhi (right views) are extremely few. On the other hand, the number of existences in which they have adopted and depended on micchā-diṭṭhi (wrong views) are extremely numerous. The more they have adopted and depended on these wrong views and practices, the more have they sunk—deeper and deeper—into the apāya and niriya loka.

Of the countless and infinite number of errors and perversities possessed by puthujjana wandering and drifting in saṁsāra, the error of seeking refuge in wrong protectors (teachers) is one of the greatest errors conducive of causing them great harm. This is because the error of seeking refuge in wrong teachers leads to wrong moral principles and practices, and the difficult achievement of rebirth as human beings (manus-

12. Cf Dhammapada, verse 188.

13. 'Wishing tree —

satta dullabha), which may be compared to a great padesā[13] tree producing the fruits of good rebirths, becomes in its entirety a tree producing the evil fruits of rebirths in the niriya regions. This shows the future path of aniyata heirs of the Sāsanā.

Those persons who perceive the anicca and anatta characteristics in themselves are freed from the kingdom of sakkāya-diṭṭhi. They become the niyata heirs of the Sāsanā. Niyata means that they are freed from the susceptibility of approaching and seeking refuge in erroneous teachers throughout future infinite saṁsāra. They become the true children of the sabbaññuta Buddha throughout the future succession of rebirth. They become members of the 'bon-sin-san' family, and though they may pass through many rebirths and many world-cycles in saṁsāra, their views of the unbounded and incomparable qualities of the Buddha, the Dhamma, and the Saṅgha, become clearer and brighter from one rebirth to another.

The three sāsanā of sīla, samādhi, and paññā, the seven visuddhi, such as sīla-visuddhi, and the thirty-seven bodhipakkhiya-dhamma of satipaṭṭhāna, sammappadhāna, iddhipāda, indriya, bala, bojjhaṅga, and maggaṅga, are dhamma heritages that prosper and increase in their minds from one rebirth to another. The three sāsana of the pariyatti, paṭipatti, and the paṭivedha become permanently established in them throughout the succession of rebirths and the succession of world-cycles.

Although they continue to wander in saṁsāra enjoying the joys and pleasures of humans, devas, and Brahmās, they are no longer beings of the world who change their teachers and refuges from one existence to another. They continue to wander in saṁsāra as beings of the lokuttara, or the region of the ariya. They are no longer beings of saṁsāra liable to the miseries inherent in the round of rebirths, and who thus are subject to being submerged, suffocated, exhausted, and cast adrift in saṁsāra's great whirlpool. They have become the true beings of the first stage of Nibbāna called sa-upādisesa-nibbāna. They are beings who will invariably ascend to anupādisesa-nibbāna through the joys and pleasure of 'bon-sin-san' existences.

In infinite saṁsāra, all wise humans, devas, Brahmās, desire to become niyata beings who only are the true children of the sabbaññuta Buddhas, and thus they hope and look forward to encountering the Buddha, the Dhamma, and the Saṅgha. They have to perform many acts of dāna and establish the wish that such acts may lead to such an encounter. They

have to perform many acts of sīla and establish the wish that such acts may lead to such an encounter. They have to perform many acts of bhāvanā and establish the wish that such acts may lead to such an encounter. This shows the undeviating path of the niyata heir of the Sāsanā.

It is to reveal this path that the Buddha, in several places of the Suttanta and Abhidhamma Pitakas said:

> Tiṇṇaṁ saṁyojananaṁ parikkhayā sotāpanno hoti,
> avinipāta dhammo niyato saṁbodhiparāyaṇo.[14]

(Because the three saṁyojana cease, the person becomes a sotāpanna. He becomes free from rebirth in states of suffering. He becomes confirmed as heir of the bodhipakkhiya-dhamma. He finds rest and support in the higher Paths and Fruits.

[Note: The three saṁyojana are sakkāya-diṭṭhi, vicikicchā, and sīlabbataparāmāsa. Of these, sakkāya-diṭṭhi is the essential or ruling factor.]

This ends the part showing the aniyata and niyata heirs.

Good and virtuous persons who perceive what constitutes good heritage and bad heritage, what is fixed or niyata heritage, and what unstable or aniyata heritage, what are good heirs and bad heirs, what are heirs of fixed heritage and heirs of unstable heritage, these good and virtuous persons did not put forth effort in past successive existences and successive worlds because they desired to become heirs of bad heritages of the Buddha Sāsanā. They put forth effort because it was their desire to become heirs of the good heritages. They did not practise dāna, sīla, and bhāvanā because they desired to become heirs of the unstable temporary heritages, but because it was their desire to become heirs of the niyata heritages.

Taking these facts into account, and taking heed of the fact that the Buddha disapproved of the bad heritages of the Sāsanā, those persons who have in this existence become the disciples and heirs of the Buddha should not permit themselves to become bad heirs. They should not permit themselves to become temporary, unstable heirs. They should attempt to become heirs of the good heritages which are the bodhipakkhiya-dhamma. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths known as saṁsāra, whenever acts of dāna, sīla and bhāvanā are performed, it is ususally

14. Abhidhamma Piṭaka, Puggalapaññatti Pāḷi, P. 120, 6th Syn. Edn.

because beings desire that by virtue of these good acts they may in a future existence as a human being encounter a Buddha and attain release from worldly ills, or attain the Path Knowledge, the Fruit Knowledge, and Nibbāna. Thus it is usual for them to wish for the heritages of the Dhamma. It is not usual for them to desire that by virtue of these good acts they may in future existence encounter a Buddha and attain worldly riches and worldly positions. It is not usual for them to wish for these āmisa heritages. It is not usual for them to desire the gaining of opportunities for the performance of good acts leading to bhava-saṁpatti, bhoga-saṁpatti, and issariya-saṁpatti.

But, at the present day, the bad heritages of paccayāmisa-taṇhā, lokāmisa-taṇhā, and vaṭṭāmisa-taṇhā constitute to be ruling factors. Modern men and women do not like to hear the mention of the four ariya-vaṁsa which are the antitheses of the three taṇhā mentioned. The four ariya-vaṁsa-dhamma are, as has already been mentioned previously, being easily satisfied with alms-food, robes, and dwelling place, and deriving joy and pleasure in the work of bhāvanā. They are called ariya-vaṁsa-dhamma because they are dhamma on which Buddhas, the disciples of Buddhas, and the heirs of Buddhas, should not release their hold. This is a reminder to those persons who possess wisdom.

As regards persons deficient in wisdom, the mere performance of many good and meritorious acts has to be extolled as good.

Those persons who are endowed with wisdom, however, should, if they desire to become heirs of the niyata dhamma heritages either in this life or in the next in the deva loka, establish the ājivaṭṭhamaka-sila, set up kāyagatā-sati, and try (for at least three hours a day) to achieve perception of the three characteristics of existence in the five aggregates of the body. If they perceive either of the three characteristics in the five aggregates, they can become niyata heirs and achieve the status of a 'bon-sin-san'.

For this purpose, see my Lakkhaṇa Dipani, Vijjāmagga Dipani, Āhāra Dipanī, and Kammatthāna Dipanī. For the path of niyata 'bon-sin-san' individuals, see my Catusacca Dipanī, and the chapter on Nibbāna in my Paramattha Sankhitta.

Magganga Dipani The Manual of the Constituents of the Noble Path

by

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Namo tassa bhagavato arahato sammā sambuddhassa

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

The Eightfold Noble Path:

1. sammā-diṭṭhi —Right View
2. sammā-saṅkappa —Right Thought
3. sammā-vācā —Right Speech
4. sammā-kammanta —Right Action
5. sammā-ājiva —Right Livelihood
6. sammā-vāyāma —Right Effort
7. sammā-sati —Right Mindfulnes
8. sammā-samādi —Right Concentration.

1. Sammā-diṭṭhi

Three kinds of Right View or Right Understanding: kammāssakatā sammā-diṭṭhi—Right View or Understanding that in the case of beings only two things, wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle; dasavatthuka

sammā-diṭṭhi—Right Understanding of the ten kinds of subjects; catusacca sammā-diṭṭhi—Right Understanding of the four Realities or the Four Truths.

Kammasakatā Sammā-diṭṭhi

Sabbe sattā kammassakā kammadāyādā, kammayonī, kammabandhū, kammappaṭisaraṇā, yaṁ kammaṁ karissanti kalyānaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.

Sabbe sattā kammassakā: Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadāyādā: Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammayonī: Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world-cycle.

Kammabandhū: Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammappatisaranā: Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world-cycle.

Yaṁ kammaṁ karissanti kalyānaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti: If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that kamma of theirs they will inherit throughout their many a becoming or world-cycle.

Dasavatthuka Sammā-diṭṭhi

Atthidinnaṁ, atthiyiṭṭhaṁ, atthi hutaṁ, atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayaṁ loko, atthi paroloko, atthi loke samaṇa brāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti.

Atthi dinnaṁ: There really exists alms-giving (dāna) as cause (kamma) and its result (vipāka)

Atthi yiṭṭhaṁ: There really exists offering on a large scale as cause and its result.

Atthi hutaṁ: There really exists offering on a small scale as cause and its result.

Atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko: There really exist wholesome and unwholesome actions as causes and their results.

Atthi mātā: There really exist the good and the evil deeds done to one's mother as causes and their results.

Atthi pitā: There really exist the good and the evil deeds done to one's father as causes and their results.

Atthi satā opapātikā: There really exist beings who are born by apparitional rebirth such as beings in purgatory, petas, devas, sakkas and Brahmas who cannot ordinarily be seen by men.

Atthi ayaṁloko: There really exists this world which is under our very eyes.

Atthi paroloko: There really exist the other worlds or planes where one may arise after death.

In another way, there really exists this human world (ayaṁloko) and there really exists the other worlds (paroloko: four lower worlds, six deva worlds and twenty Brahma worlds.

In another way, there really exists this universe consisting of the human world, four lower worlds, six deva worlds and twenty Brahma worlds (ayaṁ loko): and there really exist other worlds which are infinite in all eight directions (paroloko)

Atthi loke samaṇabrāhmaṇā samaggatā sammā paṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti: There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the True Dhamma and possess tranquillity of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

Catu-sacca Samma-diṭṭhi

1. dukkhe ñānaṁ 2. dukkhe samudaye ñānaṁ 3. dukkha nirodhe ñānaṁ 4. dukkha nirodhagāminipaṭipadāya ñānaṁ.

1. dukkhe ñāṇaṁ: penetrative insight into the Truth of Suffering.
2. dukkha samudaye ñānaṁ: penetrative insight into the Truth of the Origin of Suffering.
3. dukkha nirodhe ñanāṁ: penetrative insight into the Truth of the Cessation of Suffering.
4. dukkha nirodhagāminipaṭipadāya ñānaṁ: penetrative insight into the Truth of the Path Leading to the Cessation of Suffering.

2. Sammā-saṅkappa

Three kinds of Right Thought:

1. nekkhama saṅkappa: right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.
2. abyāpāda-saṅkappa: right thought, for the welfare of all living beings.
3. avihiṁsa-saṅkappa: right thought for the non-injury of all living beings.

3. Sammā-vācā

Four kinds of Right Speech:

1. musāvādā virati: refraining from telling lies.
2. pisuṇavācā virati: refraining from backbiting and calumny.
3. pharusavācā virati: refraining from using abusive language, harsh words, speech hurtful to others.
4. samphappalāpa virati: refraining from frivolous talk such as telling legends and fables or which is fruitless for this world and the next.

4. Sammā-kammanta

Three kinds of Right Action:

1. pānātipāta virati: refraining from killing and injuring living beings.
2. adinnādāna virati: refraining from taking property which is not given.
3. kamesumicchācāra virati: refraining from taking intoxicants and

from unlawful sexual intercourse with those who are still in the care of parents or guardians.

5. Sammā-ājīva

Four kinds of Right Livelihood:

1. duccarita micchājīva virati: in the case of laity, refraining from wrong livelihood by means of immoral physical and verbal actions.
2. anesana micchājīva virati: in the case of monks and hermits, refraining from wrong livelihood, e.g. by means of giving fruits and flowers to laymen to curry favour.
3. kuhanādi micchājīva virati: in the case of monks and hermits, refraining from trickery and deceptions by means of working wonders.
4. tiracchāna vijjā micchājīva virati: in the case of monks and hermits, refraining from wrong livelihood, e.g. by means of performing base arts such as reading signs and omens, which are against the rules and practice of the Order.

6. Sammā-vāyāma

Four kinds of Right Effort:

1. anuppannānaṁ akusalānaṁ dhammānaṁ anuppādāya vāyāmo: making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.
2. uppannānaṁ akusalānaṁ dhammānaṁ pahānāya vāyāmo: making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.
3. anuppannāṇaṁ kusalānaṁ dhammānaṁ uppādāya vāyamo: making effort in the practice of the Eightfold Noble Path so that the thirty-seven bodhipakkhiya-dhamma (factors pertaining to Enlightenment) that have never arisen during the preset existence may arise here and now.
4. uppannānaṁ kusalānaṁ dhammānaṁ bhiyyo bhāvāya vāyāmo: putting forth effort in the practice of the Eightfold Noble Path so that the virtues such as morality that have already arisen and

are arising during the persent existence may develop unceasingly until the attainment of anupādisesa-nibbāna.

7. Sammā-sati

Four kinds of Right Mindfulness:

1. kāyānupassanā satipaṭṭhānaṁ: application of mindfulness to the contemplation of the body-group, such as in-breathing and out-breathing.
2. vedanānupassanā satipaṭṭhānaṁ: application of mindfulness to the contemplation of the feeling-group, such as painful and pleasurable feelings.
3. cittānupassanā satipaṭṭhānaṁ: application of mindfulness to the contemplation of the consciousness-group, such as consciousness rooted in lust (sarāga,) or in anger (sadosa), etc.
4. dhammānupassanā satipaṭṭhānaṁ: application of mindfulness to the contemplation of mind-objects, such as sensuous lust (kāmmacchanda).

8. Sammā-samādhi

Four kinds of Right Concentration:

1. paṭṭhamajjhāna samādhi: concentration of the first jhāna produced by fixing one's attention on one of the objects of samatha tranquillity such as kasina.[1]

1. KASINA is the name for a purely external device to produce and develop concentration of mind and attain the four trances (jhāna). It consists in concentrating one's full and undivided attention on one visible object as preparatory image (parikamma-nimitta), let us say, a coloured spot or disc, or a piece of earth, or a pond at some distance, etc , until at last one perceives, even with the eyes closed, a mental reflex, the so-called acquired image (uggaha-nimitta.) Now, while continuing to direct one's attention to this image, there may arise the spotless and immovable so-called counter-image (paṭibhāga-nimitta), and together with it the neighbourhood-concentration (upacāra-samādhi) will have been reached. While still persevering in the concentration on the object, one finally will reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i e. the state of the first mental absorption, or (jhāna) trance. The ten kasina mentioned in the Suttas are: earth-kasina, water, fire, wind, blue, yellow, red, white, space, and consciousness. 'There are ten kasina-spheres: a certain one sees the earth-kasina, above, below, on all sides, undivided, unbounded; a certain one sees the water-kasina, above, below, etc.' (D. 33). (Nyānatiloka's Buddhist Dictionary).

2. dutiyajjhāna samādhi: concentration of the second jhāna produced by fixing one's attention on one of the objects of samatha, such as kasina.
3. tatiyajjhāna samādhi: concentration of the third jhāna produced by fixing one's attention on one of the objects of samatha such as kasina.
4. cututthajjhāna samādhi: concentration of the fourth jhāna produced by fixing one's attention on one of the objects of samatha such as kasina.

Exposition of the Three Kinds of Sammā-diṭṭhi

Kammassakatā Samma-diṭṭhi

Sabbesattā kammadāyādā, kamayonī, kammabandhū kammappaṭisaranā yaṁ kammaṁ karissānti kalyānaṁ vā pāpakaṁ vā tassadāyāda bhavissanti.

Sabbe sattā kammassakā: There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels, etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore said, 'sabbe sattā kammassakā.' The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers, etc.

Herein, physical action means all movements of such parts of the body as hands and legs, etc. 'Vaci kamma' verbal action means all verbal expressions made by means of the mouth, tongue and throat. 'Mano kamma' mental action means the functioning of the mind. These physical, verbal and mental actions are known as three kamma in the Buddhist teachings.

All beings perform these three kamma at all waking hours. All their work great or small is performed by means of these three kamma. These

three kamma become inert when a person is asleep. In the case of a dead person the three kamma cease to function as far as that body is concerned. This is how the three kamma operate in all beings.

These three kamma have two aspects: three good kamma, and three bad kamma. There good kamma are of two kinds: good kamma which has its result ripening during the present existence, and good kamma which has its result ripening during the future existences. The three bad kamma are of two kinds: bad kamma having its result ripening in this existence, and bad kamma having its result ripening in future existences.

Analysis of the Good and Bad Kamma

Ten kinds of immoral conduct:

1. pānātipāta: injuring and killing living beings
2. adinnādāna: taking or destroying animate and inanimate properties which are not given
3. kamesumicchācāra: committing sexual misconduct
4. musāvādā: telling lies
5. pisuṇavācā: backbiting and calumny
6. pharusavācā: using abusive language
7. samphappalāpa: taking part in frivolous conversation
8. abhijjhā: covetousness
9. byāpāda: malevolence
10. micchā-diṭṭhi: wrong views.

All kinds of physical, verbal and mental actions that are free from these ten kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge, are good volitional actions which have to be performed for this very existence.

All kinds of physical, verbal and mental actions that involve these ten kinds of immoral conduct and that comprise all kinds of livelihood, are bad volitional actions which are performed for this very existence.

Two Kinds of Kamma for Future Existences

The types of kamma performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds: three good kamma (having result in future ex-

istences), and three bad kamma (having result in future existences).

All kinds of physical, verbal and mental kamma that are free from the ten kinds of immoral conduct and comprise alms-giving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the Three Gems (Buddha, Dhamma and Sangha), are known as good kamma done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the ten kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that kamma leads one to the lower planes in future existences. So it is known as bad kamma having its result ripening in future existence.

In this way one should differentiate the good and bad kamma and contemplate all the three kinds of kamma which are performed everywhere, on land, in water, and in the sky.

Having seen with our eyes the three kamma which are performed in this world, we can also comprehend that all beings, on land, in water and in the sky, have been performing these three kamma in their past existences of endless world-cycles and will also perform them in the future.

Like this universe there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these three kamma.

Having discerned all these, it is quite apparent that all beings live by these three kamma done by themselves. They enjoy happiness by virtue of these three kamma. By performing the three good kamma they enjoy various beneficial results and by performing the three bad kamma they encounter various kinds of misery and suffering. The three kamma are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin, he can achieve happiness if he has mental kamma in the form of knowledge and wisdom. So, the Buddha declared 'sabbe sattā kammassakā.' All beings have the three volitional kamma as their own property.

The Result of Present Kamma

Those who wish to acquire worldly gains, such as wealth, governmental standing and honour in this life, can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly

gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental kamma such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God. As a matter of fact, it is not so. Like the Buddhists, the Christians, Mohammedans, etc., are performing the three kinds of kamma, and for this reason they acquire worldly gains. It is not God but the three kinds of kamma that give these to them.

The Result of Past Kamma

Just as we can see with our eyes that in this life the worldly gains are not given by God but are acquired by one's own kamma, similarly we can realise that beneficial results of being reborn in a wealthy family or in the deva world are not by virtue of worshipping God but by virtue of past kamma such as alms-giving, observance of morality and so forth, performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his possessions are due to his past kamma. Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the Abhidhamma, the element of kinetic energy (tejo) which is known as caloricity (utu) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from tejo. Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have kamma as their seeds of becoming: wholesome kamma as alms-giving, morality, etc; and unwholesome kamma as taking others' lives, etc.

The process of becoming as men and animals is due to the past kamma in previous existences. On account of the wholesome kamma, etc., they are reborn as men and devas, and because of the unwholesome volitional kamma they are reborn in four lower worlds: hell, animal world, peta world, and asuraka world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and trees from the seeds appear successively:

[illegible] seed, the earth, and the water. Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes. In the same way, in getting wages by working as a labourer, the present kamma, i e working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

a cycle of seeds and trees. Similarly, beings have seeds of kamma in their previous existences. From these seeds of kamma new existences appear. Thus beings perform kamma which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In the case of beings, they have two kinds of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more than one new mental factor (i.e. the paṭisandhiviññāna rebirth consciousness). Therefore, although beings have many seeds of wholesome and unwholesome kamma in one existence, one mental factor of the previous existence, i.e. volition (cetanā) produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals, etc., come into new successive existences because of the seeds of their past kamma performed in previous world-cycles of existences. Such view is known as Right View (sammā-diṭṭhi). To hold that God creates them is wrong view (micchā-diṭṭhi). It is the wrong view of those who, not knowing fully the operative power of kamma and utu, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon kamma, knowledge and wisdom, the Buddha said, 'sabbe sattā kammassakā'.

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of kamma performed by beings, they are always theirs in their future existences. They are never destroyed by fire, etc. For this reason, kamma is said to be the only property inherited by beings. Beings are sure to reap the results of their own kamma in future existences. The wholesome kamma performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The

wholesome kamma performed by feeding virtuous monks can give rise to a countless number of happy existences as man and deva. Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats in future existences. If a person kills an animal, such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years. Similarly, if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly, a seed of wholesome kamma such as alms-giving, morality, meditation, practised at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome kamma by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seed of physical, verbal and menal actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of kamma that produces many effects in the following successive existences.

If a person performs one kamma, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that kamma, but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares, 'sabbe sattā kammadāyādā'.

Sabbe Sattā Kammayonī

There are several causes for the growth of a banyan tree: the banyan seed, the earth, and the water. Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes. In the same way, in getting wages by working as a labourer, the present kamma, i e working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past kamma, i.e. alms-giving, morality, etc., which causes one to be reborn as a human being, and the unwholesome kamma by taking others lives, etc., which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are fc: the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own kamma performed in the present existence with wisdom and knowlege or otherwise is the primary cause. So also, one's own wholesome kamma as alms-giving, morality, etc., and unwholesome kamma as killing beings, performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes, nor is it anything to do with God For this reason, the Buddha said, 'sabbe sattā kammayonī.'

Sabbe Sattā Kammabandhū

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, i.e. before our death. However, one's own physical, verbal and mental kamma are constant companions which accompany one and give happiness and prosperity to one in future existences. So the wholesome kamma alone is one's real relative or friend which should be esteemed and relied upon. Therefore, the Buddha declares, 'sabbe sattā kammabandhū.'

Sabbe Sattā Kammappaṭisaraṇā

In this phrase, 'refuge' means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies. In the same way all kinds of refuge are resorted to for different purposes.

'Refuge' does not mean only worshipping. It also has the meaning of reliance upon and taking shelter or protection, as mentioned above. We

take refuge in the Buddha, Dhamma, Sangha, teachers and those who are nobler than us by paying homage to them.

In this life a man without property will soon get into trouble. Fearing that trouble, we have to rely upon kamma by doing such work as will give us money and property. Lack of wholesome kamma will lead to the lower worlds where one has to suffer greviously. Fearing such suffering, one has to perform wholesome kamma which can lead one to be reborn as a man or deva in the existences to come. The present kamma of working with knowledge and wisdom can save us from danger in the present life, and wholesome kamma such as alms-giving and morality can save one from the lower worlds in future existences.

We have to rely on the present kamma of working for avoiding dangers in this present existence. We have to rely on wholesome kamma also for avoiding suffering in the lower worlds in future existences. The Buddha, therefore, preaches 'sabbe sattā kammappaṭisaranā.'

Herein we should analyse several kinds of refuge. In Buddhism there are four kinds, of taking refuge for the future:

1. taking refuge in the Buddha
2. taking refuge in the Dhamma
3. taking refuge in the Sangha
4. taking refuge in one's own wholesome kamma.

For example, there are in this world four kinds of refuge for sick persons:

1. refuge in a chief doctor
2. refuge in good medicine
3. refuge in assistant doctors
4. refuge in following their directions with faith.

Of the above-mentioned four refuges, the chief doctors and the assistants are the refuge of the patient as they are capable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge, as without such action on his part the other three refuges would be ineffective for the cure of the disease. So all four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons; the Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the Dhamma resembles the medicine. The physical, verbal and mental wholesome kamma resemble the sensible action of the patient in following the directions. In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: Buddha, Dhamma, and Sangha exist only during the Buddha Sāsana. They do not exist outside it.

The refuge of wholesome kamma exists both within and outside the Buddha Sāsana. We can never be free from kamma which is operating all the time in this universe as well as in other innumerable universes.

This discourse of 'sabbe sattā kammassakā' is also applicable to all the universes both within and outside the Buddha Sāsana. It is for this reason that the refuge of kamma alone and not the three refuges of the Buddha, Dhamma and Sangha is dealt with in this discourse.

These are the four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. Saranaṁ, usually translated 'refuge', means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support. Similarly water, fire and air are the supports for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God. I shall make this more clear. In other religions, such as Christianity and Mohammedanism, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge, they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernormal power. With this power he can wash away all sins and evils of beings

and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in kamma thinking that kamma is not the cause of such results. It is most surprising that those who are really performing kamma entirely disregard their own acts. Kamma means physical, verbal and mental actions of practising the teachings of a particular religion. The auspicious act of baptism, worshipping and praying to God daily, obeying his commandments, etc., are really kamma. These people believe that God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really 'kamma'.

In those religions also, as in Buddhism, there are four kinds of refuge. In Buddhism, they are the Buddha, the Dhamma, the Sangha and kamma. But in those religions they are:

1. refuge in God
2. the commandments of God
3. prophets, such as Christ and Mohammed, and priests
4. their own kamma in the performance of their religious rites and duties.

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their kamma. Consequently they believe that the good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and are not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it, or would they get it by the present kamma of working diligently as a labourer, farmer, trader, etc.? The answer is: wealth is not usually obtained by worshipping and praying to God. On the other hand, acquisition of property by performing the present kamma is quite evident in this world. Therefore, it is believeable that acquiring property in this life is due to the present kamma and has nothing to do with God.

God has no power to give property to anyone. Only the present kamma can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform present kamma, they would be enjoying riches given by him; and those who are not his followers would

not get any property although they were diligently performing the present kamma. But it is not so. The devout followers of God have to perform the present kamma in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present kamma. For this reason, the acquisition of wealth in this life is the result of the present kamma. It is not the gift of God.

Similarly, if one desires education and knowledge, one can get it by performing the present kamma of studying and learning. They cannot, as a rule, be acquired by worshipping God. If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot, as a rule, be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present kamma and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However, as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen with our own eyes that the present kamma of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm is not usually cured by praying to God in this life. Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would by praying to God go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life are achieved by virtue of present kamma and not by favour of God, we can fully believe that there is no other refuge than the present kamma for acquisition of wealth and happiness in this life. In the same way we can believe that the attainment of the higher planes of existence after death is also due to the wholesome kamma. It has nothing to do with God. God cannot make one who is without such wholesome kamma to be reborn on a happy plane of existence. Those who have such kamma can attain the higher states of existences although they do not pray to God. 52(B)

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the deva and Brahma world as a powerful deva, sakka or Brahma and so forth. Hence the Buddha declares, 'sabbe sattā kammappaṭissaraṇā.'

[Note on kammadāyādā: A being has two khandha: rupakkhandhā and nāmakkhandhā (corporeality-group and mind-group). The corporeality group consists of head, hands, legs, etc. Mind-group means thoughts and consciousness.

Of these two, the corporeality group comes to dissolution once in each existence. It has different shapes or forms in each existence. As for the mind-group, there is no break in its process. It continually arises in succession from one existence to another. Good kamma causes it to arise in successive happy existences. Wherever the mind group arises, there a new and different corporeality-group comes to be formed. The bad kamma causes the mind-group to arise in lower states of existence.]

Here ends the discourse on 'kammassakatā sammā-diṭṭhi'.

Dasavatthuka Sammā-diṭṭhi

Ten kinds of right understanding:

1. Atthi dinnaṁ: Right Understanding that alms-giving, if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.

2. Atthi yiṭṭhaṁ: Right Understanding that liberality, if extended with belief in past kamma and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences.

3. Atthi hutaṁ: Right Understanding that gifts, even on a small scale, (āhuna, pāhuna) if made in previous existences with good will, yield beneficial results in future existences.

4. Atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko: Right Understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

5. Atthi mātā: Right Understanding that good and evil deeds done to

one's mother yield good and evil results respectively in subsequent existences.

6. Atthi pitā: Right Understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.

7. Atthi sattā opapātikā: Right Understanding that there really exist beings by apparitional rebirth who are invisible to human eyes. Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous kamma they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; peta, asuraka, earthly devas, ogres, nagas and garudas; devas of the six heavenly worlds, the Brahmas of the twenty Brahma planes consisting of three planes of the first jhāna, three planes of the second jhāna, three planes of the third jhāna, seven planes of the fourth jhāna, and four arūpa planes; all these beings are known as 'beings by apparitional rebirth'.

Of the twenty Brahma planes, the Brahma of great power lives in the lowest three planes of the first jhāna. That Brahma is regarded as god in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of devas. By seeing these heavenly abodes one can visualise the existence of higher planes of the devas, sakkas, and Brahmas.

Even when men are close to these beings, they are unable to see them with their human eyes. Only when these beings make their forms visible, and then only can men see them. They are invisible to human eyes like the god, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called sammā-diṭṭhi.

8. Atthi ayaṁ loko and 9. atthi paroloko: Right Understanding that this world (ayaṁ loko) is the human world, and the other world consists of the four lower worlds (hell, the worlds of animals, petas and asurakas), the deva worlds and the Brahma worlds.

In other religions, hell, the worlds of petas and asurakas, and the higher deva and Brahma planes are not known properly.

Another interpretation is that there are in this universe the human world, the four lower worlds, and the heavenly deva and Brahma worlds which are termed as 'ayaṁ loko'. Similarly to the east, west, south and north of this universe there are infinite universes which are termed 'paro-loko'. These universes are not known in other religions.

10. Atthi loke samaṇabrāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti. There are higher spiritual knowledge (abhiññā) and omniscience (sabbaññuta-ñaṇa). Monks and brahmins who exert themselves diligently in fulfilling the perfections (pāramitā) and practising samatha and vipassanā bhāvanā in this human world can achieve such ñāṇa. Personages who have achieved such ñāṇa appear in this world from time to time.

Of these two kinds of ñāṇa, some are capable of gaining only abhiññā and they can see with this ñāṇa the four lower worlds, the six deva worlds, and some of the Brahma worlds, as if with their natural eyes. Some are capable of achieving both abhiññā and sabbaññuta-ñāṇa and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both ñāṇa are called 'Buddha'.

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths and existence of universes.

Three kinds of belief, namely: belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, belief in them and their teachings, and belief in the existence of the other worlds, constitute the right understanding or view. Those who have this right understanding entertain no doubt that the Buddha appears only in the human world, and not in the heavenly worlds.

In other religions, where there is no such right understanding, they imagine that the all-knowers, the all-seers, the omniscient ones appear only in the highest heavens and not in the human world.

However, there are two kinds of power: the power of kamma and the power of ñāṇa. In the case of kamma, the power of jhāna is most effective. It can cause one to arise in the highest plane as a Brahma with a long span of life. It cannot, however, cause one to become an Omni-

scient Buddha. That Brahma has no ñāṇa with which he can see all and know all.

Only in this human world can one work for sabbaññutā-ñāṇa, and only one who perseveres diligently to achieve that ñāṇa can become omniscient.

It is only in the Buddha Dhamma that profound, sublime and wonderful teachings exist, and it is because they belong to the sphere of ñāṇa (knowledge and wisdom).

In this life, to strive to become a wealthy person is one way, and to acquire insight-knowledge and thus become a teacher of beings is another way. To strive to become a great Brahma is similar to striving to become a wealthy man, and to strive as a bhikkhu or hermit for acquiring insight-knowledge is like striving to become a great teacher. Another example is: birds have wings to fly about in the sky but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but, they have no wings and are unable to fly about in the sky.

The Brahma's kamma of jhāna resembles the wings of birds. The insight-knowledge of the monks and hermits resembles the knowledge and wisdom of men.

The Brahmas and the devas live in the highest planes of existence due to the power of jhāna and kamma, but they have no insight-knowledge and omniscience.

Thus the right understanding (ñāṇa, knowledge or wisdom) which enables one to believe: that the Buddha who sees all and knows all appears only in this human world and not not in the higher planes of existence; that only the monks and brahmins of the human race who are endowed with abhiñña and subbaññuta can clearly discern the condition of the kappa and universes, the beings who are running the round of saṁsāra and how the wholesome and unwholesome kamma operate; that the teachings of those monks and brahmins in the Sutta, Vinaya and Abhidhamma are true, is known as 'atthi loke samaṇabrāhamaṇā sammā-diṭṭhi'.

The wrong understanding or belief (micchā-diṭṭhi) is that the God who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there cannot be many gods but only one, and that God, being the highest and noblest, must be eternal and free from old age, disease, death, etc.

Detailed explanations of the wrong views are given in our Samma-ditthi Dīpanī, The Manual of Right Views.

Note 1

Thirty-two kinds of talk obstructing fruition and rebirth in higher planes.

1. rājakathā—talk about kings
2. corakathā—talk about robbers
3. mahāmattakathā—talk about ministers of state
4. senākathā—talk about armies
5. bhayakathā--talk about dangers
6. yuddhakathā—talk about battles
7. annakathā—talk about food
8. panakathā—talk about drinks
9. vatthakathā—talk about clothing
10. sayanakathā—talk about dwellings
11. mālākathā—talk about garlands
12. gandhakathā—talk about perfumes
13. ñātikathā—talk about relations
14. yānakathā—talk about vehicles
15. gāmakathā—talk about villages
16. nigamakathā—talk about market towns
17. nagarakathā—talk about towns
18. jamapadakathā—talk about districts
19. itthikathā—talk about women[1]
20. sūrakathā—talk about heroes
21. visikhākathā—talk about streets
22. kumbaṭṭhānakathā—talk about watering places
23. pubbapetakatha—talk about relatives who have passed away
24. nanattakathā—tittle-tattle
25. lokakkhayikakathā—talk about the origin of the world
26. samuddakkhāyikakathā—talk about the origin of the ocean
27. (numbers 27 to 32 are known as itibhavābhavakatha)—talk about eternity belief
28. talk about annihilation belief

1. Talk about men is omitted in accordance with Majjhima Paṇṇāsa Aṭṭhakathā. p. 156. 6th. Synod Edition.

29. talk about worldly gain
30. talk about worldly loss
31. talk about self-indulgence
32. talk about self-mortification.

Note 2

Twenty-one kinds of wrong livelihood for bhikkhus.

1. vejjakammaṁ karoti—medical practice
2. dūtakammaṁ karoti—acting as a messenger
3. pahiṇakammaṁ karoti—doing things at the behest of laymen
4. gandaṁ phāleti—lancing boils
5. arumakkhāṇaṁ deti—giving oil for medical application
6. uddhaṁ virecanaṁ deti—giving emetics
7. adho virecanaṁ deti—giving purgatives
8. natthutelaṁ pacati—preparing oil for nose-treatment
9. pivanatelaṁ pacati—preparing oil for medicine
10. veḷudānaṁ deti—presenting bamboos
11. pattadānaṁ deti—presenting leaves
12. pupphadānaṁ deti—presenting flowers
13. phaladānaṁ deti—presenting fruits
14. sinānadānaṁ deti—presenting soap-clay
15. dantakaṭṭhadānaṁ deti—presenting tooth-sticks
16. mukhodakadānaṁ deti—presenting water for washing the face
17. cuṇṇamattikadānaṁ deti—presenting clay-powder
18. cāṭukamyaṁ karoti—using flattering speech
19. muggasūpiyaṁ karoti—acting like half-cooked bean soup (speaking half-truths)
20. pāribaṭyaṁ karoti—fondling children
21. jaṅghapesaniyaṁ karoti—running errands.

Note 3

Kuhanādi micchājiva—wrong living by means of trickery and deception.

2. Majjhima Nikāya, Majjhima Paṇṇāsa Aṭṭhakathā 1) Gahapati Vagga. 1) Kandarakasuttavaṇṇanā. 6th. Synod Edition pg. 4.

1. kuhana—making people have an unduly high opinion of oneself to get alms:
    a. by pretending that one does not want to receive alms, but accepts only for the sake of the donors
    b. by pretending that one has attained jhana, magga and phala
    c. by feigning deportment so as to make people think one is an ariya.
2. lapana—talking to please donors with a view to acquiring gain, honour and renown
3. nemittikata—inviting offerings by giving all kinds of hints
4. nippesikata—harassing so as to induce offerings
5. labhenalābhaṁ nijigīsanatā—giving something with a view to getting something more.

The Exposition of Right Understanding of the Four Noble Truths

Right understanding of the Four Noble Truths means:

1. knowledge of the real suffering
2. knowledge of the true cause of suffering
3. knowledge of the cessation of suffering
4. knowledge of the right path leading to the cessation of suffering.

(This is only a brief explanation of the Four Noble Truths. For a detailed explanation see the author's Catusacca Dīpanī beginning page 249.)

Right Understanding of the Truth about Suffering

The horrors: The eye of human-beings, gods and Brahmās immensely oppresses and harasses those who are attached to it, so it is most frightful and is the real suffering. In the same way, ear, nose, tongue, body and mind to which human-beings, gods and Brahmās are attached greatly oppress and harass them. They too are most frightful and are the real suffering.

Mode of oppression: Of these six, the eye oppresses through saṅkhāra (kamma activities), vipariṇāma (instability), and dukkha (ill of suffering). In another way, it oppresses through saṅkhāra (kamma activities), santāpa (burning), and vipariṇāma (instability). In another way also, it oppresses through jāti (rebirth), jarā (old age) and maraṇa (death). Or, it oppresses or harasses by developing the fires of passion, hatred, delusion, conceit, wrong view, mental defilements and āsava[1] (mental impurities), by developing the evil conduct such as taking life, etc., and by generating the fires of rebirth, old age, sorrow, lamentation, pain, grief and despair.

1. 'Āsava' means 'mental impurity.' See The Light of the Dhamma, Vol. V—No. 1, p. 42 and Vol VII—No. 5. p. 44.

Oppression Through Kamma Activities

Possession of the eye of man, god or Brahmā is produced by good deeds done in the past life, without which only the eye of hell-being, animal, ghost or demon would come into being instead. Thus, the eye of a higher being oppresses that being through the good kamma-activities which create the eye. And these same kamma-activities oppress him in the next existence, because he has to protect and sustain them so that he will not lose them. Thus, the eye of the higher being oppresses that being through the kamma-activities which produce suffering. Then the eye of the higher being perpetually oppresses that being. Because the eye of the higher being does not arise independently of the kamma-activities, it is said that the kamma-activities invariably oppress the possessor throughout the beginningless round of rebirths.

Oppression Through Instability

'Oppression through instability' means 'oppression by liability to immediate destruction whenever there is a cause for destruction.' From the time of conception there is not a single moment—even to the extent of a wink of an eye or a flash of lightning—when there is no liability to destruction. And there is always the anxiety caused by impending destruction. When actual destruction comes, manifold is the suffering that is experienced, thus the eye of the higher being oppresses him through instability.

Oppression Through Ill of Suffering

Ill of suffering means physical and mental pain. The pain experienced during the period of coming into being of the eye of a hell-being, ghost or demon is plainly evident. When there is the feeling of unpleasantness in coming into contact with the unpleasant object or when one inflicts bodily pain out of bad feeling, there is oppression through ill of suffering. When the eye contracts some disease or whenever there is physical or mental trouble in the preservation and protection of the eye, one is oppressed by the ill of suffering. Thus the eye oppresses beings through the ill of suffering.

Oppression Through Burning

Thus the eye, which gives so much pain to beings and which is a source of suffering, is an alarming factor for one who has to wander through the beginningless round of rebirths because of that eye. So it is the real source of suffering. Ear, nose, tongue, body and mind are to be regarded likewise.

Thus, the knowledge that enables one to see and understand the immense suffering and the characteristics in any of the three spheres of beings (i.e. the sensuous sphere, form sphere and formless sphere) such as the eye, etc., is the sammā-diṭṭhi-ñāṇa, the knowledge of the right understanding.

Right Understanding of the Truth About the Cause of Suffering

Throughout the round of rebirths, as long as there is attachment to the eye as 'It is mine, it is my self', so long its continuity and its oppression throughout the existences in the round of rebirths be maintained. Therefore, the craving and greed that is attached to the eye is the true cause of the development of suffering. Ear, nose, tongue, body and mind should be regarded likewise.

This knowledge which sees and understands the true cause of suffering is sammā-diṭṭhi-ñāṇa—knowledge of the right understanding of the cause of suffering.

This is the end of the exposition of samudayasacca-sammā-diṭṭhi.

Right Understanding of the Truth About the Cessation of Suffering

When, in any existence, the taṇhā-lobha (craving) that is attached to the eye finally ceases, the eye does not arise again but finally ceases, and so also the oppression by the eye does not arise again and ceases finally. Ear, nose, tongue, body and mind should be regarded likewise.

This knowledge which sees and understands the real cessation of suffering is sammā-diṭṭhi-ñāṇa—knowledge of the right understanding of the real cessation of suffering.

This is the end of the exposition of nirodhasacca-sammā-diṭṭhi.

The Right Understanding of the Truth About the Real Path Leading to the Cessation of Suffering

When, as a result of practice of the Dhamma and development of mind through meditation, the true nature of the eye and the oppression by the eye are seen and understood, craving attached to the eye ceases in this life. It does not arise after death and consequently the oppression by the eye ceases, too. Ear, nose, tongue, body and mind should be regarded likewise.

This knowledge which sees and understands the true path leading to the cessation of suffering is the sammā-diṭṭhi-ñāna—knowledge of the right understanding of the path of conduct leading to the cessation of suffering.

This is the end of the exposition of maggasacca-sammā-diṭṭhi.

Here ends the brief exposition of catusacca-sammā-diṭṭhi.

In the matter of the Noble Eightfold Path this right understanding of the Four Truths is the most essential.

Exposition of Right Thinking

There are three modes of Right Thinking. They are:

1. thoughts free from lust (nekkhamma-saṅkappa)
2. thoughts of good-will (abyāpāda-saṅkappa)
3. thoughts of compassion, non-injuring (avihiṁsa-saṅkappa).

Thoughts free from lust: there is a state of absence of greed which is capable of renouncing the five sensual pleasures such as pleasant sight, pleasant sound, pleasant smell, pleasant taste and pleasant touch, and of abandoning attachment to the five constituent groups of existence or mind and matter. Thoughts arising out of such absence of greed is nekkhamma-saṅkappa.

Thoughts of good-will: there is loving-kindness for all beings, be they men or animals, and the wish for their good and welfare. Thoughts arising out of such loving-kindness is abyapada-saṅkappa.

Thoughts of compassion: thoughts arising out of compassion and sympathy for all beings who are afflicted with suffering is avihiṁsa-saṅkappa.

This is the end of sammā-saṅkappa.

Exposition of Right Speech

There are four types of right speech. They are:

1. abstinence from falsehood (musāvāda-virati)
2. abstinence from back-biting (pisuṇa-vācāvirati)
3. abstinence from offensive and abusive language (pharusavā-cā-virati
4. abstinence from frivolous talk (samphappalāpa virati).

Abstinence from falsehood: speaking untruth so as to make it appear as truth and speaking of truth as though it were untruth, means speaking falsehood. Abstinence from speaking such falsehood is musāvāda-virati.

Abstinence from back-biting: the kind of talk which makes two friends lose confidence in and regard for each other, which creates dissension between two persons or which slanders another is back-biting. Abstinence from such back-biting is pisunavācā-virati.

Abstinence from offensive and abusive words: speaking with anger and using abusive language affecting race, families, individuality, occupation, etc., amounts to using offensive and abusive words. Abstinence from such mode of speaking is pharusavācā-virati.

Abstinence from frivolous talk: in this world there are such plays and novels as Enaung and Ngwedaung, which contain no words relating to attha, Dhamma and Vinaya for the betterment of those who listen to them; they contain only those words that are meant for the sheer entertainment of the listeners.

Attha, Dhamma, Vinaya

Words relating to attha are those that could bring about in this present life such things as long life, health and righteously acquired wealth and in the next existence the good result such as being reborn as a human being, etc.

Words relating to Dhamma are those that relate to ways and means for attainment of the above-mentioned good results.

Words relating to Vinaya are those which relate to the rules of conduct for both men and monks, instructing them for the destruction of greed and hatred.

Such words relating to attha, Dhamma and Vinaya are not found in the above-mentioned types of plays and novels. Narrating such plays and novels to others amounts to frivolous talk. Avoidance of such talk

is samphappalāpa virati. The thirty-two types of 'tiracchāna kathā'[2] (spiritually unbeneficial talk) are included in the samphappalāpa.

Those who are desirous of developing their wisdom in attha, Dhamma and Vinaya should abstain from wasting time in indulging in such thirty-two types of talk. As regards those who are building up the practice of acquiring mental calm (samatha) and development of insight (vipassanā), they should know the limit even of speech which is associated with attha, Dhamma and Vinaya.

This is the end of the four types of sammā-vācā.

The Exposition of Right Action

There are three kinds of Right Action. They are:

1. pāṇātipāta virati
2. adinnādāna virati
3. kāmesumicchācāra virati.

1. Pāṇātipāta virati: Pāṇātipāta means intentional killing or destroying beings by physical action or verbal incitement, ranging from causing abortion, destroying eggs of lice and bugs to killing and destroying living beings. Abstinence from such deeds is pānātipāta virati.

2. Adinnādāna virati: Adinnādāna means taking with the intention of stealing any animate or inanimate property in the possession of the owner, such as grass, fuel, water and so forth, without the knowledge of the owner either by physical exertion or verbal incitement. Abstinence from such deeds is adinnādāna virati.

3. Kamesumicchācāra virati: Kāmesumicchācāra means improper sexual intercourse of a man with a woman, such as intercourse with a woman under the guardianship of a father, mother, etc., or the improper sexual intercourse of a married woman whose husband is still living with another man. It also includes the taking of the five kinds of intoxicants, and gambling with cards, chess, dice, etc. Abstinence from such deeds is kāmesumicchācāra virati.

2. See The Light of the Dhamma, Vol. VI—No 3, p. 12.

This is the end of the three kinds of sammā-kammanta.

The Exposition of Right Livelihood

There are four kinds of Right Livelihood. They are:

1. duccaritamicchājiva virati
2. anesanamicchājiva virati
3. kuhanādimicchājiva virati and
4. tiracchānavijjāmicchājiva virati.

1. Duccaritamicchājiva virati: Duccaritamicchājiva means earning a livelihood by committing any of the three-fold evil bodily actions, such as killing, etc., and four-fold evil verbal actions, such as speaking untruth, etc. Earning a livelihood by selling the five kinds of merchandise[3] which ought not to be sold is also included in this.

Abstinence from such wrongful modes of earning a livelihood is duccaritamicchājiva virati.

2. Anesanamicchājiva virati: Anesanamicchājiva means earning a livelihood by Isis and bhikkhus by acquiring gifts and offerings by any of the twenty-one improper means (anesana—wrong livelihood for bhikkhus), e.g. by giving fruits and flowers, and so forth.

Abstinence from such acts is anesanamicchājiva virati.[4]

3. Kuhanadimicchājiva virati: Kuhanādimicchājiva: There are five improper ways of earning of livelihood under this head, namely: kuhana, lapana, nimitta, nippesana, lābhena lābha nijigisana.

1. kuhana means trickery and deception by working wonders. It means fraudulently obtaining gifts and offerings by making people think that one possesses extraordinary qualities such as high virtues, although one does not possess it

3. Weapons, living beings, meat, intoxicants and poisons—these five kinds of merchandise ought not to be traded in—Aṅguttara Nikāya, Pañcaka-nipāta, Catuttha Paṇṇāsaka, Upasaka-vagga, 7. Vānījja Sutta, pp. 183, 6th Synod Edition.

4. See The Light of the Dhamma, Vol. VI. No. 3, p. 12.

2. lapana means impudent talk in connection with property and gifts
3. nimitta means making gestures and hints to invite offerings
4. nippesana means harassing with words so that one is obliged to make offerings
5. lābhena lābha nijigisana means giving a small gift to get a bigger one.

Abstinence from such wrongful modes of livelihood is kuhanādimicchājiva virati.

4. Tiracchānavijjā micchājiva virati: As the worldly arts such as prophesying from the constituents of the body, palmistry, etc., are contrary to Isis and bhikkhu's practice of dhamma, they are called tiracchānavijjā. Earning livelihood by Isis and bhikkhus by means of such arts is called tiracchānavijjā micchājiva.

Abstinence from such wrongful modes of earning livelihood is called tiracchānavijja micchājiva virati.

This is the end of the four kinds of sammā-ājiva.

The Exposition of Right Effort

Of the four kinds of Right Effort, the first two, namely, the two unwholesome volitional actions (akusala)—one that has arisen (uppanna) and the other potential (anuppanna)—constantly cause anxiety, moral corruption and debasement to beings. The next two, namely, the wholesome volitional actions (kusala) that have been acquired (uppana) and that are yet to be acquired (anuppanna) always give peace, purity, nobility and progress to beings.

Of the ten kinds of evil conduct, such evil conduct as has arisen or is about to arise in one's body in this life is called upanna-akusala. Such evil conduct as has never arisen, nor is about to arise, but will arise in future in one's body in this life is called anuppanna-akusala.

Of the seven kinds of purification—1) purification of virtue, 2) purification of mind, 3) purification of view, 4) purification by overcoming doubt, 5) purification by knowledge and vision of what is and what is

not Path, 6) purification by knowledge and vision of the course of practice, 7) purification by knowledge and vision—such visuddhi (purification) as has arisen or about to arise in one's body in this life is called uppanna-kusala. Such visuddhi as has never before arisen in one's body or has never been attained by one in this life is called anuppanna-kusala. Thus both akusala and kusala have two kinds each, namely, upanna and anuppanna.

Power of Maggaṅga

If the Noble Eightfold Path be practised and developed in this life, by virtue of its power, the uppanna duccarita which have arisen in one's body in this life will not arise again till one attains anupādisesa-nibbāna (nibbāna without the constituent groups of existence remaining); and by virtue of the Noble Eightfold Path, the anuppanna duccarita which have never before arisen in one's body in this life, but which may arise in the future, will not at all arise in one's body till one attains anupādisesa-nibbāna. By virtue of the Noble Eightfold Path, the two duccarita upanna and anuppanna are eradicated and brought to an end.

Established as Niyāma[5]

Similarly, if the Noble Eightfold Path be practised and developed in this life, by virtue of its power, any purification out of the seven kinds of purifications which arises in one's body in this life, becomes indestructible and constant till one attains anupādisesa-nibbāna; and also by virtue of the Noble Eightfold Path the visuddhi which have never before arisen in one's body, or which have never been attained by one, or which one has never reached, arise in one's body, or are attained by one, or are reached by one in this very life.

One's Own Real Benefit

For these reasons, those devout laymen and bhikkhus who are fortunate enough to encounter the Buddha Sāsanā should be convinced of the fact that only the practice of Right Effort in the practice and development of the Eightfold Path is, in reality, their welfare and wealth.

5. Constancy.

Mundane affairs should be transacted only when they are absolutely necessary and unavoidable. Thus indeed is the elucidation of the Right Effort which is the fundamental factor in Buddhism.

(In explaining uppanna and anuppanna, people can easily understand akusala by way of the ten kinds of evil conduct,[7] and in the case of kusala by way of the seven kinds of purifications.)

1. In the Matter of Akusala

Practice of the Eightfold Path with the intention of preventing the duccarita from arising at all in this very life and the following existences is the first kind of Right Effort.

2. In the Matter of Akusala

Practice of the Eightfold Path with the intention of preventing the duccarita that have not yet arisen in one's body in this life but are liable to arise in the future, from arising at all till one attains anupādisesa-nibbāna, is the second kind of Right Effort.

3. In the Matter of Kusala

Putting forth effort to practise the Noble Eightfold Path in such a way as to attain or realise without fail the higher purifications which have not yet been attained by one in this very life, is the third kind of Right Effort.

4. In the Matter of Kusala

Putting forth effort in such a way as to keep unbroken the purification of virtue such as the Five Precepts and ājivaṭṭhamaka-sīla which one is observing in this very life, till one attains Nibbāna and to make it permanent, is the fourth kind of Right Effort.

These are the four kinds of Right Effort which have been expounded in such a way as to make the people understand them easily. They are enumerated as four only with reference to the four kinds of functions. In reality, there is only one relevant dhamma, namely, viriya (effort), for the simple reason that when one tries to achieve any one visuddhi, the

7. Three-fold bodily action: killing, stealing, sexual misconduct.
Four-fold verbal action: lying, slandering, rude speech, foolish babble.
Three-fold mental action: avarice, ill-will, wrong view.

viriya so exercised covers the said four functions automatically.

Here ends the exposition of the four kinds of sammā-vāyāma.

The Exposition of Right Mindfulness

The mind of beings is never steady, but is always fleeting. They have no control over their mind so as to fix it steadily on any object of meditation. When they cannot control their mind they resemble mad or mentally deranged persons. Society has no regard for such persons who have no control over their mind. Similarly, those who have no control over their mind so as to keep it steady in meditating, find that they resemble a mad person whenever they attempt to fix their mind on any object of meditation. They are aware that they cannot control their mind when they try to fix it on an object of meditation. To eliminate the unsteady and fleeting mind and to fix it steadily on an object of meditation, one has to practise the Four Applications of Mindfulness (Satipaṭṭhāna).

Four Applications of Mindfulness

1. Kāyānupassanā Satipaṭṭhāna (Mindfulness on the Contemplation of the Body)

It means that one's mind is firmly bound up with one's corporeality-group by means of the rope of Right Mindfulness. It means constantly looking at, or concentrating one's mind on physical phenomenon, such as exhaling and inhaling and so forth. When this practice has been repeated for three or four months, the unsteadiness of the mind will disappear. Then one becomes capable of constantly concentrating one's mind on one's corporeality-group, such as exhaling and inhaling for one hour, two, three, four, five or six hours every day. Then one has the control of the mind to fix it on any object of meditation.

2. Vedanānupassanā Satipaṭṭhāna (Mindfulness on the Contemplation of Feelings)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with one's feeling-group, such as agreeable feelings and so forth, which are constantly taking place in one's body according to circumstances. Repeated fixation of the mind on these feelings will put

the restlessness of the mind to an end. Then one has the control of the mind to fix it on any object of meditation.

3. Cittānupassanā Satipaṭṭhāna (Mindfluness on the Contemplation of Consciousness)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with the other types of consciousness which are associated with greed and hatred which are alternately present in one's mind-continuum according to circumstances. When this is repeated many times, the restlessness of the mind disappears. Then one has the control of the mind to fix it on any object of meditation.

4. Dhammānupassanā Satipaṭṭhāna (Mindfulness on the Contemplation of Mental Objects)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with such mental objects as sensuous lust, ill-will, torpor and langour, restlessness, worry and sceptical doubt and so forth, which arise in one's life-continuum. When this is repeated many times, the mental restlessness disappears. Then one has the control of one's mind to fix it on any object of meditation.

Bind up with the Rope

Satipaṭṭhāna means the meditative work of getting rid of the mad, deranged, hot and burning mind that has accompanied one's life-continuum from past successive becomings, by binding up one's mind by means of the rope of mindfulness with the four groups of the body, namely, corporeality-group, sensation-group, consciousness-group and mental-objects-group, for a prescribed period of time, so that one's mind does not go astray to external objects of thought, but is confined to the said four groups only. (For details, see Mahāsatipaṭṭhāna Sutta[8]. As regards the practice of exhaling and inhaling, Ānāpāna Dipani by Ledi Sayadaw may be referred to.) This should be practised for a fixed period or three hours every night according to circumstances.

This is the end of the four kinds of sammā-sati.

8. Dīgha Nikaya, 9 Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

The Exposition of Right Concentration: (Only when the mental restlessness disappears)

In the world in learning how to read, one has to begin from the alphabet. Only after one has mastered the alphabet can higher education be acquired. Similarly, in the process of mental development, the application of mindfulness is to be practised first. Only when the work of satipaṭṭhāna is in order will mad and deranged mind be gotten rid of and the higher stages of meditation can be practised with steadfastness. So when the work of satipaṭṭhāna is in order and when one is able to concentrate one's mind undisturbedly for a period of one hour, two hours, three hours, etc., daily on one's own body, one should practise citta-visuddhi-bhāvanā (contemplation of purification of consciousness) which is otherwise known as the four kinds of samatha-jhāna-samādhi,[9] just as the higher studies such as the Maṅgala Sutta, Namakkāra, paritta, grammar, Abhidhamma-Saṅgaha, etc., are prosecuted after having thoroughly mastered the alphabet.

Of These Four Kinds of Samādhi: Paṭhama-Jhana-Samādhi (First Jhāna Concentration)

There are twenty-five kinds of kammaṭṭhāna.[10] They are:

1. ten kinds of kasiṇa (meditation devices) 10
2. ten kinds of asubha (loathsomeness) 10
3. thirty-two parts of the body 1
4. exhaling and inhaling 1
5. the three kinds of Brahmavihāra (sublime states), namely:

    a. mettā (loving kindness)
    b. karuṇā (compassion)
    c. muditā (altruistic joy).

And this paṭhama-jhāna-samādhi is attained by intense practice of one of the said meditation subjects passing through the three successive bhāvanā (mental concentration) of parikamma-bhāvanā (initial concentration), upacāra-bhāvanā (access-concentration) and appanā-bhāvanā (attainment concentration).

9. Concentration acquired through practising calm.
10. Meditation subjects.

Meditation by the exercise of fixing mindfulness on exhaling and inhaling merely to get rid of mad and deranged mind is included in the first jhana concentration. (It should be noted that the practice of fixing mindfulness on exhaling and inhaling serves both the purpose of establishing mindfulness and attainment of the first jhāna. For full explanation of the four samādhi-jhāna, a reference may be made to Visuddhimagga Aṭṭhakathā (The Path of Purification).

This is the end of the four kinds of sammā-samādhi.

This is the end of the full explanation of the Noble Eightfold Path.

Three Kinds of Vaṭṭa[11] (Round) Relating to Four Kinds of Saṁsāra Respectively

Nowadays during the Buddha Sasana if people practise and develop the Noble Eightfold Path, they free themselves from vaṭṭa-dukkha. I shall expound them.

There are three kinds of vaṭṭa-dukkha:

1. kilesa vaṭṭa (round of defilements)
2. kamma vaṭṭa (round of volitional actions)
3. vipāka vaṭṭa (round of resultants).

They are also classified as:

1. three vaṭṭa relating to apāya-saṁsāra
2. three vaṭṭa relating to kāmasugati-saṁsāra
3. three vāṭṭa relating to rūpa-saṁsāra
4. three vaṭṭa relating to arūpa-saṁsāra.

In the case of the three vaṭṭa relating to apāya-saṁsāra:

1. kilesa vaṭṭa means personality-belief and sceptical doubt.
2. kamma vaṭṭa means the following ten evil courses of action:
    - i. killing
    - ii. stealing
    - iii. sexual misconduct
    - iv. lying
    - v. back-biting
    - vi. rude speech

11. See The Light of the Dhamma, Vol. VI. No. 4, footnote on page 4.

vii. idle talk
viii. covetousness
ix. ill-will
x. wrong view.

3. Vipāka-vaṭṭa means the five vipāka-kaṭattā khandha[12] of hell-beings, ghosts and demons.

Any person who has not got rid of personality-belief and sceptical doubt, though he may be repeatedly reborn in the highest plane of existence for incalculable number of times, is yet destined to fall repeatedly into the sphere of evil courses of action to be reborn as fisherman, hunter, thief and robber, or as one of the beings of the four lower worlds. And vaṭṭa means wandering in the saṁsāra (round of rebirths) without being liberated.

In the case of the three vaṭṭa relating to kāmasugati-saṁsāra:

1. kilesa-vaṭṭa means desire for sensuous pleasures, such as taking pleasure in and attachment to pleasant sight, sound, smell, taste and touch.
2. kamma-vaṭṭa means the three 'domains of meritorious actions'[13] consisting in dāna (alms-giving), sīla (morality) and bhāvanā (mental concentration).
3. vipāka-vaṭṭa means the five vipāka-kaṭattā (resultant)-khandha of human beings and of devas in the six deva planes.

In the cases of the three vaṭṭa relating to rūpa-saṁsāra and the three vaṭṭa relating to arūpa-saṁsāra:

1. kilesa-vaṭṭa means attachment to form and formlessness in the form-sphere and the formless-sphere respectively.
2. kamma-vaṭṭa means wholesome volitional actions leading to and practised in the form and the formless spheres.

12. The five constituent groups of existence as the result of kamma.
13. 1. dāna (alms-giving), 2. sīla (observing the precepts), 3. bhāvanā (mental concentration), 4. apacāyana (respecting the elders), 5. veyyāvacca (serving or helping others), 6. pattidāna (sharing one's merits with others), 7. pattānumodanā (rejoicing in others' merits), 8. dhammasavana (listening to the doctrine), 9 dhammadesanā (delivering the doctrine), 10. diṭṭhijukamma (holding right view). See The Light of the Dhamma Vol, III. No. 4, p. 20.

3. vipāka-vaṭṭa means the five vipāka-kaṭattā-khandha of the rūpa-brahmā, and the four vipāka-nāmakkhandha of the arūpa-brahmā.

It should be understood that there are three vaṭṭa—rūpa-taṇhā, rūpa-kusala and rūpa-brahma-khandha in the rūpa-saṁsāra, and that there also are three vaṭṭa—arūpa-taṇhā, arūpa-kusala and arūpa-brahma-khandha in the arūpa-saṁsāra.

This is the end of the exposition of the three vaṭṭa with four subdivisions in each.

Interrelations Between Maggaṅga and Vaṭṭa

This Eightfold Path explained hithertofore is again subdivided into 1) Eightfold Path pertaining to stream-winners, 2) Eighfold Path pertaining to once-returners, 3) Eightfold Path pertaining to non-returners, and 4) Eightfold Path pertaining to arahats.

The 'stream-winner' Eightfold Path completely extinguishes the three vaṭṭa relating to apāya-saṁsāra. As regards the three vaṭṭa relating to kamāsugati-saṁsāra, it completely extinguishes only such of them as would otherwise come into existence after seven more rebirths.[14]

The 'once-returner' Eightfold Path completely extinguishes the two vaṭṭa—kilesa-vaṭṭa and vipāka-vaṭṭa relating to the sensuous sphere which would otherwise come into existence after two more rebirths.

The 'non-returner' Eightfold Path completely extinguishes the three vaṭṭa relating to the said two kāmasugati rebirths, leaving only rūpa-bhava and arūpa-bhava.

The arahatta Eightfold Path completely extinguishes the three vaṭṭa relating to rūpa-saṁsāra and arūpa-saṁsāra. All defilements are completely extinguished.

Here ends the exposition of the interrelation between maggaṅga and vaṭṭa.

The First, Second and Third Stage of Diṭṭhi (Wrong Views)

Of the four kinds of saṁsāra with the three vaṭṭa in each, the three apāya-vaṭṭa relating to the apāya-saṁsāra are basically most important for the Buddhists of the present day. When a person's head is on fire

14. So a stream-winner will have yet to undergo seven more rebirths in the sensuous sphere.

the important thing for him to do is to extinguish it. The urgency of the matter permits of no delay, not even for a minute. And it is more important for those who happen to be within the Buddha Sāsanā to completely extinguish the three apāya-vaṭṭa than the aforesaid person's extinguishing the fire burning his head. For this reason, in this book, I shall deal with the Eightfold Path which is able to cause the extinction of the three apāya-vaṭṭa. Of these two things—personality-belief and sceptical doubt—personality-belief is the basic. Extinction of personality-belief naturally implies extinction of sceptical doubt as well, and the ten courses of evil actions also disappear completely. Finally, apāya-saṁsāra also becomes completely extinct.

Sakkāya-diṭṭhi means atta-diṭṭhi (delusion of self). The eye is regarded as 'I' or 'mine'. This view is held firmly and tenaciously. The same remarks apply mutatis mutandis in the cases of ear, nose, tongue, body and mind.

'I-ness'

The expression 'the eye is tenaciously regarded as "I" or "mine" means that whenever a visible object is seen, people firmly and tenaciously believe ' "I" see it', ' "I" see it'. And the same remarks may be applied mutatis mutandis to the cases of sound, smell, taste, body and mind.

These explain how personality-belief is held by one in respect of the six internal bases.

To the First Nibbāna

In former existences beings committed foolish mistakes, and all those old evil kamma through personality-belief attach themselves to and continuously accompany the life-continua of beings. In future existences also foolish mistakes will be committed by them and new evil kamma will also arise from the same personality-belief. Thus when the personality-belief is extinguished, both the old and new evil kamma are utterly extinguished. For that reason, apāya-saṁsāra is utterly extinguished, and by the extinction of the personality-belief, all his foolish and evil deeds, all his wrong views, and all his apāya-bhava,[15] such as rebirths in hell, animal-world, ghost-world and demon-world, are simultaneously extinguished. That person attains the first sa-upādisesa-nibbāna[16] which

15. Rebirth in the Four Lower Worlds.
16. Nibbāna with the constituent groups of existence still remaining.

means utter extinction of the three vaṭṭa relating to apāya-saṁsāra. He becomes a holy one in the ariya-lokuttara-bhūmi (Noble Supramundane Sphere) who will be reborn in successively higher planes of existence.

Match-Box, Match-Stick And Nitrous Surface

Personality-belief is established in three stages in the life-continua of beings:

1. the first bhūmi (the latent stage)
2. the second bhūmi is pariyuṭṭhāna-bhūmi (the stage when the mind is perturbed by diṭṭhi)
3. the third bhūmi is vītikkama-bhūmi (the stage when diṭṭhi becomes transgressive).

Three-fold bodily action[17] and four-fold verbal action[18] are the vītikkama bhūmi. Three-fold mental action[19] is the pariyuṭṭhāna bhūmi; and the anusaya-bhūmi is the diṭṭhi (wrong view) which accompanies the life continuum of beings in the beginningless round of rebirths, and resides in the whole body as the seed (potentiality) for the three kamma before they are actually committed.

When objects which can cause the rise of evil kamma come in contact with any of the six doors, such as eye-door and so forth, unwholesome volitional actions actuated by that diṭṭhi rise up from the anusaya-bhūmi to the pariyuṭṭhāna-bhūmi. It means that the stage of mano-kamma (mental action) is reached.

If not suppressed in the mano-kamma stage, these akusala further rise up from the pariyuṭṭhāna-bhūmi to the vītikkama-bhūmi. It means that kāya-kamma and vacī-kamma stages are reached.

Diṭṭhi-anusaya-bhūmi may be compared to the element lying latent in the nitrous head of a match-stick and pariyuṭṭhāna dutiya-bhūmi (second stage) to the fire burning at the head of the match-stick when struck against the nitrous surface of a match-box, and vītikkama-tatiya-bhūmi (third stage) to the fire transformed from the match-stick and consuming up such as a heap of rubbish. The six external objects, such

17. Three-fold bodily action: killing, stealing, sexual misconduct.
18. Four-fold verbal action: lying, slandering, rude speech, foolish babble.
19. Three-fold mental action: covetousness, ill-will, wrong view.

as pretty appearance, sweet sound, etc., resemble the nitrous surface of the match-box.

This is the end of the explanation of paṭhama-bhūmi, dutiya-bhūmi and tatiya-bhūmi of diṭṭhi.

Forming the Noble Eightfold Path Into Three Groups

1. sīlakkhandha (morality-group) comprises Right Speech, Right Action and Right livelihood
2. samādhikkhandha (concentration-group) comprises Right Mindfulness and Right Concentration
3. paññakkhandha (wisdom-group) comprises Right Understanding and Right Thinking.

The three constituents of the morality-group, when considered in detail, become ājīvaṭṭhamaka-sīla in the following manner:

1. I will abstain from taking life
2. I will abstain from stealing
3. I will abstain from indulging in sexual misconduct and taking intoxicants (These comprise Right Action.)
4. I will abstain from telling lies
5. I will abstain from setting one person against another
6. I will abstain from using rude and rough words
7. I will abstain from talking frivolously (These four comprise Right Speech.)
8. Sammā-ājīva (Right Livelihood) means livelihood without resorting to taking lives, etc.

Thus the three constituents of the morality-group become ājīvaṭṭhamaka-sīla.

Nicca-sīla (permanent morality), such as laymen's five precepts, the ten precepts observed by Isis[20] and paribbājaka (wandering mendicants), the ten precepts observed by sāmaṇeras and the 227 rules of Vinaya observed by bhikkhus are within the domain of ājīvaṭṭhamaka-sīla. And laymen's eight precepts are nothing but improvements on and polishings of the five precepts and ājīvaṭṭhamaka-sīla.

20. Rishis, hermits.

To Destroy the Three Stages of Sakkāya-Diṭṭhi

Right Speech, Right Action and Right Livelihood—the three constituents of the morality-group—are the dhamma to destroy the third stage of personality-belief. It means that they are the dhamma to destroy the three evil bodily actions and the four evil verbal actions.

Right Effort, Right Mindfulness and Right Concentration—the three constituents of the concentration-group—are the dhamma to destroy the second stage of personality-belief. It means that they are the dhamma to destroy the three evil mental actions.

Right Understanding and Right Thinking—the two constituents of the wisdom-group—are the dhamma to destroy the first stage of personality-belief. It means that they are the dhamma to destroy the anusaya-bhūmi which has been lying latent in the life continua of beings in the beginningless round of rebirths.

Here ends the forming of the Eighfold Path into the three khandha.

How to Establish the Morality-Group of the Eightfold Path (Exposition of the Eightfold Path in Relation to the Stages of Diṭṭhi)

In order to get rid of the three evil bodily actions and the four evil verbal actions, the three constituents of the morality-group of the Eightfold Path must be established, meaning thereby that ājivaṭṭhamaka-sīla must be accepted and observed.

In order to get rid of the three evil mental actions conditioned by personality-belief, the three constituents of the concentration-group of the Eightfold Path must be established, meaning thereby that ānāpāna-kammaṭṭhāna (exercises on exhaling and inhaling), atthika-kammaṭṭhāna (meditation on bones), kasiṇa kammaṭṭhāna (exercises on meditation devices) must be practised at least one hour daily, so that steadiness of the mind may be achieved.

How to Take and Practise Ājīvaṭṭhamaka-Sīla

In order to get rid of the third stage of personality-belief, people should establish themselves in purification of virtue by taking, observing and practising ājivaṭṭhamaka-sila. They can either of their own accord recite it and then observe it, or make up their mind to abstain from contravening the eight precepts, such as pāṇātipāta (killing living beings) and so forth

from that day throughout their life, and successfully abstain from them accordingly. If one observes it of one's own accord, there would be no necessity to accept it from a bhikkhu. It is enough if one makes up one's mind as follows:

1. From today throughout my life, I will abstain from taking life.
2. From today throughout my life, I will abstain from stealing.
3. From today throughout my life, I will abstain from sexual misconduct, as also from the five kinds of intoxicants.
4. From today throughout my life, I will abstain from speaking untruth.
5. From today throughout my life, I will abstain from setting one person against another.
6. From today throughout my life, I will abstain from abusive and rude words affecting the caste and creed, etc., of any person.
7. From today throughout my life, I will abstain from speaking things which are not conducive to the well-being of beings either in the present life, in saṁsāra, or in the Supramundane Sphere.
8. From today throughout my life, I will abstain from improper livelihood.

The Kinds of Nicca-Sila (Permanent Morality)

Once it has been taken, it remains good till it is violated. Only the precept that is broken should be taken again, but if those that are not violated are taken again, there would be nothing wrong though there is no necessity to do so. If one precept which has not been violated is taken again, it becomes strengthened thereby.

It is better to take the whole of ājivaṭṭhamaka-sīla every day. Ājivaṭṭhamaka-sīla, like pañca-sīla, is a nicca-sīla (permanent morality). It is not the kind of morality (sīla) that is taken and observed on uposatha (fasting) days. Samaṇeras, Isis and paribbājaka, who have to observe always the ten precepts, and bhikkhus who have to observe always the 227 vinaya rules need not specially take ājivaṭṭhamaka-sīla.

This is the end of the explanation as to how ājivaṭṭhamaka-sīla is to be taken.

Ingredients of the Seven Kinds of Wrong Doing

Five conditions of pāṇātipāta:

1. the being must be alive
2. there must be the knowledge that it is a live being
3. there must be an intention to cause death
4. an act must be done to cause death
5. there must be death as the result of the said act.

If all the said five conditions are fulfilled, the first precept is violated and should be taken again.

Five conditions of adinnādāna:

1. the property must be in the possession of another person
2. there must be the knowledge that the property is in the possession of another person
3. there must be an intention to steal
4. there must be an act done to steal
5. by that act the property must have been taken.

If all the said five conditions are fulfilled, the second precept is violated and should be taken again.

Four conditions to kāmesumicchācāra:

1. It must be a man or a woman with whom it is improper to have sexual intercourse
2. there must be an intention to have such sexual misconduct with such a man or woman
3. there must be an act done to have such intercourse
4. there must be enjoyment of the contact of the organs.

If all the said four conditions are fulfilled, the third precept is violated and should be taken again.

Four conditions of musāvādā:

1. the thing said must be untrue
2. there must be an intention to deceive
3. there must be an effort made as a result of the said intention

4. the other must know the meaning of what is said.

If these conditions are fulfilled, the fourth precept is violated and should be taken again.

Four conditions of pisuṇavācā:

1. there must be persons to be disunited
2. there must be an intention to disunite two persons
3. there must be an effort made as a result of the said intention
4. the other must know the meaning of the thing said.

If these conditions are fulfilled, the fifth precept is violated and should be taken again.

Three conditions of pharusavācā:

1. there must be someone to be abused
2. there must be anger
3. abusive language must actually be used.

If these conditions are fulfilled, the sixth precept is violated and should be taken again.

Two conditions of saṁphappalāpa:

1. there must be an intention to say things which bring forth no good benefits
2. such things must be said.

If these conditions are fulfilled, the seventh precept is violated and should be taken again.

'Things which bring forth no good benefits' means such plays and novels as enaung, and ngwedaung. Nowadays we have numerous plays and novels which satisfy all the conditions of saṁphappalāpa.

The foregoing conditions about musāvādā, pisuṇavācā, and saṁphappalāpa relate to violation of the respective precepts. They become conditions for kammapatha, i.e. kamma which leads to rebirths in the lower planes, if the following conditions are added:

Kammapatha takes place thus:

1. in the case of musāvādā, another person must suffer loss or damage

2. in the case of pisuṇavācā, disunion must be brought about
3. in the case of samphappalāpa, others must think that the plays and novels are true stories.

And in the case of the remaining four precepts, namely, pāṇātipāta, adinnādānā, kāmesumicchācāra, pharussavācā, the said conditions relate not only to their violation, but also to the respective kamma amounting to the kammapatha.

These are the conditions relating to the seven kinds of wrong doing which should be known by those who observe ājīvaṭṭhamaka-sīla every day.

This is the end of a brief explanation of the way to establish the three constituents of sīlakkhandha of the Eightfold Path.

How to Establish the Concentration-Group of the Noble Eightfold Path

For a person who has well observed the three constituents of the morality-group of the Eightfold Path and who has thereby established himself in the purification of virtue, micchājīva (wrong living) and the seven kinds of wrong doing, namely, the three kinds of physical wrong doing and four kinds of verbal wrong doing which are born of personality-belief, are entirely extinguished.

Then, in order to destroy the second stage of wrong views, namely, the three kinds of mental wrong actions, the constituents of the concentration-group of the Eightfold Path (Right Effort, Right Mindfulness, and Right Concentration) must be established.

Establishment of the three constituents of the concentration-group of the Eightfold Path means practice of one of the forty subjects[21] of meditation, such as kasiṇa (meditation devices), etc.

Ānāpāna Practice

In this connection the practice of ānāpāna-kamaṭṭhāna (breathing exercises) will be briefly described. If those who are still householders have no time to perform these exercises in the day time, they should always practise about one or two hours before going to bed and about an hour before rising from bed in the morning.

21. See The Light of the Dhamma, Vol. V, No. 3, 14.

The method of practice is as follows: According to the Buddha's teaching 'satova assasati satova passasati' (inhale with mindfulness; exhale with mindfulness). During the period already fixed, one's mind should be entirely concentrated on inhaling and exhaling and not allowed to stray elsewhere, and in order to do so, kāyika-vīriya and cetasika-vīriya should be exercised. Kāyika vīriya means effort to practice for a fixed period every day without a break. Cetasika-vīriya means extreme care to concentrate the mind on inhaling and exhaling so that it may not stray elsewhere, and intense application of the mind on inhaling and exhaling, so that sleepiness torpor and langour may not come in.

Let the Mindfulness Be Constant

Fixing the mind on one's nostril continuously, one should always notice that it is exhaling when the wind exhaled brushes against the nostril, that it is inhaling when the wind inhaled brushes against it. And Right Effort means these two kinds of effort, namely, kāyika-virya and cetasika-vīriya. Applying the mind in this way for fifteen days, a month, two months, etc., one's mindfulness becomes fixed on exhaling and inhaling. That mindfulness is designated as Right Mindfulness.

Once the three constituents of the morality-group of the Eightfold Path have been established, the mental restlessness disappears day by day.

It is apparent to every person that he has no control over his mind when it comes in contact with the object of meditation (i.e. when he starts practising meditation). In this world, mad people who have no control over their mind are useless in worldly affairs. In the same way, in this world, even those who are said to be sane, are, as regards the practice of kammaṭṭhāna (practice of calm and insight), in the same position as mad people who have no control over their mind. They are useless in the matter of kammaṭṭhāna. For these reasons the three constituents of the concentration-group of the Eightfold Path should be established with a view to getting rid of mental restlessness.

(For other particulars of Right Concentration, the Bodhipakkhiya Dīpani and Ānāpāna Dīpani written by me may be referred to.)

How Mental Restlessness Can Be Gotten Rid Of

Even though 'access concentration' and 'attainment concentration' are not yet reached, if the mind could be fixed on the object of meditation (kammaṭṭhāna-ārammaṇa) during a fixed period of one hour or two hours every day, it would become easy to concentrate the mind on any other object of meditation. For a person who has attained the purification of mind after having succeeded in establishing the three constituents of the concentration-group of the Eightfold Path, three evil mental actions, such as covetousness, ill-will and wrong views born of personality-belief become entirely extinct. And the second bhūmi (stage) of diṭṭhi, i.e. mano-kamma also becomes extinct, and the mental restlessness caused by five hindrances also[22] disappears.

This is the end of the explanation of the way to establish the three constituents of the concentration-group of the Eightfold Path.

When to Establish Paññakkhandha (Wisdom-Group)

Once the three constituents of the morality-group of the Eightfold Path are taken and observed, from that very moment they become established in that particular person and from that very moment, so long as there is no violation by him, he is said to be replete with the Purity of Morality. On the very day of observance of the precepts, the concentration-group of the Eightfold Path should be practised. Persons who are sufficiently diligent will not take more than five to ten days to get rid of the mental restlessness, and having attained a steadfast concentration of the mind on exhaling and inhaling, the three constituents of the concentration-group of the Eightfold Path will become established in him within five to ten days.

From that day he is said to have established himself in citta-visuddhi (purification of mind), and should start to establish himself in the wisdom-group of the Eightfold Path.

How to Establish the Wisdom-Group of the Eightfold Path

To Establish It Right From the Beginning:

22. See The Light of the Dhamma, Vol. V, No. 3, p. 14.

Whoever has thus succeeded well in establishing the purification of virtue and the purification of mind should try to establish himself in Right Understanding and Right Thinking of the wisdom-group of the Eight-fold Path, with a view to destroying the first stage of personality-belief. Establishment of the two constituents of the wisdom-group of the Eight-fold Path means the establishment in order of the five kinds of paññā-visuddhi (purification of wisdom), such as diṭṭhi-visuddhi (purification of view), kaṅkhāvitaraṇa-visuddhi (purification by overcoming doubt), maggāmagga-ñāṇadassana-visuddhi (purification by knowledge and vision of what is and what is not Path), paṭipadā-ñānadassana-visuddhi (purification by knowledge and vision of course of practice) and lokuttara-naṇa-dassana-visuddhi (purification by supramundane knowledge and vision).

In the whole of our body there are: Solidity and softness—these two comprise the element of extension (pathavī); cohesion or liquidity—these two comprise the element of cohesion or liquidity (āpo); heat and cold—these two comprise the element of kinetic energy (tejo); and support or motion—these two comprise the element of motion or support (vāyo).

The whole of the head is nothing but a collection of the four great primaries (i.e. the said four elements). All the parts of the body, all the parts of the arms are nothing but collections of the four elements. All hairs of the head, all hairs of the body, all nails, all teeth, all skin, all flesh, all sinews, all bones, all marrow, kidneys, heart, lungs, intestines, stomach, faeces and brain are nothing but collections of the said four elements.

1. hardness is the strong form of pathavī, and softness is its weak form
2. cohesion is the weak form of āpo, and liquidity is its strong form
3. heat is the strong from of tejo, and cold is its weak form
4. support is the weak form of vāyo, and motion is its strong form.

1. Softness or Hardness

Sealing-wax in its original form is the strong form of pathavī. Its hard pathavī is conspicuous, but when it comes in contact with fire, solid pathavī disappears, and soft pathavī appears. Again, when the fire

is taken away, soft pathavī naturally disappears and strong pathavī naturally appears again.

2. Cohesion or Liquidity

In the sealing-wax in its original form there is a weak form of āpo, so cohesion is conspicuous. When it comes in contact with fire, cohesive āpo disappears and liquid āpo appears. Again, when the fire is taken away, the liquid āpo disappears and the cohesive āpo appears.

3. Heat or Cold

Sealing-wax in its original form is a weak form of tejo. Coldness is conspicuous. When it comes in contact with fire, cold tejo disappears and hot tejo appears. Again, when the fire is taken away, the hot tejo disappears and cold tejo appears.

4. Support or Motion

Sealing-wax in its original form is a weak form of vāyo, so support is conspicuous. When it comes in contact with fire, supporting vāyo disappears and moving vāyo appears. Again, when the fire is taken away, moving vāyo disappears and supporting vāyo appears.

Udaya means 'appearance', and vaya means 'disappearance'; udayabbaya is a compound word of the two. Now with a view to enabling people to think of and understand the meaning and nature of udayabbaya, which in vipassanā means 'appearance' and 'disappearance', the example of the 'appearance and disappearance' of the elements which are evidently present in the sealing-wax has been given.

'Increase'—Udaya; 'Decrease'—Vaya

The head, the body, the leg and the hand may be dealt with in the same way as the sealing-wax has been dealt with. Heat and cold, the two aspects of tejo, are always taking place alternately. Heat increases stage by stage in the whole body right away from sunrise to 2 p.m. and cold decreases stage by stage accordingly. Hence forward cold increases and heat correspondingly decreases. This is the personal experience of every person. From one explanation numerous inferences can be made.

The increase of heat in the parts of the body, such as the head, etc.

resembles the coming in contact of the sealing-wax with fire, and when the cold increases in the body, it resembles the sealing-wax from which the fire has been removed. The heat or the cold increases or decreases hour by hour in the course of the day. Heat increases when cold decreases, and cold increases when heat decreases. Increase comes under 'udaya' and decrease under 'vaya'.

(In the two things—heat and cold—increase and decrease form one natural pair.)

Increase And Decrease in the Four Pairs of Elements

Two kinds of pathavī, namely, softness and hardness, increase or decrease in accordance with the rise and fall of temperature. Two kinds of apo, namely, liquidity and cohesion, and two kinds of vāyo, namely, motion and support, also increase or decrease in the same way.

The said four elements in the parts of the body, such as the head, etc., resemble the numerous small bubbles quickly appearing and disappearing on the surface of boiling water in a big pot. The whole body resembles a lump of foam. Vapour appears in each small bubble and it disappears every time the numerous bubbles disappear.

Anicca, Dukkha, Anatta

Similarly, seeing, hearing, smelling, tasting, touching, and knowing—all these mental phenomena which depend on the said four elements vanish simultaneously with them. Therefore, the six kinds of viññāṇa (consciousness)—eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness, together with the four elements, are anicca (impermanent), because they are not permanent; they are dukkha (suffering) because they are associated with the danger of incessant arisings and vanishings; they are anatta, because they have no pith or substance in them.

Sakkāya-Diṭṭhi And the Head

Sakkāya-ditthi (personality-belief) and Right Understanding with respect to the four elements in the head are explained below:

The hair and bones in the head are solid, and its skin, flesh, blood and brains are soft, and these two, namely, solidity and softness

constitute pathavi dhātu (element of extension). The whole of the head is completely filled with the said two kinds of pathavī, and so also with āpo, tejo, and vāyo. The pathavī is not the head, nor are the āpo, tejo and vāyo; and apart from these elements there is no such thing as the head.

Know: Note: Think: See

Those persons, who cannot differentiate the four elements in the head and who do not know that solidity, etc., in the head are dhātu (elements), know the head as such only; they note it as the head only; they only think that it is the head; they see it as the head only. To know that it is the head is a delusion of mind. To note that it is the head is a delusion of perception. To think that it is the head is a delusion of māna (conceit). To see that it is the head is a delusion of diṭṭhi.

Knowing, noting, thinking and viewing the four elements of the head is knowing, perceiving, thinking, and viewing them as permanent and as atta. Thus to consider the four elements as the head is a fallacy of taking what is impermanent as permanent and what is not-self as self.

Delusion

The said four elements, which by nature disappear more than a hundred times in an hour, are really anicca and anatta, in accordance with the Buddha's teaching 'khayatthena aniccaṁ asārakatthena anattā' (It is impermanent, because it is vanishing; it is soulless, because it is without any soul-essence). The head of a man does not disintegrate at his death, and it remains as such till it reaches the cemetery. So it is regarded as nicca (permanent) and atta (soul).

Therefore, out of the conception that the four elements are the head arises the misconception that what is impermanent is permanent and what is not-self is self.

Because They Do Not Understand

As regards the composite parts of the head also, to know, perceive,

think and view the four elements as hair, teeth, skin, flesh, muscles, bones, and brain, is to know, perceive, think, and view the four elements which are impermanent and without soul-essence as permanent and with soul. It is sakkāya-diṭṭhi (personality-belief) to think and view the elements of hardness, etc., as the head, hair, teeth, skin, flesh, veins, bones and brain, in ignorance of their being mere elements.

Right Understanding

The hardness is pathavī (the element of extension). It is not the head, hair, skin, flesh, muscles, bones nor the brain. Cohesion is āpo-dhātu (the element of cohesion or liquidity). Heat and cold are tejo-dhātu, and support and motion are vāyo-dhātu. They are not the head, hair, teeth, skin, flesh, muscles, nor brain. In the ultimate analysis, there is no such thing as the head, hair, teeth, skin, flesh, muscles, bones and brain. Such understanding is called sammā-diṭṭhi (Right Understanding).

(The personality-belief and the Right Understanding of the head and it parts are also applicable to the remaining parts of the body.)

Like the Hand That Aims at the Target With An Arrow

To think out ways and means so as to understand these four elements is Right Thinking. Right Understanding may be compared to an arrow and Right Thinking to the hand that aims at the target with an arrow.

This is the brief exposition of the way to establish Right Understanding and Right Thinking which are the two constituents of the wisdom-group of the Eightfold Path.

(For detailed explanation see Vijjā Magga Dipani and Bhāvanā Dipani written by me.)

Must Be Persistent

When the two constituents of the wisdom-group of the Eightfold Path have been established by thinking and meditating deeply on udayabbaya (arising and vanishing), i.e. the incesseant arisings and vanishings in concatenation of the four elements existing in all parts of the body, such as head, etc., and consciousness, such as eye-consciousness, ear-conscious-

ness, etc., just as the small bubbles in a pot of hot boiling water, and when the characteristics of impermanence and impersonality have been successfully realized, one must try to continue this realization throughout one's life, in order that upward development may be achieved successively. Agriculturists should practise the contemplation on the arisings and vanishings of psycho-physical elements in all parts of the body in conjunction with their agricultural works.

To Become 'Bon-Sin-San' Individuals

By repeated and persistent practice of that meditation, the knowledge of the Right Understanding of the arisings and dissolutions of the psycho-physical elements permeates through the whole body. The first bhūmi (stage) of personality-belief in regard to the whole body disappears. The first stage of personality-belief which has accompanied one's life-continuum throughout the beginningless round of rebirths is completely extinguished. The whole body is thus transformed into the sphere of Right View. The ten evil actions are totally destroyed and the ten good actions are firmly installed. The apāya-saṁsara (round of rebirths in the four lower worlds) becomes completely extinct. There remain only rebirths in the higher round of existences, such as rebirth as men, devas and Brahmās. That person reaches the stage of a 'bon-sin-san' Noble One.[23]

(This is the full explanation of the practice of the Noble Eightfold Path comprising the three constituents of the morality-group, the three constituents of the concentration-group, and the two constituents of the wisdom-group of the Eightfold Path.)

Here ends the exposition of the personality-belief in regard to the head, etc.

A Short Explanation of the Establishment of the Noble Eightfold Path

Proper and full observance of ājīvaṭṭhamaka-sīla constitutes the practice of the morality-group of the Eightfold Path which comprises Right Speech, Right Action and Right Livelihood. Practice of exhaling and inhaling constitutes the practice of the concentration-group of the Eightfold

23. Bon-sin-san: beings who are bound to attain Nibbāna through higher and higher stages of existence.

Path which comprises Right Effort, Right Mindfulness and Right Concentration. Contemplation on the arisings and vanishings of the four elements as exist in the head, etc., and the six kinds of consciousness, constitutes the practice of the wisdom-group of the Eightfold Path which comprises Right Understanding and Right Thinking.

Only When Wisdom And Effort Are Strenuous

According to the method of sukkhavipassaka-puggala (one who practises insight only), samatha (calm) and ānāpāna (exhaling and inhaling), etc., are not practised separately. After observing the three constituents of the morality-group of the Eightfold Path, the practice of the wisdom-group of the Eightfold Path is undertaken. The three constituents of the concentration-group of the Eightfold Path come along together with the two constituents of the wisdom-group of the Eightfold Path, and these two sets are termed pañcaṅgikamagga (the five constituents of the Eightfold Path). These five form one group and together with the aforesaid three constituents of the morality-group of the Eightfold Path they become the Noble Eightfold Path. The mental restlessness disappears. However, this can be achieved only with great wisdom and strenuous effort.

Understanding Reality Whenever Contemplated

After sammā-diṭṭhi-ñāṇa (knowledge arising from Right Understanding) has become clear in respect of the whole body—whether in this existence or the next—it becomes clearly evident, whenever one contemplates that there, in reality, are no such things as puggala (person), individual, woman, man, 'I', somebody else, head, leg, or hair. When such knowledge arises in him, the sakkāya-diṭṭhi by which he delusively takes the hardness, etc., in the head as the head itself, disappears forever.

Whenever he contemplates, there arises in him the Right Understanding of the real fact that there is no such thing as the head, but only a collection of elements.

(Apply the same principle to the other parts of the body).

Enjoying the Three Kinds of Happiness

When Right Understanding and Right Thinking, the two constituents of the wisdom-group of the Eightfold Path, have been established in the

whole body, the three vaṭṭa of the apāya-saṁsāra (round of rebirths in the four lower worlds) completely disappear forever. That particular person is from that instant completely freed forever from the vaṭṭa-dukkha of the apāya-saṁsāra (the misery of being born in the four lower worlds). He or she has reached and is established in sa-upādisesa-pathama-nibbāna (the first stage of the full extinction of defilements with the groups of existence still remaining) (i.e. he or she has become a sotāpanna or one who belongs to the first stage of holiness). However, as he has yet to acquire the knowledge of the characteristic of unsatisfactoriness (dukkhalakhaṇā), there still remain in him taṇhā (craving) and māna (conceit) which make him take delight in the pleasures of men, devas and Brahmās. So he goes on enjoying those three kinds of pleasures as one who will be reborn in the higher planes successively,[24] i.e. (a bon-sin-san).

This is the end of the brief exposition of the way to establish the Eightfold Path.

This is the end of Maggaṅga Dipanī.

24. The sotāpanna (winner of the stream, or attainer of the first Path) will have as yet to undergo seven more rebirths at the most in the kāma-loka, or universe of full sensuous experience.

Alin-Kyan
An Exposition of Five Kinds of Light

Written in Burmese by the Venerable Mahāthera Ledi Sayadaw,
Aggamahāpaṇḍita, D. Litt.

(Translated by the Editors of The Light of the Dhamma)

I

Five Kinds of Stark Ignorance And Five Kinds of Light

A. The five kinds of stark ignorance are:

1. kamma-sammoha (stark ignorance of kamma)
2. dhamma-sammoha (stark ignorance of dhamma)
3. paccaya-sammoha (stark ignorance of causation)
4. lakkhaṇa-sammoha (stark ignorance of three characteristics of life)
5. nibbāna-sammoha (stark ignorance of nibbāna).

B. The five kinds of light are:

1. kammassakatā-ñāṇa (knowledge of the fact that all beings have kamma only as their own property)
2. dhamma-vavatthāna-ñāṇa (analytical knowledge of the dhamma)
3. paccaya-vavatthāna-ñāṇa (analytical knowledge of causation)
4. lakkhaṇa-paṭivedha-ñāṇa (knowledge realizing the three characteristics of life)
5. nibbāṇa-paṭivedha-ñāṇa (knowledge realizing nibbāna).

Kamma-Sammoha And Kammassakatā-Ñāṇa

I shall now expound the first pair—kamma-sammoha and kammassakatā ñāṇa. Of these, kamma-sammoha means the following:

1. not understanding kamma
2. not understanding the resultant of kamma.

Not Understanding Kamma

a. not understanding the fact that all beings have kamma only as their own property; that all beings are the heirs of their own kamma; that kamma alone is their origin; that kamma alone is their relative; and that kamma alone is their real refuge.
b. not understanding which of the actions done by them, bodily, verbally and mentally, are unwholesome.
c. not understanding the fact that unwholesome actions would give them bad resultants in their future births and would drag them to the four lower worlds.
d. not understanding which of the actions done by them, bodily, verbally, and mentally, are wholesome.
e. not understanding the fact that wholesome actions would give them good resultant in their future births and would cause them to arise in the happy existence of the human world and the world of devas.

'Not understanding kamma' means not understanding the nature and characteristics of kamma in the above manner.

Not Understanding the Resultant of Kamma

a. not understanding the fact that the lives of beings do not end at their biological death, but that they would arise in another existence where their kamma assigns them.
b. not understanding the fact that there exist immense numbers of beings in hell, petas, asurakāyas (which are invisible to the naked eye) and animals.
c. not understanding the fact that if they perform unwholesome volitional actions, they will have to arise in those apāya regions.
d. not understanding the fact that there exist immense numbers of human beings who are visible to the naked eye, and that there exist immense numbers of beings who are invisible to the naked eye, such as good and bad devas and also those

inhabiting the six deva-planes and higher planes in the form sphere and the formless sphere.

e. not understanding the fact that when beings give alms, practise morality and develop mental concentration, by virtue of their wholesome deeds they will have to arise in those various planes.

f. not understanding the fact that there exists the beginningless and endless saṁsāra[1] (round of rebirths).

g. not understanding the fact that in this saṁsāra beings have to wander incessantly wherever they are assigned by the wholesome and unwholesome deeds performed by them.

All the above kinds of 'not understanding' are called kamma-sammoha.

Kammassakatā-Ñāṇa

Kammassakatā-ñāṇa means the following:

1. understanding kamma
2. understanding the resultant of kamma.

Understanding Kamma And Its Resultant

a. understanding the fact that all beings have kamma only as their own property; that all beings are the heirs of their own kamma; that kamma alone is their origin; kamma alone is their relative; and that kamma alone is their real refuge.

b. understanding which of the actions done by them bodily, verbally and mentally, are unwholesome; that they would give bad resultants in their future births, and that these unwholesome deeds would drag them to the four lower regions.

c. understanding that such and such actions are wholesome; that these would give good resultant in their successive births, and these deeds would cause beings to arise in the happy existences, such as in the human world and the world of devas.

All the above kinds of 'understanding' are called kammassakatā-ñāṇa. This stark ignorance of kamma is very dreadful. In the world all

1 It should, however, be noted that when one attains Nibbāna, the continuity of rebirths ceases.

micchā-diṭṭhi (wrong views) arise out of this ignorance. Kammassakatā-ñāṇa is the refuge of those beings who wander in this beginningless round of rebirths. Only when such light of knowledge exists, beings perform such wholesome volitional actions as giving alms, practising morality, and developing mental concentration and attain the bliss of men, devas and Brahmās. Such pārami-kusala (wholesome volitional actions leading to perfections) as perfection leading to Buddhahood, perfection leading to individual Buddhahood,[2] and perfection leading to noble discipleship originate in this light.

In the innumerable number of universes this light of kammassakatā-ñāṇa exists in those men and devas who maintain right veiws. In this universe too, even during the zero world-cycles where no Buddhas arise this light exists in those men and devas who maintain right views. This word 'sammā-diṭṭhi' here means this light of kammassakatā-ñāṇa.

At present in the world, this light exists in Buddhists and Hindus. It does not exist among the people and in the animal world. It also very rarely exists in hell, asurakāya-world and peta-world. Those beings who do not possess such light remain within the sphere of kamma-sammoha. Those beings who exist in this sphere have no access to the path leading to happiness in saṁsāra and also to the path leading to rebirths in the higher abodes of men, devas and Brahmas. Thus the door is closed to these higher abodes and only the door to the lower abodes remains open. Thousands, tens of thousands, hundreds of thousands of existences may pass, and yet they will not be able to come near to the sphere of light even for once.

The Light of the World

As for embryo Buddhas who have received confirmation under previous Buddhas, even if they arise in the animal-world this ignorance cannot overcome them. This light of kammassakatā-ñāṇa does not disappear in them. Although mention has often been made of this kammassakatā-ñāṇa-sammā-diṭṭhi in many Buddhist texts, as this light also exists in other numerous universes where Buddhas do not arise and in the world-

2. Pacceka-buddha: individual Buddha. He is an Arahat who has realised Nibbāna without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

cycle where a Buddha does not arise, the Omniscient Buddha arises in this world not to expound this light, but to expound the light that realises the Four Noble Truths. So this light of kammassakatā-ñāṇa-sammā-diṭṭhi does not deserve the epithet of the light of the Buddha Sāsanā. It cannot be termed so. It can only be termed as the light of saṁsāra or the light of the world.

Those wise people who encounter the Buddha Sāsanā now should not be satisfied with the mere attainment of the light of kammassakatā-ñāṇa-sammā-diṭṭhi which is not the light primarily intended by the Supreme Buddha. This is a very good point for wise people to note.

Here ends the exposition of the first pair—stark ignorance of kamma and the first light.

ACINTEYYA SUTTA

(The Discourse on the Unthinkables)

Bhikkhus, there are these four unthinkables, not to be thought of, thinking of which would lead one to madness and frustration. What are the four?

1. Bhikkhus, the realm (gocara) of Buddhas is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.
2. Bhikkhus, the range of jhāna attained by one who has practised jhāna is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.
3. Bhikkhus, the resultant of kamma is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.
4. Bhikkhus, loka-cinta (evolution of the world) is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.

Aṅguttara Nikāya, Catukka-nipāta, Apaṇṇaka-vagga,
7. Aciñteyya Sutta, p. 329, 6th Syn. Edn.

Stark Ignorance of Dhamma And the Second Light

I shall now expound the second the second pair—dhamma-sammoha and dhamma-vavatthāna-ñāṇa. Of these dhamma-sammoha means the following:

i. not understanding the dhamma as dhamma
ii. not understanding the fact that nāma and rūpa (mind and body) comprising the five constituent groups of existence are neither person, being, soul nor life, but, in reality, they are mere physical and mental phenomena.

Out of this stark ignorance of Dhamma there arise three kinds of errors: erroneous perception, erroneous thought, erroneous belief.

Saññā-Vipallāsa (Erroneous Perception)

Saññā-vipallāsa means perceiving erroneously. Dhamma is not perceived as dhamma, but as person, being, soul, life, woman or man.

Citta-Vipallāsa (Erroneous Thought)

Citta-vipallasa means thinking erroneously. Dhamma is not thought of as dhamma, but as person, being, soul, life, woman or man.

Diṭṭhi-Vipallāsa (Erroneous Belief)

Diṭṭhi-vipallāsa means believing erroneously. Dhamma is not believed as dhamma, but as person, being, soul, life, woman or man and being influenced by such wrong beliefs at all times.

Here ends the exposition of the three kinds of errors which arise out of the stark ignorance of dhamma. Out of these three kinds of errors there arise ten kinds of evil, such as pāṇātipāta (killing living beings) and all other kinds of evil and wrong views.

Dhamma-Vavatthāna-Ñāṇa

The light of analytical knowledge of the Dhamma means the following:

a. realisation of the fact that in the world there is no person, no being, no soul, no life, no woman and no man apart from mere dhammā—nāma (mental phenomenon) and rūpa (physical phenomenon)
b. knowledge to differentiate between nāma and rūpa

c. knowledge to differentiate between one physical phenomenon and another
d. knowledge to differentiate between one mental phenomenon and another.

This light is nothing but light of right understanding called diṭṭhi-visuddhi (purification of views).

This stark ignorance of dhamma is very dreadful. Only when (beings) encounter a Buddha Sāsanā can they clearly comprehend that physical and mental phenomena comprising the five constituent groups of existence are, indeed, real dhamma. Otherwise, even after a lapse of hundreds, tens of thousands, millions and an asaṅkheyya[3] of existences, they do not understand the dhamma as dhamma. The light of the analytical knowledge of the dhamma has no opportunity ever to arise in their life-continua.

Nowadays, those bhikkhus and lay persons who encounter the Buddha Sāsanā and yet do not clearly understand rūpa-dhamma as physical phenomena and nāma-dhamma as mental phenomena, remain within the sphere of this very dreadful stark ignorance of dhamma. They have to remain helpless in this sphere of stark ignorance. As they have to remain in that sphere of stark ignorance and cannot attain the light of the analytical knowledge of the dhamma, the three kinds of errors, the ten kinds of evil and many kinds of wrong views are developing in their life-continua. They are far from release from saṁsāra, and only the path of saṁsāra remains open for them to drift, sink and get drowned in the whirlpool of saṁsāra. It is, therefore, proper for wise and mindful persons to strive to attain this light of the analytical knowledge of the dhamma, so that they may be able to analyse and determine physical and mental phenomena.

Here ends the exposition of the second pair—stark ignorance of dhamma and the second light.

Stark Ignorance of Causation And the Third Light

I shall now expound the third pair—paccaya-sammoha and paccaya-vavatthāna-ñāṇa. Of these paccaya-sammoha means the following:

a. not understanding the origin of nāma and rūpa (mental and physical phenomena)

3. Asaṅkheyya: unit followed by 140 cyphers.

b. not understanding dependent origination as declared by the Buddha thus:

'Through ignorance kamma-formations arise; through kamma-formations consciousness arises; through consiciousness mental and physical phenomena arise; through mental and physical phenomena the six bases arise; through the six bases contact arises; through contact sensation arises; through sensation craving arises; through craving clinging arises; through clinging volitional action and further existence arise; through volitional action and further existence rebirth arises; through rebirth there arise old age, death, sorrow, lamentation, pain, grief and despair. Thus arises the unalloyed mass of suffering.'

Kāraka-diṭṭhi arises out this stark ignorance of causation. It means the wrong view that nāma and rūpa can arise only when there is a creator.

Paccaya-Vavatthāna-Ñāṇa

Paccaya-vavatthāna-ñāṇa means the following:

a. understanding the origin of nāma and rūpa
b. understanding the twelve links of dependent origination:

'Through ignorance kamma-formations arise; through kamma-formations consciousness arises; through consciousness mental and physical phenomena arise, through mental and physical phenomena the six bases arise; through the six bases contact arises; through contact sensation arises; through sensation craving arises; through craving clinging arises; through clinging volitional action and further existence arise; through volitional action and further existence rebirth arises; through rebirth there arise old age, death, sorrow, lamentation, pain, grief and despair. Thus arises the unalloyed mass of suffering.'

Out of this stark ignorance of causation there arise the three kinds of wrong views:

i. ahetuka-diṭṭhi: the wrong view that nāma and rūpa came into existence of their own accord and are uncaused and unconditioned.
ii. visamahetu-diṭṭhi: the wrong view that nāma and rūpa which are uncaused and which cannot arise of their own accord,

arise on account of a cause and that all beings, all formations and all physical and mental phenomena arise and remain in existence, e.g. on account of the power of the eternal God. Such wrong view as maintains the non-cause as cause is called visamahetu-diṭṭhi.

iii. pubbekata-hetu-diṭṭhi: the view that nāma and rūpa do not arise without cause or condition, nor by the power of the almighty God, but in fact they are caused and conditioned by the wholesome and unwholesome actions done by beings in their past existences. The view that the past volitional actions of beings are the sole causes is called pubbekata-hetu-diṭṭhi.

Of these three wrong views, ahetuka-diṭṭhi is a highly erroneous view, and so too is visamahetu-diṭṭhi. But pubbekata-hetu-diṭṭhi is partially right, and so it is less erroneous than the other two. How it is partially right may be explained as follows:

There are nāma and rūpa produced by

i. past kamma
ii. paccuppanna-citta (consciousness in the present life)
iii. paccuppanna-utu (temperature in the present life)
iv. paccuppanna-āhāra (nutriment in the present life).

Herein, in regard to nāma and rūpa which arise on account of past volitional actions, this view is partially right, but in regard to nāma and rūpa produced by consciousness, temperature and nutriment, this view is wrong. If we examine it with reference to the principles of dependent origination, this view is right in respect of those links out of the twelve links of dependent origination which are caused by past kamma, but in regard to the other links, such as ignorance, kamma-formations, craving, clinging and kamma-bhava (volitional actions which can bring about rebirth), which are produced by causes in the present life, this view is wrong. If we examine it with reference to the principles of Paṭṭhāna (Relations), this view accepts only nānakkhanika-kamma-paccaya (the relationship of past kamma to its effects) and rejects the other twenty-three relations including the sahajāta-kamma-paccaya (the relationship of present kamma to co-existing dhamma). Thus pubbekata-hetu-diṭṭhi is partially right and generally wrong.

These three kinds of wrong views, other wrong views and sceptical doubts arise out of this stark ignorance of causation.

The realisation of dependent origination—the light of the analytical knowledge of causation can overcome the following three wrong views:

i. ahetuka-diṭṭhi (view of uncausedness of existence)
ii. visamahetu-diṭṭhi (view of making non-cause as cause)
iii. pubbekata-hetu-diṭṭhi (view that the past volitional actions of beings are the sole causes).

It is said in the commentaries that one who possesses this light of analytical knowledge of causation becomes a cūḷa-sotāpanna (one whose future is ensured in the sense that his next existence will not be in an apāya region). It is much to be striven for.

Stark Ignorance of Three Characteristics of Life And the Fourth Light

I shall now expound the stark ignorance of three characteristics of life and the light of knowledge realising the three characteristics of life. Of these lakkhaṇa-sammoha means the following:

i. not realising the fact of anicca (impermanence) in that nāma and rūpa which are the outcome of dependent origination are rapidly arising and vanishing
ii. not realising the fact of dukkha which is very dreadful
iii. not realising the fact of anatta (not self)—that (nāma and rūpa) are not substance nor essence nor life of any being.

Lakkhaṇa-Paṭivedha-Ñāṇa

Lakkhaṇa-paṭivedha-ñāṇa means the following.

i. realising the fact of anicca in that nāma and rūpa which are the outcome of dependent origination are rapidly arising and vanishing
ii. realising the fact of dukkha which is very dreadful
iii. realising the fact of anatta in that (nāma and rūpa) are neither substance nor essence nor life of any being.

Only as all Buddhas, individual Buddhas and arahats attain this light of lakkhana-pativedha-ñāṇa did they get rid of all defilements, all fetters, the entanglement of taṇhā which binds beings to saṁsāra (round of re-births) and from all kinds of dangers and dukkha. Those bhikkhus and and lay persons who do not attain this light cannot get rid of all defilements, all fetters, the entanglement of taṇhā which binds beings to saṁsāra and from all kinds of dangers and dukkha. Only when they attain this light and overcome the stark ignorance of the three characteristics of life can they get rid of all defilements, all fetters, and the entanglement of taṇhā and attain Nibbāna.

Here ends the exposition of the fourth stark ignorance and the fourth light.

The Fifth Stark Ignorance And the Fifth Light

I shall now expound the stark ignorance of Nibbāna and the light of the knowledge realising Nibbāna.

Nibbāna-Sammoha

The stark ignorance of nibbāna-sammoha may be explained as follows. While the beings are wandering in the vicious circle of existence, they do not understand that by practising such and such dhamma all defilements, all fetters, the entanglement of taṇhā and various kinds of dukkha would come to complete cessation which is the state of santi (absolute peace). When the five kinds of light are attained one after another after overcoming the five kinds of stark ignorance one after another, and as soon as the fifth light is attained, the five kinds of stark ignorance come to complete cessation. Complete cessation of the five kinds of stark ignorance never to arise again is the state of santi. Such complete cessation includes the cessation of all evil, all wrong beliefs and all dukkha in the four lower worlds.

Nibbāna-Paṭivedha-Ñāṇa

Realisation of the fact that such a state of santi really exists and experiencing it is called the light of nibbāna-paṭivedha-ñāṇa (knowledge

realising Nibbana). The four knowledges of the four holy Paths are called the light of the knowledge realising Nibbāna.

Here ends the exposition of the fifth stark ignorance and the fifth light.

Here ends the brief exposition of the five kinds of stark ignorance and the five kinds of light.

II

Of these five lights, the first light of kammassakatā-sammā-diṭṭhi is not yet the light of the Buddha Sāsanā. It is only the light of saṁsāra or the light of the world.

1. dhamma-vavatthāna-ñāṇa—second light
2. paccaya-vavatthāna-ñāṇa—third light
3. lakkhaṇa-pativedha-ñāṇa—fourth light
4. nibbāna-pativedha-ñāṇa—fifth light

Only the above four lights are, in reality, the light of the Buddha Sāsanā. So I shall not expound the first light, but shall expound the truth of the said four lights of the Buddha Sāsanā at moderate length.

Six Kinds of Dhātu (Elements)

As reards the light of the analytical knowledge of the dhamma with reference to the question: after attaining how much intuitive knowledge of rupa and nāma (body and mind) can one attain the second light of dhamma-vavatthāna, most briefly speaking, one attains this light when he attains the intuitive knowledge of the following six elements:

1. pathavi-dhātu (element of extension)
2. āpo-dhātu (element of cohesion or liquidity)
3. tejo-dhātu (element of kinetic energy)
4. vāyo-dhātu (element of support or motion)
5. ākāsa-dhātu (element of space)
6. viññāṇa-dhātu (consciousness element).

Although in ordinary parlance we say 'individual', 'being', 'self', 'soul', according to Abhidhamma (higher doctrine) there is no such thing as individual, being, self or soul. In reality, there exist only such elements as pathavi, etc. Only in mundane conceptual terms do we have to call such things as 'individual', 'being', 'self' or 'soul' and these are mere concepts or names.

In the world there are various objects which are made of timber and bamboo. There are things called house, monastery, temple, rest-house and pandal. Herein, the name 'house' is neither the name of timber nor that of bamboo, but it is a name given to an object which is constructed in correspondence with a particular form. While timber and bamboo remain in the standing trees, they are not called 'house', nor do they receive the name 'house'. Only when an object has been constructed in the form of a house does the temporary name 'house' appear as if it suddenly fell from the sky. So according to Abhidhamma there is no such thing as 'house', but, in reality, there exist timber and bamboo only.

In regard to 'house', as it is a formal concept which appears after the house has been constructed, it is not a reality. If this house be demolished and a monastery be constructed in the monastic compound, the form of the monastery appears and it has to be called 'monastery'. The form of the house disappears and the name 'house' also disappears. Again, if that monastery be demolished and a temple or a steeple be constructed in front of a pagoda, the form of temple or steeple appears and it has to be called temple or steeple. It is not to be called 'monastery' and the name 'monastery' disappears. Then again, if that temple be converted into a rest-house, the name temple disappears and the name rest-house appears. Next, if that rest-house be converted into a pandal, the name rest-house disappears and the name pandal appears. When forms are destroyed, names disappear. Only when forms appear do names also appear.

As regards timber and bamboo, while they are in the standing trees they are timber and bamboo; even if they are in the forms of house, monastery, temple, rest-house or pandal, they are still timber and bamboo. When the pandal be demolished and the building material be heaped up, they are called heaps of timber and bamboo. So the forms such as house, monastery, temple, rest-house and pandal which appear only when timbers or bamboos are constructed collectively, are not the

things which come into existence as such from the beginning. As for timber and bamboo they came into existence as such from their first growth. So according to Abhidhamma there is no such thing as house, monastery, temple, rest-house, or pandal. There exist only timber and bamboo.

According to conventional truth, even if we say 'house exists', it is not musāvāda (telling lies). Why? Because it is the term conventionally accepted by the people, it is not that it does deceive anybody. According to Abhidhamma, if we say 'house exists', it is wrong. Why? Because it is a formal concept which appears only when the architects have constructed the house, and people conventionally call it 'house', 'house' only conventionally. When one asks another, 'which is called "house"?', the latter will point his finger at the building and say 'this is "house". According to convention it is correct, but according to Abhidhamma it must be said to be erroneous.

How it is erroneous is as follows: If it be asked whether the pointing finger touches the house or the timber and bamboo, 'house' being a formal concept and it being not a reality cannot be touched by the pointing finger. Only timber and bamboo being objects which really exist can be touched by the pointing finger. Here it is misconception of timber and bamboo as 'house'. It is a misapplication of the name of the form 'house' to timber and bamboo. If 'house' be the name of timber and bamboo, they must possess that name while they are standing as trees; and even if timber and bamboo be converted into any other kinds of objects the name 'house' must always accompany them. But such is not the case. Only while the form of the house exists, the name 'house' can exist. Apply this principle to the case of monastery, temple, rest-house, and pandal and analyse, examine and understand the difference between convention and the Abhidhamma.

Of these two, convention has to be used in the mundane sphere, which it cannot get over. Only the Abhidhamma can get over the mundane, and cause one to reach the supramundane sphere. In the construction of couch, throne, bench, boat, cart, etc., according to convention there exist couch, throne, bench, boat, cart, etc. But according to Abhidhamma, there is no couch, bench, boat, etc., there exist only materials. In making earth into pots, basins, cups and vessels, according to convention there exist pots, basins, cups and vessels; but according to

Abhidhamma there are no pots, no basins, no cups, and no vessels; there exists earth only. In making iron into various objects, in making copper, gold and silver into copper-ware, gold-ware and silver-ware, and in making yarns into various kinds of coats, towels, ladies and gents' apparels, according to convention there exist those various finished articles; but according to Abhidhamma the above-mentioned objects do not exist; there only exist timber, bamboo, earth, iron, copper and yarn. Analyse, examine and understand all these differences.

In the cases of 'individual', 'being', 'self' and 'soul', according to convention there are individual, being, self and soul. But according to Abhidhamma there are no individual, no being, so self and no soul, but only such elements as pathavī, etc. There are no deva, no sakka, no Brahmā, no cattle, no buffalo, no elephant and no horse, but only such elements as pathavī, etc. There are no woman, no 'so and so', no 'I' and no 'he', but only such elements as pathavī, etc. There are no head, no legs, no hands, no eyes, no nose, but only such elements as pathavī, etc. There are no head hairs, no body hairs, no nails, no teeth, no skin, no flesh, no sinews, no bones, no bone-marrow, no kindney, no heart, no liver, no pluera, no spleen, no lungs, no mesentery, no stomach, no faeces, but only such elements as pathavī, etc.

If we analyse with knowledge concepts of all forms big and small which have always been wrongly perceived throughout the saṁsāra as various kinds of objects, we shall find that there is nothing but a heap of elements, a mass of elements, a collection of elements or a lump of elements. Such knowledge is called the light of the analytical knowledge of the dhamma.

Analysis of Pathavī

I shall now briefly expound the four great elements such as pathavī.

1. pathavī (element of extension) or (earth element): pathavī has the characteristic of hardness or softness. Such softness or hardness is the earth element in the ultimate sense.

2. āpo (element of cohesion or liquidity) or (water element): āpo has the characteristics of cohesion or liquidity. Such cohesion or liquidity is the water element in the ultimate sense.

3. tejo (element of kinetic energy) or (fire element): tejo has the characteristic of heat or coldness. Such heat or coldness is the fire element in the ultimate sense.

4. vāyo (element of motion or support) or (wind element): vāyo has the characteristic of motion or support. Such motion or support is the wind element in the ultimate sense.

The meanings of these four great elements should be thoroughly studied and learnt by heart.

I shall now expound the said four elements—earth, water, fire, wind—in such a way that the light of dhamma-vavatthāna-ñāṇa may be fully comprehended.

Earth element in the ultimate sense means the mere property of hardness. If an 'atom' of a particle be divided into one hundred thousand parts, there will not be any hard substance whatsoever (in the ultimate sense) even to the extent of one hundred thousandth part of an atom In the very clean water of the river, of the creek, water that oozes out from the earth and spring water, or in the light of the sun, moon, stars, and ruby, or in the sounds that travel far and near such as the sounds of a bell or a brass gong, or in the gentle breeze, soft wind, gale and storm, or in the smells that float in the air in all directions far and near, such as fragrant smells and putrid smells—in all these there are earth elements in the ultimate sense.

Proof by Means of the Text

1. The four elements co-exist and are inseparable
2. There is the following declaration:

'Ekaṁ mahā-bhūtaṁ paṭicca tayo mahā-bhūtā. tayo mahā-bhūte paticca ekaṁ mahā-bhūtaṁ, dve mahā-bhūte paticca dve mahā-bhūtā.'

(Depending on one of the mahābhūta, the remaining three arise: depending on three of the mahābhūta, the remaining one arises; depending on two of the mahābhūta, the remaining two arise.)

3. The Commentaries say: pathavi—earth element has the function of receiving water element, wind element and fire element.

4. The characteristics of water, wind and fire elements are such that they cannot come into existence without depending on earth element.

Judging from the above facts, it should be understood that various kinds of water, colours, sounds, winds and smells mentioned above are replete with earth elements. This is the proof by means of the texts.

Proof by Means of Characteristics

It is evident that in a mass of water or in a mass of wind, the lower layers successively support the upper ones. This state of support is not the characteristic of āpo, because cohesion only is the characteristic of apo. It is not the characteristic of tejo because heat or cold only is the characteristic of tejo. It therefore concerns the characteristics of pathavı and vayo. The state of support is possible only when it is combined with hardness. Of these two, hardness is called earth in the ultimate sense and support is called wind in the ultimate sense. Here, support called wind element has to depend on hardness called earth element. It cannot come into existence of its own accord. Try and see the difference between hardness and support.

Thus it should be understood as follows from the fact that characteristics of hardness (kakhaḷa-lakkhaṇā) are present in the above-mentioned water and wind, it is evident that earth elements are also present in them. Although the characteristics of hardness exist in light such as the light of the sun, etc., in sounds such as the sound of bell, etc., and in smells such as the fragrant smells, etc., these objects, according to their nature, as they are so weak that proof by characteristics is impossible, and their presence can only be proved by means of the texts. The examples of clean water, wind, moon-light, sounds and smells are given here just to make the following clear:

1. that earth element is the mere inherent property of hardness
2. that in the earth element there is no hard substance whatsoever even to the extent of one hundred thousandth part of an 'atom.'

Although earth element is mere hardness without any substance some of it is comparatively hard and some of it is comparatively soft. So,

keeping the hardness found on the blade of vajira (thunder-head) weapon at one extreme and the hardness found in the corporeal-groups of moon-light at the other extreme, the various grades of hardness and softness between the said two extremes in which the earth element exists should be understood. The characteristic of hardness in this element should be contemplated as an Ultimate Truth and not in accordance with conventional perception. Hardness in moon-light, etc., cannot be detected by contemplation in accordance with conventional perception.

When crores, hundreds of thousands and tens of thousands of earth elements which are mere properties of hardness, are held together by means of āpo (element of cohesion), a name of a form—'atom'—comes into existence. When crores, hundreds of thousands and tens of thousands of such atoms are held together, the names of such forms as lice, bugs etc., appear. Thus, it should be understood that, if the bulk be gradually increased, in the case of beings the names of beings ranging from the smallest to that of Asurinda (King of Asuras) whose height is 4800 yojanas, come into existence; and in the case of external objects, the names of the smallest object, to that of Mt. Meru which is 168000 yojanas high and that of the great earth which is 240000 yojanas deep, come into existence.

In all groups or lumps of corporealities contained in such objects as lice, atom, etc., the earth element (hardness) is the basic. Except for this earth element there is no other element which has the property of hardness. Water element, wind element and fire element also have to depend on it. Thus the greatness of the function of this earth element should be understood.

If you desire to contemplate earth in the ultimate sense only in either Mt. Meru or the great earth, you should pick out the mere property of hardness which is devoid of any substance even to the extent of an 'atom', and contemplate it. Then it will be seen as a reflection in a mirror or in a mass of clean water without (mixing with) any substance even to the extent of an 'atom.' If any substance of any dimension even to the extent of an atom appears in your mind, it is not earth in the ultimate sense. It has been mixed up with the concept of form. In contemplating arisings and vanishings of phenomena, if pictorial ideas are mixed up, clear comprehension of characteristics cannot be achieved.

With reference to the practice of contemplating elements, the Venerable Punna Mahāthera[4] taught the Venerable Ananda with the the example of a reflex image in a mirror and the Venerable Ānanda became a sotāpanna with the aid of this example only.

In contemplating all objects (both inanimate and animate) including Mt. Meru and the great earth, if a person can clearly comprehend the property of hardness—the earth element (in the ultimate sense) without mixing it with any substance even to the extent of an 'atom', it will be easy for him to clearly comprehend the earth elements in all lesser animate and inanimate objects. Even if the reflection in the mirror, the reflection in the water, the shadow of a tree, the shadow of a mountain and so forth be as large as Mt. Meru, when there is opportunity for them to disappear or be destroyed, they can disappear or be destroyed for more than a hundred times during the period occupied by a wink or a flash of lightning, as they are devoid of substance even to the extent of an 'atom'. In the same way, he will be able to grasp in his contemplation that the earth elements which are as large as Mt. Meru and which pervade immensely in all directions, are devoid of any substance or lump in the ultimate sense, even to the extent of an 'atom', and that when there is opportunity for them to disappear of be destroyed, they can disappear or be destroyed more than a hundred times during the period occupied by a wink or a flash of lightning.

When a person contemplates earth elements in his own body, so that he may attain the light, he should contemplate his body part by part so that he may be able to comprehend each part. When he contemplates a part such for instance as his head, he should contemplate it right through without any distinction between the exterior and the interior. (In such contemplation) the element of colour might stand in the way. Pictorial ideas also might stand in the way. Exercise your intellectual faculty very hard.

As regards the lower parts of the body down to the soles, he should contemplate his body part by part, so that he may be able to comprehend each part. After he has thus contemplated all the parts of the body, whenever he contemplates (pathavi) (on the part) the head, he will comprehend all other parts of the body down to the soles simultaneously. If a person realizes the element in his own body, he will be able to com-

4. Abhidhamma Pitaka Patthāna Pāḷi, Book 1, page 19, 6th Syn. Edn.

prehend the element in all beings in the infinite number of universes and world-cycles. When a person realizes this pathavī (earth element), the comprehension of water element and wind element will be very easy.

Here ends the brief analysis of pathavı.

Analysis of Āpo

In the ultimate sense water element means the mere property of cohesion. When this cohesion—water element in the ultimate sense—is strong, it is water element having the characteristic of paggharaṇa (wetness or liquidity).

This water element in the ultimate sense, which is the mere property of cohesion, ābandhana kiriyā does not contain any substance even to the extent of one hundred thousandth part of an 'atom'. As water element binds the other elements, namely, earth element, wind element, fire element, which co-exist with it in the same corporeal group of elements, they can stand together and depend on one another. When water element, which holds them together, disappears, the other three elements also disappear instantaneously.

Corporeal groups can exist in this world in various forms, sizes and dimensions ranging from paramāṇū, the tiniest 'atom', to Asurinda (King of Asuras) in the world of beings, and to Mt. Meru, Mt. Cakkavāḷa and the great earth in the external world, on account of this water element. Apart from this water element there is no other element which can hold the elements together, If cohesion in Mt. Meru which is 168000 yojanas high be destroyed, that Mt. Meru itself will disappear instantaneously. If cohesion in Mt. Cakkavāḷa, which is 164000 yojanas high, be destroyed, Mt. Cakkavāḷa itself will disappear instantaneously. If cohesion in the great earth be destroyed, the great earth itself will disappear instantaneously leaving only an open space behind. Why? Because when there is no cohesion to hold them together, the elements of earth, fire and wind which are in Mt. Meru, Mt. Cakkavāḷa and the great earth, being unable to support or depend on one another, disintegrate. Excepting Nibbana, all paramatha dhammā (real dhamma) which have the characteristics of formations cannot remain even for a period occupied by a wink or a flash of lightning, without support or help.

If one desires to contemplate the water element in Mt. Meru, Mt. Cakkavāla and the great earth, one should contemplate cohesion—only without confusing it with hardness (which is the earth element). Colour and pictorial ideas are prone to stand in the way. If colour and pictorial ideas obstruct the analytical knowledge of the dhamma, one may not be able to see (realize) the becomings and vanishings when one contemplates them later. Real anicca, real dukkha and real anatta can be realised only when one clearly comprehends the paramattha dhamma (the ultimate truth).

As has already been explained in relation to earth element, in this water element also, when one clearly comprehends that water element is mere cohesion, one will realize that there is no substance whatsoever even in Mt. Meru and the great earth, just as there is no substance in the images of rain, clouds, sun, moon and trees in the mirror or in the water.

If one can comprehend this element in Mt. Meru and the great earth, it will be very easy for one to comprehend it in men, devas, Brahmās and all other beings; and the essential thing is to comprehend it in living beings. I begin my explanation with Mt. Meru and the great earth just to pave the way for comprehending it in living beings.

Only after thorough comprehension of this element in one's body from head to soles should one contemplate it in other beings.

Analysis of Tejo

Fire element in the ultimate sense means the mere property of heat or cold. Heat or cold is what makes the other three co-existent elements mature and strong. Both heat and cold have the power of importing heat to the other elements which consist with them in the same corporeal groups so that each of them may get mature and strong. In the case of eggs laid by a hen in her nest, only if the mother-hen constantly broods them by imparting her heat to them can the eggs mature and can chickens come into existence. If the mother-hen does not brood them and give them heat, chickens cannot come into existence and the eggs become rotten as soon as the heat received by the eggs while they were in mother's womb is exhausted.

Here, this element of tejo resembles the mother-hen, and the remaining three elements resemble the yolk of an egg. Only in combination with

fire element can hardness (earth element) come into existence successfully; only in combination with fire element can cohesion (water element) come into existence successfully; and in combination with heat or cold (fire element) can vibration (wind element) come into existence successfully. They cannot come into existence successfully without fire element.

Water in the great ocean, water in the seas, water that supports this great earth are dependent on the (cold) fire element: they have to continue their existence subject to its control. Mt. Meru, Mt. Cakkavāḷa and the great earth also are dependent on the (cold) fire element.

In contemplating fire element only, without mixing it up with the other elements, one should contemplate only coldness in cold articles and heat in hot articles, and one should not allow them to be mixed up with the concepts of colour, form, size and dimensions. The fact that this fire element does not contain any hard substance even to the extent of an 'atom' is evident. For this reason, when fire element is clearly comprehended, one will clearly comprehend that this element does not contain any solid substance of any dimension whatsoever, just as the reflex images of sun, moon, clouds, rain seen in the mirror or water do not contain any substance, although these subjects appear to be large in your perception.

In contemplating this element in one's own body, one should contemplate only such part of the body as one's knowledge can grasp.

When one can clearly comprehend this element in the whole body, one will be able to comprehend it in innumerable other beings.

Here ends the analysis of tejo.

Uttamapurisa Dīpanī

Manual on the Greatest of Mankind

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the Homrage - worthy, the Perfectly Self - Enlightened

PREAMBLE

I shall answer concisely the nine questions posed by Maung Thaw, Office Clerk of the Inspector of Schools, Mandalay, according to the canonical text and the commentaries on it, giving my conclusion on doctrinal points.

Chapter One

The petition sent from Mandalay by Maung Thaw on the tenth waxing day of Tabaung, 1261 Myanmar Era (1899) contained nine questions. Maung Thaw's first question relates to the following:

1. Regarding the five aspirants: (i) a Perfectly Enlightened Buddha (Sammāsambuddha), (ii) a Solitary Buddha (Paccekabuddha), (iii) a Chief Disciple (Aggasāvaka), (iv) a Great Disciple (Mahāsāvaka), and (v) an Ordinary Disciple (Pakatisāvaka), how does the aspirant fulfil the perfections (Pāramī) to achieve his respective goal?

2. May I know the definition, nature and significance of the ten perfections with particular reference to an aspirant to Supreme Englishment or Buddhahood?

THE PERFECTIONS DEFINED

In answer to the first question, regarding the definition, nature, and significance of the perfection, there are these ten Perfections.

"Dānam sīlañce nekkhammaṃ
Paññā vīriya khantica
Saccādhiṭṭhāna mettāca
Upekkhāpāramīdasa.

1) Giving (dānā), 2) Morality (sīla) 3) Renunciation (nekkhamma), 4) Wisdom (paññā, 5) Diligence (vīriva), 6) Patience (khanti), 7) Truthfulness (sacca), 8) Resolve (adhitthāna), 9) Loving Kindness (mettā) and 10) Equanimity (upekkhā).

The Nature of the Perfections

The nature of the perfections will be shown by their characteristic (lakkhaṇa), function (rasa), manifestation (paccupatth- āna) and proximate cause (padaṭṭhanaṃ). The ten perfections are described in the Cariyapitaka Atthakatha and Silakkhandhaṭīka.

1. Pariccāgalakkhaṇ dānaṃ,
Deyyadhamma lobha viddhaṃsanarasaṃ.
Anāsatti paccupaṭṭhānaṃ,
Pariccajitabba vatthu padaṭṭhānaṃ.

Dāna - It has the characteristic of giving, its function is to destroy attachment to things by giving them away, it is manifested by non- attachment to things given away, its proximate cause is something in hand that would serve as a gift.

2. *Sīlanalakkhanam sīlam,*
Dussīlya viddhaṃsanarasam
Soceyya paccupaṭṭhānaṃ,
Hirī - ottappa padaṭṭhānaṃ

Sīla - It has characteristic of preserving good bodily and verbal actions, is function is to destroy unwholesome or unruly actions; it is manifested as the purity of actions; its proximate causes are moral shame (hirī) and moral dread (*ottappa*).

3. *Kāmato bhavatoca, nikkhamanalakkhaṇaṃ*
nekkhammaṃ,
Kāmabhavādīnavavibhavanarasam
Tasseva vimukhabhava paccupa ṭṭhānaṃ;
Saṃvega pada ṭṭhānam.

Nekkhammaṃ - Its characteristic is renouncing sensuality and thereby gaining release from becoming, its function is to reveal the perils of sensuality and rebirth in a fresh existence, it is manitested in avoidance of sensual desires; its proximate cause is dread of the perils of sensuality through far - sighted trepidation and knowledge arising with the dread of misconduct.

4. *Yathā sabhāva paṭivedhalakkhaṇā paññā,*
Visayobhāsanarasā.
Asammoha paccupatthānā,
Samādhi padaṭṭhānā.

Paññā - It has the characteristic of seeing things penetratingly in their true nature, its function is to shed light on all abjects of sense, it is manifested in non - bewilderment; its proximate cause is concentration.

5. Ussāhalakkhaṇaṃ vīriyaṃ,
Upatthambhanarasaṃ.
Asaṃsīdana paccupaṭṭhānaṃ,
Saṃvega padaṭṭhānaṃ.

Vīriyaṃ - Its characteristic is diligence, its function is to brace one up, its manifestation is undauntedness, its proximate cause is a sense of urgency arising from far - sighted trepidation of birth, decay, sickness, death and all attendant ills.

6. Khamanalakkhaṇā khanti,
Iṭṭhāniṭṭha sahanarasā.
Adhi vāsana paccupaṭṭhānā,
Yathūbhuta dassana padaṭṭhānā

Khanti - It has the characteristic of forbearance, its function is not to be moved by likes or dislikes, it is manifested in forbearance in the face of the gravest provocation; its proximate cause is seeing things as they really are.

7. Avisaṃvādanalakkhaṇaṃ saccamạ,
Yathāvavibhāvanarasamạ,

Sāduta paccupaṭṭhānaṃ,
Soracca padaṭṭhānaṃ,

Saccaṃ - It has the characteristic of not misleading others by one's utterance; its function is to ascertain the truth as one sees or knows; it is manifested in sweet and agreeable speech; its proximate cause is a sympathetic tenderness towards all.

8. Bodhisambhāresu avaṭṭhāna lakkhaṇaṃ adhiṭṭhaṇaṃ,
Tesaṃ paṭipakkhābhibhavana rasaṃ,
Tatthā acalatā paccupaṭṭhānaṃ,
Bodhisambhāra padaṭṭhānaṃ

Adhiṭṭhānaṃ - It has the characteristic of resolve in undertaking meritorious deeds for fulfilment of the perfections; its function is to overcome all opposition and abstacles that lie in one's long path; it is manifested as firmness in one's stand; its proximate cause lies in those very meritorious deeds, such as generosity, when one is practising for perfections.

9. Hitākārappavatti lakkhaṇā mettā,
Hit ūpasam hāra rasā.
Sommābhāva paccupaṭṭhānā,
Tattānaṃ manāpabhāva dassana padṭṭhana

Mettā - It has the characteristic of promoting the welfare of others, its function is being solicitous of others' welfare; it is manifested in a helpful attitude; its proximate cause is seeing only the good of others.

10. Majjhattākārappavatti lākkhaṇāupekkhā,
Sama bhāvadassana rasā.
Paṭighānunaya vūpasama paccupaṭṭhānā
Kammassakatā paccavekkhaṇā padaṭṭhānā.

Upekkhā - It has the characteristic of equanimity in the face of praise and blame; its function is to neutralise one's emotions; it is manifested in impartiality, its proximate cause is the reflective knowledge of one's own past actions.

Dependent and Non - dependent Perfections

The ten perfections can be classed as either dependent or non - dependent. Dependent perfections may be either dependent on craving or dependent on wrong views.

Something carried out with a desire for a glorified future existence is said to be done dependent on craving. Something carried out in the mistaken belief that purification of defilements is achieved through morality or virtuous conduct is said to be done dependent on wrong views. A deed of merit done with a desire for existence in a higher plane or glorified existence is dependent on craving and is not development of perfections. In this connection, as in the cases of the bodhisattas Campeyya and Sa nkapala, the two Naga Kings, cannot be called dependent.

Some people think, "The practice of charity and observing morality or taking up the life of an ascetic, are sufficient in themselves for the removal of defilements; no further practice exists." They regard their view as perfect. They acquire merit sometimes, but they totally disregard the

need for insight knowledge leading to the path and its fruition. Their merit is dependent on wrong views and does not count as a fulfilment of perfections. Their is the type of merit sought after by fakirs. These two kinds of dependent merits keep one trapped in the cycle of rebirth. They are not called perfections.

Two Classses of Non - dependent Merits

"There is such a thing as supramundane
merit, there is also mundane merit which
serves as a seed for supramundane merit."

Since Maung Thaw's question relates to merit that contributes to the perfections, supramundane merit need not be discussed; only non - dependent mundane types of merit or mundane merit as the basis for the supramundane need to be discussed here.

Only volitional activities such as giving, morality, renunciation, wisdom, diligence, patience, truthfulness, resolve, loving - kindness and equanimity carried out with a pure mind and not bent towards a higher or glorified existence in the hereafter, and not inspired by mistaken views. but aimed squarely at the 'yonder shore' of enlightenment, as detached as the open sky, are merits that amount to fulfilling the perfections.

These days it is quite common to here such prayers as: "May we attain nibbāna; for such time as we might not have attained nibbāna, for that time may we be . . . " and so on and so forth, such are the prayers the donor makes at his offering ceremony, aspiring for ever higher and more magnificent existence, and a grand vista of worldly attainments in words every bit as pompous as the head of the Sangha uses when he administers the prayers during the water - pouring ceremony. The result is that the

word nibbāna is heard as a mere faint sound drowned by a welter of mundane wishes. Furthemore, it is that mundane aspect of the prayers that would seem to appeal to most. For we have such a splendid range of those wishing words, and what eloquence! In fact it was to discourage that sort of 'catscratching' merit acquiring that the emphatic article 'eva' (only) is used in the passage we have just referred to above : tasseva = tassa + eva (that only is). Only that kind of mundane merit is what the Buddha approves of.

Q Would you regard those deeds where the donor wishes for nibbāna, together with other mundane attainments, as meritorious deeds?

A Yes. However, I would say that those types of merit do not help quicken the time to enlightenment.

Let me illustrate with a few cases in point.

In the dark ages (i. e where the Buddha's teaching had fallen silent) before the coming of Vipassi Buddha there lived two brothers who were sugar - cane planters. The younger of them was to become Jotika, the celebrated rich man. They offered sugar - cane juice to a Solitary Buddha. The elder brother, in making his wishes for the merit that would accrue to him for the gift, said, "May I Know the Dhamma that the Solitary Buddha has known." The younger brother also said the same thing, and something more. He added his wishes for a higher and glorified existence, those two common mundane wishes. The elder brother saw enlightenment at the earliest encounter with a Buddha, in this case Vipassī. As for the younger brother, because his desire was not 'nibbāna specific', but went off at a tangent, he missed his chance for enlightement under the teachings of Vipassī Buddha. He attained release from the defilements of existence

only under the teaching of Gotama Buddha, after having missed the teachings of six Buddhas.

The moral of the story is this : when some meritorious deed is being done, do not let craving for future well - being enter your mind. If you allow it, your wishes are bound to become your shackles. For the greater your well - being, the stronger tends to be your craving, with the result that you find yourself dilly - dallying when the opportunity for enlightenment comes. If you aspire for a purely supramundane merit unencumbered by mundane wishes then you will be able to forsake worldly glories when you hear the Dhamma. So, Maung Thaw, you should remember that whereas you may aspire for human existance in the future it should only be for the opportunity of fulfilling the perfections, which are required for enlightenment. However, don't ever let your wishes wander away to mundane attainments or well - being.

There is also the story of Puṇṇa, a householder servant of Mendaka the rich man, who had such attachment to existence as his master's trusted servant that, when he wished for the result of the merit he derived from his offering to a Solitary Buddha : he opted for service under his good master in the future existences! Of course his wish was fulfilled, he became his master's servant throughout their remaining existences together.

When Cūḷa Subhaddā, the consort of the King of Elephants (the bodhisatta) wished for the merit she would acquire from an offering of fruits to a Solitary Buddha she sought revenge on her husband for an imagined slight she suffered at his hands. Her desire was fulfilled in her next existence as a human queen when she successfully plotted the death deed sent her down to hell.

Kusa, the bodhisatta, and his consort, Pabhāvatī, both made offerings to a Solitary Buddha in one of their past existences. They had to go through a series of mishaps together because they made discordant wishes.

These are only some of the many instances of the life stories of misdirected aspiration while performing a deed of merit. Such stories abound in the jātakas and in history and folklore. A lot depends on one's mentor too. In the life story of Vidhura, the wise counsellor, we find that of four rich men who offered food to four recluses of supernormal attainments in jhānic powers one became a Nāga and one a Garuda, one became a great king and one became Sakka (king of Heaven). This is because the first two were given bad counsel from their respective teachers. So, one must take great care in choosing a mentor; bad counsel can bring bitter consequences for one's actions quite undeservedly.

Low, Medium and Superior Grade of Merit

To each of the ten meritorious practices such as giving, morality, renunciation, etc., there can be three grades; i.e. low, medium and superior. A deed undertaken out of desire for fame is low one, undertaken with desire for the fruits of merit is moderate, one, undertaken with the clear undestranding that it is following the custom of the Noble Ones is superior.

Of the above three grades the first is done for vanity, all for show. It hardly brings any merit that could result in future well - being, let alone fulfilling any perfections. The second is merit motivated. Usually it is done with discrimination since the donor selects the most worthy or meritorious recipient whenever possible so as to gain the greatest merit. This kind of deed brings ample results in the mundane spheres, but still, it does not

amount to fulfilling a perfection. The third case is when one sets the mind on the deed alone, not on its consequences. The donor is guided by a true sense of charity. In fact, one is prepared to share any possession with others for one has no attachment to possessions. One rightly follows the practice of the Noble Ones. One does not choose to whom to give. Let anyone come, whether good, bad, or average, one would make some kind of gift. This kind of giving is following the custom of the noble Ones. It is truly a practice for the perfection of giving. The same spirit of considering the deed alone, and not its rewards, governs the remaining perfections such as morality, renunciation, wisdom, energy, patience, truthfulness, etc.

Another criterion goes as follows:

Virtue observed out of craving for higher existence and material well - being is inferior, virtue observed for one's own release is moderate virtue observed to liberate all beings, which is the perfection of virtue, is superior.

Release from the cycle of rebirth, and release from the mundane attainments of higher and glorified existences mean the same thing. The second grade is regarded as inferior because it falls short of being a practice for perfections. Observance for the sake of one's own release is the perfection practised by the Solitary Buddhas and ordinary disciples. Observance for the liberation of all beings is the perfection practised by Perfectly Enlightened Buddhas.

THE PERFECTIONS EXPLAINED

I shall now explain the meaning of each of the ten perfections:

1. Dānaṃ — Giving, making a gift or offering. Sharing one's wealth unstintingly with virtuous disciples of the Buddha is called the practice of

sharing or common ownership. The bodhisatta's practice of making gifts to anyone, virtuous, unvirtous or moderately virtous, has already been mentioned. It means that anyone, who calls at one's door for alms recieves them. Herein, virtuous disciples means special people who certainly deserve the enjoyment of one's wealth and who should share the knowledge of the Dhamma. With respect to such good people, sharing should take form of respectful offering after careful preparation.

2. Sīal — There are two kinds of morality; avoidance of the three bodily misdeeds and the four verbal misdeeds (vārittasīla); and cultivating virtuous habits (cārittasīla). The latter means paying respect (apacāyana) to the Buddha, Dhamma and Saṅgha, as well as to parents, teachers, and those senior in age, status or morality; or helping anyone with a meritorious deed as if it were one's own undertaking (veyyāvacca).

3. Nekkhamma - Renunciation is undertaken with a strong volition of non - greed, hence it is a meritorious deed. Even if a householder strives for dispelling greed by bringing to mind the repulsiveness of the body or the loathsomeness of food, it amounts to renunciation, which is meritorious. If one is able to do more, one may go to a solitary retreat for the same purpose. If one can go a step further one may become a recluse or, still better, a bhikkhu. Even better, one may take up the practice of concentration and gain the first jhāna. Better still, one may develop insight to attain the path of non - returing. All these are the meritorious deeds of renunciation.

4. Paññā — Wisdom is of two kinds, mundane and supramundane. Learning the Tipitaka and teaching it to others, undertaken with the object of fulfilling the perfection of wisdom, is supramundane. Teaching others the harmless sciences of astrology, incantations, verse recitation, medicine,

science, or the arts, such as mechanics, mathematics, painting, sculpture, metalwork, masonry, goldsmithery or ironmongery, or honest methods of trade and agriculture, and all such blameless vocations are mundane. All these three categories, if imparted to others in a noble spirit as 'perfection directed' acts, constitute the practice of the perfection of wisdom.

5. Vīriva — Diligence is supreme if it conforms to the four right exertions. Besides this, exerting one's utmost strength with a pure motive to help others, whether one is capable or not, also amounts to the perfection of energy.

6. Khanti — Patience is tolerating others and bearing unpleasant experiences such as cold and heat. The Buddha says, "Bearing the severity of cold, or bearing the severity of heat, thus one has patience." The Buddha goes on to explain patience in various other ways. The underlying quality of patience is placidity in the face of internal or external unpleasant experience coupled with fortitude. A man of patience does not allow anyone or anything to "put the grit in the machine, come wind, come foul weather. "He goes about his meritorious routine, not with hedonistic indifference, but with an imperturable heart, devoid of anger. The presence of such a tolerant frame of mind constitutes patience.

7. Sacca — Truthfulness means avoidence of untruth and falsehood under all circumstances.

8. Adhitthana — Resolve is the firmness of one's stand after one has committed oneself to something, whether expressed or not.

9. Mettā — Loving - kindness means wishing others well, with a heart filled with goodwill towards any being that one comes across.

10. Upekkhā - Equanimity is the quailty of being strictly impartial to both well - wishers and adversaries alike. One does not behave partially

towards one's benefactors. Neither does one harbour any resentment towards one's detractors. This evennes of attitude towards both the kind and the unkind is the essence of equanimity.

Here are a few similes to drive home the import of the perfections. Patience and equanimity are the mainstay for the perfections. Only when one has set oneself up in these two can one expect to fulfil the rest. Just as a newborn infant cannot survive without the care of its parents, the task of fulfilling the remaining eight perfections can only succeed under the constant care of patience and equanimity. Patience may be likened to the mother and equanimity to the father.

Presuming that patience and equanimity are present and that under their benign influence the rest of the meritorious actions are forthcoming, if there is an absence of renunciation these good deeds will not properly become perfections. Lacking the guidence of renunciation one is liable to be overcome by attachment to the merit to be derived from them and yearn for mundane benefits. Then the meritorious deeds merely prolong rebirth because they are dependent on existence. They do not then qualify as perfections. Therefore, if patience and equanimity are the parents, renunciation should be called the family doctor who takes care of the child's health.

To employ a different simile : all vegetation depends on soil and water for its survival; both must be favourable. Similarly, patience provides the favourable soil, and equanimity the favourable water, for the remaining perfeactions.

There is a slight difference in the significance of the term equanimity in the context of the four divine abiding (brahamavihara) and in the present context. The former signifies an indiffience to the welfare of all

beings (not the same as being disinterested). The latter connotes evenness of mind with regard to one who worships you and one who condemns or persecutes you and, futher, being able to seek the welfare of both.

How the Perfections are Practised Together

In one of the innumerable existence of the bodhisatta, he was born as a monkey chieftain. A brahmin lost his way in the forest and fell into a chasm that was as deep as the height of a hundred men. Seeing his plight, the bodhisatta took pity on him and exerted himself to resuce him. Eventually, the brahmin was carried up onto safe ground. The bodhisatta was, by then quite exhausted so he fell asleep, unsuspectingly, on the brahmins lap. The brahmin thought to himself, "I've earned nothing today. My wife is going to be upset when I get home. What a nice idea if I were to bring home monkey flesh. How pleased my wife would be! Satisfied with his 'bright idea', the brahmin took up a stone lying nearby and dealt a blow to the monkey's head. It was such a vicious blow that blood gushed out of the wound in all directions. Stupefied, and covered in blood, the bodhisatta leapt up into a tree. He could not believe that such a thing could happen "Oh, there are such people in this world." Then the thought came to his mind: how to lead the man home safely, for the forest was full of leopards, tigers and all sort of dangerous animals. He said to the brahmin, "Now you should be starting for home. I must show you the way out of this forest, but I can't trust you. You can follow the trail of my blood as I jump from tree to tree." So, in this way the brahmin got home safely.

In this Jātaka story it will be seen that lovingkindness was the first of the ten perfections that the bodhisatta practised. When he saw the plight of the brahmin he took pity on him as his own son and started thinking of

how to take the brahmin out from the chasm was wisdom. Executing the plan at great risk to himself, and using all his strength, was the practice of energy. In bearing the deadly injury that had broken his skull without getting angry, he exercised great patience, without which he would have left the ungrateful man, thereby rendering all his effort of no avail. Not allowing himself to be overcome by anger for such a wicked deed is the practice of equanimity. Had he not been firm in the practice of equanimity, he might have left off there, and the heartless brahmin would not have survived long. Indeed it was the two principal perfections of patience and equanimity that saw through the whole undertaking.

Saving the brahmin from such a deep chasm at the risk of his life amounted to sacrifice of his life or generosity. Again, saving the brahmin, life was the gift of life. Not even uttering a cruse, and never raising his hand to strike back, constituded morality. In doing this noble deed the bodhisatta never thought about the merit he would again. This was renunciation, the ability to forsake all forms of existence. For attachment to a better life hereafter is generally strong enough to spoil the perfection of renunciation. By not going back on his word to save the brahmin, the bodhisatta accomplished truthfulness—not very easy to keep under the circumstance. Lastly, carrying out his commitment without wavering in spite of the shocking treatment by the brahmin, was resolve. This was how the bodhisatta successfully practised the ten perfections in one and the same undertaking.

As regards your particular interest in the aspiration to Buddhahood, this is a fairly wide subject. The detailed process of laying the foundation for the aspiration to, and the fulfilment of, Perfect Enlightenment is dealt with in the scriptures in fifteen catechisms. Only a brief account will be

given here. For a wider knowledge on it, please see the Cariyapitaka commentary and the Sīlakkhandha subcommentary.

The Three Grades of Perfections

I shall now outline the ten kinds of ordinary perfections, the ten kinds of higher perfections and the ten kinds of supreme perfections.

All exernal objects such as wife and children, animate and inanimate things, belonging to a person, are the objects through which the ten ordinary perfections are fulfilled. One's own limbs or head or any organ of the body are the objects through which the ten higher perfections are fulfilled. One's own life (being sacrificed) is the object through which ten supreme perfections are fulfilled.

Of those three categories of objects, such undertaking as would amount to forsaking the first category are called ordinary perfections; forsaking the second, higher perfections and forsaking the third, i. e one's own life, supreme perfections.

One who can fulfil only the first ten attains the Enlightenment of a Noble Disciple. One who can fulfil only the first ten and the second ten attains the Enlightenment of a Solitary Buddha. One who can fufil all the three, ranging over thirty in all, attains Supreme Self - Enlightenment.

The Three Types of Disciple's Enlightenment

There are three classes of enlightenment of a Noble Disciple: (i) an Ordinary Noble Disciple's (ii) a Great Disciple's and (iii) a Chief Disciple's.

By fulfilling the first ten perfections for a period of one aeon and a hundred thousand world cycles, one can attain the enlightenment of a Chief Disciple. By a Chief Disciple is meant the Buddha's two principal Noble Disciples like the Veneables Sāriputta and Moggallāna in the case of Buddha Gotama.

By fulfilling the same perfections for a hundred thousand world cycles one can attain the enlightenment of a Great Disciple. By a Great Disciple is meant the distinguished noble ones, numbering eighty in the case of Buddha Gotama.

There is no mention of the period for maturity of an ordinary Noble Disciple. One has to infer it from statements in the commentaries. For example, in a commentary on the Arahant's supernormal power of recollection of former existences, an ordinary Noble One is said to be able to reflect on past existences ranging from a hundred to a thousand world cycles. This has generally been taken as the maturity period for an ordinary Noble Disciple.

Once, a frog was accidentally killed while listening with rapt attention to the mellifluous voice of the Buddha teaching. He was reborn as a deva from the merit of listening attentively to the Dhamma (even though he did not understand its meaning). Immediately, he came to pay homage to the Buddha, listened to his discourse, and gained Stream - winning. In his next existence he became an Arahant[1]. From this story we can see that there are just a few forms of existence in which a disciple's enlightenment is attained.

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1. See Vessantara Jātaka, No. 547

Regarding the Chief and Great Disciples, the periods for maturity stated earlier refer only to the periods that took place after these Noble Ones had already attained that stage where an aspirant receives formal recogintion by a living Buddha who predicts when, where and under what circumstances he will attain which types of enlightenment. This is called 'receiving the word' (vyākaraṇaṃ).

The scriputers are silent on the duration for fulfilling the perfections prior to such 'recognition' or 'assurance'. The interval between the arising of any two Buddhas is beyond reckoning. It may be a number of worldcycles. A Noble Disciple (as the term signifies) can arise only when a Buddha arises and/ or his Teaching is extant. So one should note that those durations mentioned above refer only to those Noble Ones who encountered Gotama Buddha.

As to the types of Noble Disciples : In the commentary on the Sutta Nipata three are mentioned: (i) one who depends on confidence for his enlightenment, (ii) one who depends on diligence, and (iii) one who depends on wisdom.

The Three Types of Soitary Enlightenment

Similarly, Paccekabodhi is also of three types. The commentaries say that the enlightenment of a Solitary Buddha is attained after fulfilling the ten perfections and the ten higher perfections for a period of two aeons and a hundred thousand world cycles.

The Three Types of Perfect Enlightenment

The Perfect Enlightenment of a Buddha is also of these same three types, which are also called: (i) Ugghātitaññūbodhi, (ii) Vipañcitaññūbodhi, and (iii) Ñeyyabodhi respectively.

A Buddha who depends on wisdom for his enlightenment, after receiving the recognition or assurance, has to fulfil the ten perfections, the ten higher perfections and the ten supreme perfections for a period of four aeons and a hundred thousand world cycles to attain Buddhahood; a Buddha who depends on diligence, must fulfil the perfections in eight aeons and a hundred thousand world cycles; a Buddha who depends on confidence, must fulfil the perfections in sixteen aeons and a hundred thousand world cycles.

This is what has been recorded in the ancient commentaries. However, there is a variety of views on the subject of the different maturity periods for the three types of Buddhas. They are found in later works such as Apadāna Atthakatha and sub-commentraries such as *Sotattakī Tathāgatuppatti*, *Mahāvaṃsaṭikā*, etc.

On this controversial subject an analogy given by the commentator on the Sutta Nipāta is worth noting. He says that trees and plants require a certain time before they can flower or bear fruit. Trees like the tamarind or the jackfruit tree will not mature to blossom or bear fruit in one, two, three years, however carefully one nurtures them, even by watering a hundred times a day. Similary, with the fulfilment for the prerequisites of maturity for Buddhahood. Let one give daily offerings on the scale of King Vessantara[1] to fulfil the perfections, one cannot attain any premature Buddhahood. The periods for maturity necessarilty vary for each of the three types of Buddhas (see Sutta Nipāta Aṭṭakathā).

1. See Vessantara Jātaka, No. 547

The Noblest Aspiration

What is meant by the Noblest Aspiration should be understood. The foundation (mūla), condition (paccaya) and the root - cause (hetu) of the Noblest Aspiration should be understood... Mahābodh*i* should be understood. The foundation, condition and root - cause of Mahābodhi should be understood. What is meant by 'The Noblest Aspiration? It is the verbal as well as mental undertaking that the bodhisatta had made at some point of time aeons before he took up the perfections.

It was made in these terms:

"As a man who knows his own strength,
What use is there in getting to the 'yonder
shore' (nibbāna) alone? I will attain to
Supreme Wisdom and then convey men
and devas to the yonder shore."

That was the pledge that sent the ten thousand universes reeling and echoing in applause. That was the bodhisatta's earnest wish. For he earnestly aspired to Supreme Enlightenment thus:

"Knowing the Truth, I will let others know
it. Freeing myself from the world, I will
free others. Having crossed over, I will
enable others to cross."

This fervent and most daring aspiration is called The Noblest Aspiration (Mahābhnīhāra).

Eight factors that Make the Noblest Aspiration Opportune

For the noblest aspiration to materialise, eight factors or favourable conditions must be present:

"Manussattam li ngasampatti, hetu sattharadassanam.
Pabbajjāgunasmpatti, adhikāroca chandatā.
At thadhamma samodhānā, abhinihāro samijjhati."[1]

1. The aspirant must be a human being (manussattaṃ).
2. He must be a man, categorically (liṅgasampattti).
3. His spiritual maturity must be sufficient to attain Arahantship if he chose to (root - condition, heut.)
4. He must have met a living Buddha as his teacher (*satthāradassanaṃ*).
5. He must have taken up the life of a recluse or a monk (*pabbajjā*)
6. He must have certain attainments to supernormal powers through concentration (*guṇasampatti*).
7. He must have made the utmost homage (*adhikāro*) to the 'Three Gems', while making his wish for Buddhahood.
8. He must have a most ardent will to become a Buddha (*chandatā*).

On all these eight factors being present the noblest aspiration materialies. Herein root - condition means the four *paccayas* and the four *hetu* which will be explained a little later.

Adhikāro means making offering including his own life.

Chanda means a burning desire amounting to will or resolve, a preparedness for any eventualities. For example, supposing the entire universe was covered with sharp - pointed spikes, and supposing it is quite

1. *Aṭṭhas ālinī; Buddhavaṃsa*

certain that by traversing this whole perilous stretch of the universe one would attain Buddhahood at once, the bodhisatta would never have wavered a moment to cross it. Or, (as another illustration goes) suppose this universe was filled with glowing charcoal, the bodhisatta would not have wavered.

There are the illustration given in the commentaries. In the commentary on the *Khadira ngāra Jātaka*, it is further said that, if the bodhisatta were to actually make the effort to cross, those steel spikes would have turned into a vast stretch of rubies (in respectful recognition of the bodhisatta's sincerity and resolve), and likewise, the burning charcoal would have turned into a sea of lotus flowers.

Of those eight opportune factors, the ardent wish of a Solitary Buddha is attended by three factors: (i) Meeting with a living Buddha, (ii) Making the utmost reverence and declaring the wish for Solitary Buddhahood, and (iii) The will to become a Solitary Buddha.

For the enlightenment of a disciple three factors are needed: (i) Meeting with a Solitary Buddha or an Arahant, (ii) Making the utmost reverence while making the wish for the enlightenment of a disciple, and (iii) The will to become an Arahant.

The Two Root - conditions

Among the eight factors, the third factor, hetu, means that a bodhisatta aspiring to Buddhahood must have the spiritual maturity. He must have developed the ten perfections so that, if he had chosen, he would have attained Solitary Buddhahood or Arahantship at the time when he wished for. Buddhahood in the presence of the living Buddha who was to give

him 'the assurance'. Further, he must then possess these two qualifications as necessary conditions:

1. Karuṇāsampatti - great compassion,
2. Upāya Kosallasampatti - skiful means.

Only when these two are present will a bodhisatta be dual recognised as such by the Buddha from whom he is to receive the assurance. By great compassion, is meant an exceptionally great kindness and compassion towards others that takes precedence over his own life. Skiful means is the genius that is equal to the task at hand whenever he undertakes to help others. Literally, it is the special attainment of aptitude in strategy. These two are the conditions for the (now specific) undertaking of the perfections that will suffice for the declaration of the wish for Buddhahood.

The Four Conditions

There are four further conditions (paccaya), also called the four stages of maturity (Buddhabhumi) necessary to qualify as a bodhisatta.

1. Ussāha - exceptional energy.
2. Ummàga - a keen intellect.
3. Avaṭṭhāna - steadfastness of purpose.
4. Hitacariyā - compassion, a loving - kindness for others, even outweighing one's welfare.

The Four Attainments

1. Upanissayasampatti is the presence of perfections sufficient for Arahantship or Solitary Buddhahood at the time of the assurance.

2. Karuṇajjhāsayasampatti is the endowment of a compassionate heart or universal loving - kindness.
3. Avihaññasampatti is a natural disposition for helping others. It is the abiding disposition that never tires in fulfilling the perfections. A luxurious life in the celestial realms is boring to a bodhisatta because it does not offer any opportunity to fulfil the perfections, particularly in serving others. Literally, avihañña means 'never being vexed'. It also implies 'spiritedness'. The duration necessary to mature the perfections ranges from four aeons and a hundred thoysand world cycles to sixteen aeons and a hundred thousand world cycles yet the spirit of a bodhisatta is such that the feels he is going to get matured the next day. In other words, he is already anticipating Buddhahood that is forthcoming only at the end of such staggering periods. No duration is too long for him to wait.
4. Kalyāṇamittasampatti is care and respect in attending to the wise in all his existences, whether human or celestial.

The Natural Inclinations of a Bodhisatta

A bodhisatta is further endowed with six natual inclinations:

1. Inclination to non- greed; a bodhisatta is in the habit of seeing the danger in greed.
2. Inclination to non - hatred: a bodhisatta is in the habit of seeing the danger in hatred or anger.
3. Inclination to non- delusion : a bodhisatta is in the habit of seeing the danger in delusion.

4. Inclination to renuciation : a bodhisatta is in the habit of seeing the danger in sensuality.
5. Inclination to seclusion : a bodhisatta as in the habit of seeing the danger in socialising.
6. Inclination to escape from the cycle of rebirth : a bodhisatta is in the habit of seeing the danger in all forms of existence.

The Significance of the Natural Inclinations

Just as the pith makes a tree durable, the six inclinations make a bodhisatta durable or steadfast. One in whom these six inclinations are present, even though living in a sensuous world, is like a water - container made of dried gourd which has no mouth, immersed in deep water. A person lacking them is like an earthen waterpot with a wide mouth immersed in deep water. In this world, even among lay persons, there are certain people in whom these six inclinations are persent, They resemble the water gourd immersed in deep water. On the other hand, there are certain people, even among bhikkhus, who lack these six inclinations. They resemble the wide - mouthed waterpot immersed in shallow water. The sensuous world of persons is like deep water; the favourable facilities that the bhikkhus enjoy, such as secure monasteries, well - made furniture, fine utensils and nutritious food, etc., are like shallow water.

1. One who has no inclination to non - greed, does not like to listen to talk on dispelling greed. For them, a trifling thing worth a few pennies oppresses them with the heaviness of a mountain. To those having a strong inclination to non - greed, the glories of a Universal Monarch are not worth a straw.

2. One who has no inclination to non - hatred, does not like to listen to advice on dispelling anger. The slightest provocation will make their blood boil, just like a speak falling on dry grass or leaves. However, those firm in their inclination to non - heart, even if they have been angered by gross injury or injustice involving life or property, any ill - feeling leaves them after a short while, just as a fire brand that falls on a stack of green timber does not start a fire.

3. One who has no inclination to non- delusion, does not like to listen to talk on wisdom. They cannot see even a glimmer of the light of the Dhamma, which has the luminosity of eighty - four thousand candle-power, so to speak. They are shrouded in the greatest darkness of delusion regarding the real nature of the five aggregates of existence and the phenomena of mind and matter. Living in darkness, they die in darkness an let one existence after another go to rack and ruin. The darkness of their delusion is just like congenital blindness. How could one born blind ever see light even if eighty - four thousand suns were to shine together?

4. One who has no inclination to renunciation, does not like to listen to talk on the advantages of renouncing wordly life. Their attachment to the fruit of meritorious deeds such as giving, virtue, or keeping the eight precepts, prevents those deeds from becoming perfections. Attachment corrupts them just like a fungus that spoils the choicest seeds set apart for cultivation; or like the viruses, locusts and other pesst that render a wellplanted field infertile.

5. One who has no inclination to seclusion, does not like to listen to advice on seeking a solitary life in the forest. They are unable to tear themselves away from society for a quite moment alone. Desire for

companionship always pulls them into shallow friendships and it ensures that they remain there, like wardens guarding a prisoner.

6. One who has no inclination to escape from the cycle of rebirth does not like to listen to advice on the emptiness of life. They are under the serfdom of attachment to existence. That attachment does not allow them to aspire after higher practice of the Dhamma leading to Path Knowledge. Instead, it keeps them satisfied with parochial interests such as throwing lavish feasts, building pagodas, or donating monasteries and rest - house. They are content with keeping the precepts, or merely remaining as devout laity with virtue, or recluses with virtue, or bhikkhus with virtue, or with some shallow achievement like teaching the scriptures, or lecturing on the Dhamma, or writing books. These are only merits that hold them fast to the world, the wholesome kamma that prolongs existence. It is like the British Raj, which allowed their colonial subjects to enter freely into small businesses, but would not tolerate any dealing with weapons of any description, for fear of reblelion.

Herein, two kinds of attachment to existence should be known : yearing for some better existence hereafter, and a fond clinging to the present existence. The present existence offers a precious chance to attain nibbāna. The Tipitaka is full of practical instructions to show the way to attain nibbāna. It is only because so - called Buddhists are enamoured of the present existence, and are pampering their little bodies, that they fight shy of the stringent discipline that gaining enlightenment demands. It's a pity that they are not able to gain even some concentration that recluses of ancient times gained without the benefit of the Buddha's teaching.

The Four Special Characteristics of a Bodhisatta

I shall now deal with the four special characteristics of a bodhisatta that distinguish him from a future Solitary Buddha. They are glaringly obvious as if they were garlands around his neck.

1. Indriya — the five moral qualities - unshakable confidence (saddhā), indefatigable diligence (vīriya), unwavering mindfulness (sati), steadfast concentration (samādhi) and unerring wisdom (paññā). This is the first special characteristic that distinguishes a bodhisatta.

2. Paṭipatti — the practice — A bodhisatta is always out to help others and places the welfare of others before his own. He never expects any return for the efforts he is making, or for those already made towards other's wealfare. Nor will he care to mention them, whether in his beneficiary's presence or not. Even if the beneficiary "bites the hand that feeds," a bodhisatta never turns back from any good deed. This holds true even where his life is in imminent danger. This is the bodhisatta's sense of wishing well for the present. With regard to merits accruing for the future from his present noble deeps in giving or in cultivating virtue, etc. a bodhisatta sets his sights higher than the solitary attainment of nibbāna, but only aims at the supreme enlightenment whereby he will be able to show the way to nibbāna. This is a bodhisatta's practice for the hereafter. This twofold practice also distinguishes a bodhisatta.

3. *Kosalla*—proficiency - This is manitested in sound reasoning (cintāmayañāna) and presence of mind (tankhanuppattiñāna) that never fail him. The future disciples or Solitary Buddhas also have these two intellectual qualities to a certain degree. However, they are liable to err occasionally. In the case of the bodhisatta, these two qualities are unerring. Such is

the proficiency of a bodhisatta that makes him unique among other aspirants to enlightenment.

4. Ajjhāsaya — inclination - The texts treat this subject quite comprehensively with reference to the perfections but I shall describe it only briefly. Regarding giving, for example, a bodhisatta is very happy in making gifts. Whenever he has something to offer and a recipient is not available, he feels impatient. Whenever he gives, he gives it with a light heart, and takes proper care in doing so. No amount of gift that he has made would satifty his zeal for giving. Whenever anybody asks anything of him, he does not judge him by class or creed, but always complies gladly. In doing so, he never thinks of his own needs, but tries to satisfy the other's needs only. Refer to the Buddhavamsa on this, particularly the passage beginning : "Yathāpi kumbho sampuṇṇo"[1] In that passage from the chapter on the perfection of generosity, 'inclination' is described thus:

"As when one overturns a large cooking pot filled with oil or butter - milk to empty it, not a drop or even the dregs remain, but runs out of the pot, so also when a bodhisatta make an offering... Whether he is a filthy blockhead of a labourer with bovine instincts, or a drunkard, or, better than them, a man who has taken refuge in the 'Triple Gem', or one who keeps the five precepts; or in short, whether he is good, average or bad, let him come for alms at any time, the bodhisatta never judges what type of fellow he is, or whether it is worth giving him so much or anything at all, but never discriminating, never hesitating, [he gives freely]."

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1. See passage 118 on page 16 of the PTS edition under 'Dipankarabhuv-amso', page 315 of the Burmese Chattahasaing itipitakam under 'Sumedha-patthanakatha or page 481 of vol. 33 of the new Thai 'Dayyaratthassa Sangititepitakaam'. For a translation into English please see § 118-120 on page 20 of 'Sacred Books of the Buddhist', Vol. XXI

Of the different classes of beggars ranging from wretched to excellent the bodihisatta never bothers to size up a person who calls at the door for some help or alms. The amount of alms he gives is also not dependent on the class of beggar. This kind of completely indiscriminate offering is another characteristic of a bodhisatta.

In respect of the nine remaining perfections, this example on giving should be applied with due alteration of the details. Those not conversant with Pāli can get the essence of what the text says from the passage quoted above.

These days there are some who wish for Buddhahood, and wisdom-oriented Buddhahood at that, even though their conduct barely qualifies them to became ordinary disciples. What characterises them is the bold banner of craving - dependent deeds, which cry out for public recognition and yearn for glorious results hereafter.

"Who ever does a thing for nothing?" these people are apt to protest, "to expect good results out of a good deed is only natural." But remember, a thing done without expecting future rewards brings a greater reward than is imagined. More significantly, it amounts to the real practice of perfections essential for enlightenment. A meritorious deed wishing for good results brings relatively limited results and does not amount to fulfilling perfections. Remember the example of the fungus in seed - grain or peasts in a planation.

Some say that gradul maturity is the more likely process, for supreme enlightnment here and now is not possible. So why should one not store up merit for better existences and greater prosperity? My reply is this.

Small plants thrive just during the rainy season. Only one in a thousand or ten thousand among them might survive the long dry and hot months till the next rainy season sets in. Such a rare plant must be extra robust and hardy to have struck its main root deep enough. Such rare plants obviously need not fear the severity of the climate after having passed three or four rainy seasons.

By the same analogy, to achieve budding perfections is only possible when the Buddha's teaching is still extand. Whatever little perfection is achieved during this opportune period has very little change of surviving to be developed in the time of the next Buddha. Those sham deeds of merit will certainly lose their potential once the teaching has disappeared. Very few could survive the uncertainties of the intervening dark ages. During those darkages, right view is lost to humanity and wrong views prevail. One who has acquired only sham deeds of merit falls into wrong views, and so their little potential of merit is soon gone. Imagine the fate of one who repeatedly falls into unstable nature of the merits of a person who has not struck roots deep down, who has not attained stability. Such perishing of budding is the rule with most beings. Innumerable existences have already passed wherein they acquired some filmsy merits, only to be lost again by the next existence. This process of acquisition and perishing goes on in perpetuity for the overwhelming majority of beings. This is why the idea of 'gradual maturity" does not hold. It would be a great pity if one depends on such a mistaken idea and goes on hoping for the perfections while actually longing for the endless cycle of rebirth.

The four conditions, the four root - causes and the six inclinations are the supports for the declaration of the noblest aspiration and for cultivation the higher perfections.

On declaring the noblest aspiration and receiving the assurance of future Buddhahood, the bodhisatta at once becomes endowed with the four powers (bala), the four marvellous attributes (acchariya), the two skills in strategy regarding compassion, the four stages of maturity, the six inclinations, etc. However, since what I have said so far should suffice to answer Maung Thaw's question I shall not deal with any futher details.



Chapter (Two)

Maung Thaw's second question relates to the following:

1. The definition, characteristics and significance of the Five Aggregates.
2. The definition, characteristics and significance of the Four Truths.
3. A treatment of the five aggregates in term of the Four Truths.
4. The definition, characteristics and significance of the Noble Eightfold Path and its practical application leading to nibbā na.

SEVEN ASPECTS OF MATERIALITY TO BE PERCEIVED

There are two approaches to the definition, characteristic and significance of the five aggreates, namely, the Suttaanta method and the *Abdidhamma* method.

The suttanta method is the Buddha's approach to the Dhamma from the standpoint of the layman. The Buddha gave succinct discourses to provide the ordinary person with a practical method for the cultivation of insight knowledge and thereby attaining the path Knowledge and its fruition in this very life.

The Abhidhamma method, however, offers a profound and exhaustive analytical treatment of all aspects of the Dhamma, with no particular reference to the practice for insight development.

The latter method is actually meant for the Noble Ones for the purpose of sharpening analytical knowledge (paṭisambhidāñāṇa). It is not suitable as a method of insight training for the ordinary person because it is too subtle. For example, those who have small boats, only ply the river for their livelihood. They should not venture out to the deep ocean. Only if they have ocean - going vessels should they make an ocean voyage.

These days, people take up the holy life not actually intent on gaining Path knowledge, but merely to acquire merit, puported to gradually mature as perfections. Practicle of insight development is not popular. Learing and teaching of scriptures to develop wisdom is the usual practice. So the Abhidhamma method is popular. In this treatise, however, I shall employ the Suttanta method only.

"Bhikkhus, one who has an earnest desire to understand the true nature of materiality, whether a bhikkhu or a layman, wishing to rid himself of the defilements, who is in the habit of contenplating materiality from three approaches, and who is proficient in the seven aspects of materiality is, in this Teaching, called accomplished, one who has lived the noble life, a perfect one or an excellent man."

"Bhikkhus, how is a bhikkhu proficient in the seven aspects? Bhikkhus, herein, a bhikkhu discerns[1] the true nature of materiality; he discerns the origin of materiality; he discerns the cessation of materiality;

1. By discerning (pajānāti) is meant seeing the thing in its real nature, which means with insight. It is not a mere comprehension by the intellect and the ability to discuss it cogently.

he discerns the satisfation of materiality; he discerns the danger of materiality; and he discerns the escape from materiality."

"Bhikkhus, what is materiality? Materiality comprises the four primary elements: extension, cohesion heat and motion, and the twenty - four material qualities derived from them. Bhikkhus, this is called materiality."

"So long as nutriment arises, materiality arises materiality arises. Once the nutriment is exhausted, materiality ceases."

"It is the Noble Eightfold Path taught by me, that is the only way, the practice of which leads to the cessation of materiality. And what are the eight constituents? They are : right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These eight constitute the Path."

"The pleasure and joy arising dependent on materiality constitute the satisfaction of materiality."

"The transience, unsatisfactoriness and unreliability of materiality, constitute the danger of materiality."

"The avoidance of desire and lust for materiality, constitutes the escape from materiality."

The True Nature of Materiality

1. The four primary elements are the elements of extension, cohesion, heat and motion.
2. The five sense - bases are the eye, the ear, the nose, the tongue and the body.
3. The five sense - objects are visible form, sound, smell, taste and touch.

4. The two material qualities of sex are femininity and masculinity.
5. The material quality of vitality.
6. The material base of consciousness is the heart base.
7. The matrrial quality of natrition.

1. The Four Primary Elements

i. The quality of different degress of hardness or softness is the element of extension in the ultimate sense, colloquially called the earth element.
ii. The quality of liquidity or cohesion is the element of cohesion, colloquially called the water element.
iii. The quality of temperature, hot or cold, is the element of heat; colloquially called the fire element.
iv. The quality of motion, swelling, inflation, pressure, and support is the element of motion; colloquially called the wind element.

Due to the collective concept (samūhapaññatti) people usually conceive the four primary elements as a composite whole rather in their ultimate sense, which can only be discerned through insight - knowledge. When insight arises, one sees that not the tiniest atom remains which is compact or solid.

The three elements of extension, motion and heat can be felt by touch. Even children know whether a thing is soft or hard. However, they are not able to discern the ultimate sense of what they only superficially recognise as the earth element. They know whether a thing is cold or hot, but they cannot discern the ultimate serse of what they only recognise as

the fire element. Similarly they know that something moves, or supports, or is pressed, or swells, but they do not discern the element of motion there. If one is able to penetrate conceptions about the four primary elements and realies their ultimate nature, then one is said to be proficient in materiality, the first aspect of discernment or perception.

2. The Five Sense - bases

The eye, ear, nose and tongue are the sense bases through which the respective sense - consciousness arises. Body - sensitivity has for its basis the whole body externally and internally. These are kamma - conditioned material qualities or internal sense - bases.

3. The Five Sense - objects

The five sense - objects should need no explanation. Only that of touch may be commented on, as that which pertains to the primary elements of extension, heat and motion. These three primary elements are the tangible sense - objects.

4. The Material Qualities of Sex

i. The material quality of femininity that governs a person's whole body, distinguishing her as a woman, or the condition of being female.

ii. The material quality of masculinity that governs a person's whole body, distinguishing him as a man, or the condition of being male.

5. Vitality

The vitality that gives a being its life, or the vitality of the kamma - originated material qualities, pervades the whole body.

6. The Material Base of Consciousness

The material base of consciousness or the mind is called the heart - base. It is the source from which kind or unkind thoughts flow.

7. The Material Quality of Nutrition

The material quality that nourishes the whole body, and which may be called the sustenance of the four primary elements, is the element of nutrition. The need for all beings in the sensual realms to eat, is the principle underlying this element. It is just like an oil - lamp that needs constant replenishment to be kept alight.[1]

Of the eighteen material qualities mentioned above the four primary element are like the trunk, the boughs and the branches of a tree; the remaining fourteen, which are called 'derived materially,' are like the leaves, flowers and fruits. When the impermanence of the four primary elements is perceived, the delusion of personality disappears. Derived materiality does not then obstruct perception. That, it should be noted, is why the Buddha speaks of the four great primaries but does not define them. These four primary or essential elements are self- evident.

All materiality comprising animate or inanimate things, may be reduced to atoms that, on further analysis, are included in one of these

1. The author notes here, "Pāli terminology makes for heavy reading and usually fails to communicate, so here I shall use only everyday Burmese to explain abstract matters."

eighteen species of material qualities. One should contemplate one's own body to gain insight. Once the ultimate sense of materiality in each of the four primary elements is perceived clearly, the infinite materiality of the universe is seen in the same light. Therefore, contemplete persistently on the primary elements.

Derived material phenomena are not so evident for they are interrelated and subtle. Examine what is already evident; do not try to see what is imperceptible. It will only be a waste of effort. Focus your attention on only one of the four primary elements. Once any one of them is perceived well, the remaining three will also become clearly discernible.

The body is a composite of ultimate realities, i. e of things each having its individual essence. Just as a man with poor sight has to use glasses to read a book, use the Buddha's teaching as an aid to see the ultimate truth that is clearly visible inside your body. Try to see the arising and vanishing that is constantly taking place within you. With sufficient zeal and concentration you should be able to comprehend things quite vividly. I am impressing it on you in a variety of ways because this is an elusive matter.

This first aspect needs to be properly perceived whereby the primary elements become clear to you in their ultimate sense, without confusing them with the collective concept. One cannot stress this too strongly because the remaining aspects will not be discerned unless you have the first one well and truly within your grasp. So, spare no pains to perceive it in the first place.

The Origin and Cessation of Materiality

These are the second and third aspects to be perceived. Constant arising is called 'samudaya.' Cessation or vanishing, is called '*nirodho*'. Samudaya is used in two senses : in the first sense it refers to the constant arising of phenomena from conception to the moment of death, in a given existence. The second sense refers to the arising of another existence when the present one ends.

Nirodha is also used in two sense: the constant cessation of phenomena from conception to the moment of death in a given existence; and the cessation of all phenomena, once and for all, when one attains nibbāna where there is no more fresh existence, and one escapes from the cycle of rebirth. This is also called nibbāna nirodha.

Nutriment (āhāra) is the sustenance of existence. It is of two kinds : physical nutriment and mental nutriment. Physical nutriment is the material quality of nutrition. Mental nutriment means contact, volition and consciousness.

The past kamma that accompanies one throughout the cycle of rebirth is comparable to a field; the rebirthconscriousness is like the seed-grain; the craving that accompanies kamma is like the fertility of the soil — "Kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sineho"

In the above quotation, kamma is the mental nutriment of volition, rebirth - consciousness is the nutriment of consciousness. It is the latter which provides the seed for a new existence at the moment of rebirth, giving rise to a new material aggregate, i. e, the body.

In lighting a candle, light appears as soon as the flame is lit. Similarly, at the moment of rebirth, the aggregate of materiality appears the instant that rebirth - consciousness arises. The earlist appearance of

materiality is like the germination of the seed. Our fullgrown bodies are the natural development from rebirth - consciousness like the seed that has germinated and grown into a tree. It should be understood that germination can occur only where there is rebirth - consciousness. If rebirth - consciousness does not arise when a person dies with the exhaustion of the past kamma there is no germination. That is what is meant by the Buddha's words:

"When nutrition arises, materiality arises.
When nutrition is exhausted, materiality
ceases."

This is the explanation of the second uses of samudaya, meaning the phenomenon of incessant rebirth of new aggregates of materiality. Similarly with *nirodha*, the cessation of rebirth, the total releases from the cycle of rebirths. This second sense of the arising and cessation is quite obvious. This is not vital for the development of insight knowledge. What is relevant here is the constant arising and cessation taking place right now from the moment of conception or birth to the moment of death.

Here is a simile.

Let us suppose that a man - size flame is set alight that is meant to last a hundred years. Imagine the amount of fule oil that must be supplied every day and night. The life of the flame depends on the fule. The flame can remain the size of a man only when the lamp is full. It tends to became smaller as the fule falls. When the oil is used up, the flame goes out. Imagie the amount of fuel consumed by the lamp each day from its first day of being lit. Visualies the daily refuelling. Then consider how the flame gets renewed because the fuel is being replenished. See how the flame exhausts itself due to the exhaustion of the fuel that has kept it

alight. Try to distinguish a rejuvinated flame, after refuelling, from the flame that has exhausted itself, having consumed all the fule. Suppose the new fuel is coloured, and that it takes on the same colour as the fuel. For a certain period white fuel will produce a white flame. Then as the white fuel is used up, if red fuel is fed into the lamp, the color of the flame, will turn from white to red. Again, with yellow fuel, the flame turns yellow, and so on. Thus compare the old and the new in the same flame.

Preconceived notions about what the eye sees obstruct perception. Expel these preconception with insight. Even in an ordinary flame (not distinguished by colour) constant change is observable if one looks closely. Every motion represent change, change from the old to the new. As the new arises, the old vanishes. The arising of the new must be understood as the vanishing of the old, which is nirodha.

The temperature - originated materiality that is the body, which will remain when a person dies, is just like the lamp and the wick in our simile. The kamma - originated materiality, the consciousness - originated materiality and the nutriment - originated materiality, which combine to give the illusion of a person, is like the man - size flame. The daily food intake is like the daily refuelling. Our body gets the calories we need to sustain the body from the food we take. As the food gets digested the finer materiality in our body gets reduced. When food intake is discontinued and nutrition is exhausted, the finer materiality as well as the kamma - originated materiality that constitute the body, cease to function. All the different physical phenomena that constitute the body are totally dependent on nutrition. The exhaustion of nutrition from the previous meal and the cassation of the older materiality go together, just as they had arisen

together. The arising of nutrition from a later meal and the arising of the new materiality also coincide.

If you consider all the living beings on this great earth and visualise their enormous struggle for food, you will realise the startling rate at which materiality changes in all living things. Then the manner in which one sustains oneself from the moment of birth, seeking to extend one's life with food, will become evident. As one can visualise the changing colours of the flame after refuelling with different fuel, try to visualise the exhaustion of the nutriment from a fresh meal with the consequent changes in materiality. Focus on the changes that are taking place from moment to moment. The arising of fresh cells and fresh material qualities as you take in new food, when new nutrition arises, and the feeling of well - being experienced, like the gathering of clouds within yourself, is the appearance of a new lease of life, called samudaya. The gradual dwindling away of vigour after about five or six hours, when the nutriment has been consumed, is called nirodha. So the Buddha said, "When nutrition arises, materiality arises; when nutrition ceases, materiality ceases."

The Practice Leading to the Cessation Materiality

The knowledge that has perceived the first, second and third aspects of materiality is called mundane right view, which develops into supramundane right view or Path Knowledge after application.

Right thought, the indispensable associate of right view, is also of two types : mundane righ thought and right thought as Path Knowledge. In our example above, the visualisation of the process of change is the function of right view. What brings forth this visualisation is right thought. Only when right thought prevails, can right view occur at all. The changes

taking place within the body every moment, the incesssant arising and vanishing of materiality that come to the mind's eye of a meditator, is due to the presence of right view. Bringing right view into focus is the function of right thought.

How Does Right Thought Function?

It focuses one's attention on the unsatisfactory facts of life. The immensity of the need for food in all living things, the need for regular food intake, not less than twice a day; how one feels when one is full, when one begins to feel hungry, and when one starves. It lets one ponder, for example, on the hypothetical consequences of a great famine on this continent of Asia—how soon this whole continent would be turned into a vast graveyard. These are the kind of thoughts that are called right thought.

If one contemplates where constant changes are taking place in one's body, even during a single sitting one may come to discern the arising and vanishing of physical phenomena. At the start of a sitting, nothing in particular is felt, for the body is at ease. After a while, slight heat is often felt either in the legs or another part of the body, then you may feel the heat intensify; then you might feel numb, then a tingling sensation, then discomfort in the leg, etc. Such changes, which are bound to occur, can readily be observed.

By closely observing the phenomena within oneself, the continuous arising of new materiality is perceived, like the gathering of clouds. Then at once, the disappearance of those, same phenomena is perceived, like clouds being wafted away by the wind. This is the function of right view. The focusing of attention on directly observable phenomena is the function of right thought. It is only with the appropriate application by right

thought. It is only with the appropriate application by right thought that right view can clearly discern the true nature of phenomena. In fact, such perception can occur in any posture for, whether you notice it or not, phenomena arise and vanish all of the time.

Once right view and right thought become developed and get established as supramundane insight, three factors mature that have the power to remove all bodily and verbal misconduct, for which the latent tendency has accumulated from the past. These three factors are right speech, right action and right livelihood. Then, right effort means zeal in one's undertaking. It also goes by the name of 'ãttãppa', which means 'that which harasses the defilements.' Another name for right effort is sammappadhāna. It has three aspects: ārambha, nikkama and parakkama. Ārambha is promptitude and exertion. Nikkama is alertness that does not tolerate sloth, torpor and indolence. Parakkama is vigour that never allows one to slacken in one's right efforts. It is due to the lack of this kind of effort that people do not attain to jhāna and path knowledge.

Right mindfulness means the constant awareness that does not allow the mind to stray away from the object of contemplation even for a fraction off a second. Right concentration is steadiness of the mind that does slip off its object of contemplation.

These latter six constituents of the Path are also each of two types, mundane and supramundane. Here, we are concerned only with the supramundane factors.

Those eight factors are the Truth of the Path. Of those eight, right speech, right action and right livelihood appear automatically once a meditator has achieved insight. The aim of insight meditation is to perceive the real nature of one's body in the ultimate sense, which dispels delusion. To

develop insight knowledge, one needs right mindfulness, right effort, right concentration and right thought. With these four factors as the locomotive, right view is ready for the inward journey. The right track for the journey is just a fathom in length : the height of an average human. The journey one makes is the close observation of phenomena taking place within one's body—from head to foot, and then from foot to head—during which, concept will gradually yield to perception. By doggedly pursuing this perception, one can, with sufficient diligence, knock at the door of nibbāna in seven day's time. If not in seven days, it might take one month, or one year, or two, thee, or up to seven years. This is explicity mentioned at various places in the texts. Remember samudaya and nirodha in their second meanings: i.e. the total cessation of the five aggregates and rebirth, is the *nirodha* which is nibbana. This is the supramundane *nirodha*.

The Satisfaction of Materiality

"Whatever pleasure and joy arises dependent on materiality, this is the satisfaction (assāda) of materiality."

In the fifth aspect requiring proficiency in materiality, by the term 'assāda ' the text means the pleasure one can enjoy in the favourable planes of existence: wealthy human existence, the six celestial realms, or the brahmā realms. It means the physical well - being, pleasure and joy that can be experienced in those existences. Here we shall confine the explanation to the human existence.

When some agreeable visible object, such as a beautiful shape or color, comes into contact with the eye, seeing occurs and a pleasant feeling coupled with joy arises. Just as ants are greatly fond of honey or treacle, sentient beings are greatly fond of two things, pleasure and joy. just as

moths are enamoured of the light of a flame, being are enamoured of pleasure and joy. This is the pleasant aspect of materiality, i.e. the delight in the eye and some visiable object.

In the same way, when some agreeable sound comes into contact with the ear, hearing occurs, and a pleasant feeling coupled with joy arises. When some agreeable taste comes into contact with the tongue, tasting occurs and a pleasant feeling coupled with for arises. When something agreeable to the touch comes into contact with the body, every part of which is sensitive to touch, touching occurs and a pleasant feeling coupled with joy arises.

The mind may be likened to the crystal - clear water that oozes from a spring, for it manifests itself from the heart - base in pristine purity. It is capable of taking all the six sense as its object. So when some agreeable object such as a sight, sound, smell, taste, touch, or idea come into its range, either apprehension or comprehension occurs and a pleasant feeling coupled with joy arises/ However, since we are currently discussing the aggregate of materiality, the mind will not be deat with here.

The Danger of Materiality

"Whatever pain or change occurs dependent on materiality, this is the danger (ādīṇavo) of materiality." In the sixth aspect requiring proficientcy in materiality, the transient nature of the aggregate of materiality will be evident if insight is developed that perceives the burden of seeking nutrition, the arising and cessation taking place in one's body — as in the analogy of the man - sized flame. The daily struggle for earning a living, the constant care the body needs, the arduous acquisition of wealth, are

painful, and these activities take place on account of this body. When this truth is perceived by insight knowledge, that is right view.

Liability to disease and death, liability to all sorts of external hazards such as fire, drowing, venomous snakes, wild beasts, evil spirits, or liability to accidents that might cause injury or death — all these are the manifestatinos of the changeable nature of materiality. They are quite obvious to one with right view. This is the sixth aspect.

I shall now illustrate the fifth and sixth aspects. The British administrative authorities, in their campaign to get rid of stray dogs, used poisoned meat, which was thrown about wherever stray dogs mostly collect. The dogs, being enticed by the flavour and rich taste of the bait, rushed for it, little suspecting and danger. The result is obvious. Herein, the enticing flavour and rich taste are the satisfaction of the poisoned meat, the hidden poison in the meat is its danger. This is an illustration of how pleasure lures the unwary and how danger besets them. In this case the real culprits are the four external enemies: the colour, the smell, the taste and the poison in the meat, together with the four internal enemies : the eye, the nose, the tongue and craving, Poison alone would not have caused the death of the dog unless it was hidden in the meat. Poision hidden inside a lump of clay would be no danger because it lacks attraction. If the dogs had no eye, no nose, no tongue and no craving, the bait could not have endangered them either. It is only because the external and the internal agencies worked together that the dogs succumbed to them.

Let's take another example, the example of the baited hook in fishing. You should understand on proper reflection that the materiality constituting yourself, your family and all material objects such as food, shelter, clothing, are in reality like baited hooks. The pleasure and joy arising from

craving for all' those things are just like the attractions of the bait. It is because you have Iustfully snatched them and taken them to be your own property, that you are subjected to the poisonous influence of those possessions, being harassed daily. In fact, all those possessions are impermanent, unsatisfactory and unreliable materiality, Fraugh with evil consequences.

How does impermanence oppress you every day?

How does unsatisfactoriness oppress you every day?

How does unreliability oppress you every day?

Impermanence is the accomplice of death. It is like an ogre or a forest fire that comsumes everything. It consumes one's food from one's mother's milk, until the last drop of water at the moment of death. It also consumes the fresh cells and all forms of materiality, namely, kammaoriginated materiality and consciousness - originated materiality, that are sustained by regular feeding. The ogre that is impermanence devours everything that is fed into our body, leaving nothing. It is just like feeding a huge flame with oil. Try and perceive how, for instance, the nutrition that sustains the eye is all consumed by the ogre that works in the eye. Likewise try and perceive this with respect to the other organs.

To give a further example:

A certain man has a spendthrift wife. He works hard and hands over all his earning to his wife who stays at home squandering it. Give her a hundred, she makes short shrift of it, give her a thousand, ten thousand, any amount - her desire for spending never gets satiated. Just imagine how a man would feel with a wife who enslaves him and causes his ruin. The ogre of impermanence that lurks within us, likewise oppresses us everywhere. Suffering also oppresses us in the same manner. The way that unreliability oppresses us is only too evident.

The Escape from Materiality

"Whatever is the abandonment of desire and lust for materiality, this is the escape (nissaraṇaṃ) from materiality."

In the seventh ascept requiring proficiency in materiality, the Buddha points to the escape, here and now, from the clutches of materiality, when the insight knowledge of right view has arisen in one who perceives the pleasures as well as the danger of materiality, those twin accomplices which have been oppressing us continuously from the beginningless round of births.

The truth of the origin of suffering is craving, which is manifested in desire and lust for the body. How do desire and lust cling to one's body? One believes, "This is my body; this is my hand, my leg, my head, my eye, and so on." Furthermore, when the eye sees something, one believes, "I see it." Likewise one believes, ' I here it", I smell it". " I taste it" or "I touch it". The cessation of craving, which is the origin of all suffering, is the escape from materiality.

It is only when craving is present that new aggregates of materiality arise after one's death. If craving is extinguished here and now, no fresh materiality will arise after death. This will then be the last death, for these is no materiality or no 'body' to suffer another death. This is how one escapes from the aggregate of materiality or the clutches of materiality. This should now be quite clear.

SEVEN ASPECTS OF FEELING TO BE PERCEIVED

The remaining aggregates will only be explained in brief.

The True Nature of Feeling

"Obhikkhus, there are six kinds of feeling : feeling origination in eye - contact, feeling originating in ear - contact, feeling originating in nose- contact, feeling originating in tongue - contact, feeling originating in body - contact and feeling originating in mind - contact. when, on seeing a visible object, one feels sad, neutral or joyous, this is feeling originating in eye - contact. Similarly, on hearing a sound, smelling an odour, savouring a taste, touching some tangible object... When the contact is felt in the mind and a feeling of joy arises, that feeling is called felling originating in mind - contact.

If something causes a pleasant feeling, you call it 'good', if it causes an unpleasant feeling you call it 'bad'. These are the criteria by which the world judges things, animate or inanimate; and you value those things accordingly. So we set a value on visible objects depending on the degree of pleasure they give to the eye. The greater the pleasure, the higher the value. Similarly with the other sense - objects. Remenber the great foundness of ants for honey or treacle that we illustrated in our discussion on the aggregate of materiality.

The Origin and Cessation of Feeling

When some visible object, such as a shape or colour, comes into contact with the eye, a continuous stream of feelings brought about by such contact arises. These feelings are called 'feelings originating in eye contact.' When the visible object disappears from sight the feelings cease

immediately. The arising of the feelings in the eye is called the origin of the feeling is called the cessation of the feeling originating in eye contact. If you want to experience the feeling again you have to look at the object again. The moment the contact between the object and the eye is re-established, the feelings in the eye arise again. The moment the eye does not focus on the object, those feelings cease.

Likewise, when some sound is produced and comes into contact with the ear, a continous stream of feelings arises in the ear, called 'feelings originating in ear-contact.' When the sound disappears those feelings cease at once. If the feeling is to arise again, the sound must be repeated. The same with a smell, when it is produced and comes into contact with the nose 'feelings originating in nose - contact' arise in the nose. When the smell disappears, the fellings cease. Again, when certain tastes like sweet or sour are placed on the tongue, 'feelings originating in tongue - contact' arises at the tongue. The moment those tastes disapper, then the fellings cease. When hard or soft, hot or cold, stiff or flaccid objects, come into contact with the body, whether internally or externally, 'feeling originating in body - contact' arise, wherever the contact is made. When the contact disappears the fellings cease totally. When some idea is in contact with the mind, feelings originating in mind contact' arise. When the mind stops thinking of the idea the feeling ceases at once.

The above six kinds of feeling are being experienced at their respective sense - bases all of the time. However, those lacking in right view take them not just as feelings, but as "I see it", "I hear it", etc. This is the tenacious, mistaken view of the whole thing called 'personality-belief' or 'ego belief' (sakkāyadiṭṭhi). when pleasant feelings arise, the average deluded person thinks, "I feel fine." When unpleasant feeling

arise, the thinks, "I feel depressed." Thus the ego is always assumed to exist with respect to all feelings that arise and vanish at the six sense - bases.

Just as the microbes infesting a sore can only be observed through a microscope, so too only through insight knowledge can one clearly observe the six kinds of feeling arising and vanishing in rapid succession at their respective sense - bases. All the six kinds of feelings arise due to contact.

From Contact Arises Feeling

when a sense - object meets its corresponding sense - base, the mind adverts to the object. That is what is meant by contact. Only when the mind adverts well does apprehension arise, and only when the sense - object is apprehended does feeling arise. Since the feeling arises from contact, it is called "feeling originating in contact." It is like saying, "Jack, son of Richard" For clearer identification. Since feeling has contact as its origin, when contact disappears, feeling ceases.

"When contact arises, feeling arises. When contad ceases feeling ceases," it is said her too.

The Practice Leading to the Cessation of Feeling

When has been said with reference to materiality applises here too. Herein, right view means insight knowledge of the aggregate of feeling. It also means penetrating knowledge of the aggregate of feeling.

The Satisfaction and Danger of Feeling

It was said above that the pleasant feeling, which causes pleasure and joy, is the enjoyment of materiality. With materiaility, feeling is the agency that brings pleasure and joy. With feeling iteslf, now as the principle as well as the agent, the enjoyment has double significance. Hence, the danger that lurks in feeling is also far greater than with materiality as it has a more immediate effect.

The feeling of enjoyment of an object occurs at its relevant sense - base only while the object and the sensebase are in contact. With the disappearance of the object at its relevant door the feeling vanishes instantly. So we feel a pleasant taste only while it is on the tongue or palate, and the moment we swallow it, the felling is no more. In fact, the felling is lost even at the upper end of the tongue itself. This transience is observable in the feelings connected with all six sense. Therefore, contemplate hard to perceive the constant oppression that feeling subjects you to due to its transience, its changeability and consequent unsatisfactoriness.

The Escape from Feeling

The means of escape is within you. The fellings that arise in you can never be dangerous if you are not enamoured by them. When the craving for feeling ceases the danger is simply not there at all. To one who does not care for gold or silver the dangers associated with them do not arise. In other words, a penniless man need have no danger from thieves. It is only if one is greatly pleased with his property that the dangers to that property worry him. If he does not cling to the property, but is quite detached from it, the property in itself is not dangerous. In short, his detached attitude or nonattachment to the feelings as they arise is the escape from feeling.

SEVEN ASPECTS OF PERCEPTION TO BE PERCEIVED

The text for the aggregate of perception does not differ much from that for the aggregate of felling, in most places, one has only to substitute the word 'saññā' for 'vedanā'. In the definition it goes as perception of visual object, perception of sound, perception of smell, perception of taste, perception of touch, and perception of ideas.

From early infancy, one has learnt to recongnise and memorise things. Beginning from "That's Mum." "That's Dat." "That's Teddy." to all the things that a child takes notice of—the time of day, the directions—the process of noting and remembering things with their names is what is meant by perception. Perceptions, of course, go together with the six sense - objects. A visual object can only be recognised and memorised by the eye, a sound only by the ear, and so on. Perception then widens to abstract ideas, skills, knowledge, beliefs, etc., according to one's upbringing, race tradition, culture, and according to the plane of one's existence. The first five kinds of perceptions should need no further explanation.

Dhamma saññā is the conception that perceives the eye, the ear, the nose, the tongue, the body (as the sense - base), the mind (i.e concepts of good or bad, etc.), the sensations or feelings, concepts or perceptions in general, volition or will, applied thought, sustained thought, effort, desire, greed, anger, pride or conceit, confidence, wisdom, killing as misconduct, stealing as misconduct, lying as misconduct, giving as meritorious deed, virtue as meritorious deed, wisdom or attainment of proficiency in insight training, and so forth. These and a myriad other perceptions, are recognised and remembered. They are not taught but learnt from one's natural environment and imbued by culture and tradition. One born in a virtuous

family is likely to acquire perceptions about virtuous things. one born in a hunter's or fisherman's family is likely to acquire perceptions about wicked things. Thus perceptions can have an infinite range. Contemplate diligently to gain insight into perception as a separate kind of element in itself, within yourself and in others.

When people say, "I remember' or "I know," they are usually just instances of a deluded belief in the existence of a person or a self when, in fact, there is no such thing at all. The truth is that there are only phenomena, arising and vanishing due to relevant conditions. For example, a leprous man can never see the carrier germs infecting the sores on his body. With the aid of a microscope a doctor can let him see the germs, every arising and decaying. Then he should realise, perhaps to his consternation, that the sores are not his but in fact the habitat of the germs only. Similarly, when you gain insight knowledge, you can see empirically, when you gain insight knowledge, you can see empirically that there is no self, but just perceptions originating at the six sense - bases. Only then do you perceive rightly, which is insight knowledge. What you have all along recognised and remembered as 'my eye" is merely the material quality of sense cognition. What you thought was, "I see' is just feeling originating in eye contact. What you thought was "my seeing' is but the perception of form or colour. Try to realise the truth of the other perceptions likewise. Then you will realise that it is a play of the six perceptions on your mind deluded by your own ignorant bias, into thinking and believing firmly — that all those are your acts of knowing and remembering.

The remaining six aspests in the aggregate of perception will be discussed later on together with our discussion on the aggregate of consciousness.

SEVEN ASPECTS OF MENTAL FORMATIONS TO BE PERCEIVED

Rūpasañcetanā means the volition that motivates the functioning of material phenomena. So for the six mental formations we have six volitions. The Buddha mentions volition in this context because it is the leading factor, though there are many other mental formations such as contact (phassa), one - pointedness (ekaggatā), attention (manasikāra), initial application (vitakka), sustained application (vicāra), energy (vīriya), joy (pīti), will (chanda), greed (lobha), hatred (dosa), delusion (moha), wrong view (diṭṭhi), pride (māna), envy (issā), meanness (macchariya), worry (kukkucca), sloth (thina), torpor (middha), doubt (vicikicchā), confidence (saddhā), mindfulness (sati), moral shame (hirī), moral dread (ottappa) or wisdom (paññā).

The Analogy of the train

In a locomotive the steam motivates the engine whose constituent parts function together and drive the locomotive. The engine starts functioning due to steampower and it goes on functioning due to the presence of steam-power. and it goes on functioning due to the presence of steam - power. All the parts of the engine are motivated simultaneously so that they work in harmony, with the capacity to pull the train at good speed for long distances.

This body is like the train. The heart - base is like the boiler of the engine. the volition is like the steampower, which activates the constituent parts of the engine. As volition arises, it motivates the various parts of the body through the material quality that is the element of motion. this

motivating power is astonishingly powerful; it moves very rapidly and motivates all the limbs of the body in the required manner. It is just like the train being pulled along the track by steam - power. This is how volition drives bodily actions.

The volition working behind speech may be compared to the whistle that the boiler occasionally produces. The volition working in the mind may be likened to the steam generated by the boiler.

Volition associated with greed directs its motivating force onto the bodily, verbal and mental functioning of the body so that actions arise, which manifest greed. In the same way, volition associated with hatred or anger motivates the functioning of the body, and bodily and verbal experissions, as well as a mental attitude of anger are the result. Other volitions, such as initial application, sustained application or energy, also motivate the bodily, verbal and mental functions, resulting in one's applying the mind to a mind - object (vitakka), or fixing the mind onto a mind - object (vicāra), or putting effort into a task (vīriya). Similarly, it should be understood that all wholesome or unwholesome deeds, speech and thoughts have the corresponding volitions activating them. For instance, an act of confidence is motivated by saddhā; when one is mindful, sati is the underlying force, and so on.

Those who do not understand the element of volition have conceit due to personality - belief. Self - view is firmly entrenched in them. All their bodily movements are taken as their own actions: "I sit," "I stand", "I speak,' "I do this," etc. All mental activities are taken as their own: "I think," "I have an idea," "I remember," "I know," etc. The truth is that all our bodily, verbal and mental activities are mere experission of the volitions behind them, each actuated by an appropriate volition like the

steam-power that motivates the locomotive. That is why, in the aggregate of mental formations, the element of volition is singled out by the Buddha from a number of other mental concomitants.

Examples of Attachment to Personality - belief

"I feel happy", "I feel misearble," "I am delighted", "I feel sorry" are delusions about vedanā.

"I know," "I remember" is delusion about saññā.

"I have concentration" is delusion about ekaggatā.

"I apply my mind" is delusion about manasikāra.

"I direct my though to some mental - object" is delusion about vitakka.

"I keep my though steadfastle on some mentalobject" is delusion about vicāra.

"I make an effort" is delusion about vīriya.

"I feel glad" is delusion about pīti.

"I want to do this, to see this, to hear this, to go there, to come, to say, to know, to get, to take" are delusions about chanda.

"I love him, I adore him, I want it, i am very fond of it" are delusions about lobha.

"I hate it, I can't stand that fellow, I am angry, I hold a grudge against him" are delusions about dosa.

"I do not understand, I am confused" are delusions about moha.

'I had the (wrong) view" are delusions about diṭṭhi.

"I won't give in, I want to excle, I am superior to him, I am equal to him, I can compete with him" are delusions about māna.

"I feel envious" is delusion about issā.

"I am stingy, I don't want to share this" are delusions about macchariya.

"I feel lazy" is delusion about thina - middha.

"I can't make up my mind on it' is delusion about vicikicchā.

"I revere him, I believe its truth" are delusions about saddhā.

"I am not being forgetful;" is delusion about sati.

"I understand" is delusion about paññā.

"I am ashamed to do evil, I dread it" is delusion about hiri and ottappa.

"I kill" is delusion about self view in the volition behind the misconduct of killing.

"I steal, I rob" are delusions about the volition behind the misconduct of taking another's property without it being given.

"I make offering, I make a gift" are delusions about the volition behind dāna, giving.

All those deeds, words and thoughts are egocentric. Apparently good or bad, the delusion of a self in them renders them all unwholesome. They are the underwriters for a passage to hell. They are stumbling blocks to insight knowledge. They are detrimental to one's realisation of nibbāna. They belong to this side of the ocean of rebirths. Release from those beliefs means nibbāna, the yonder shore of samsāra. Attachment to the deluded 'I' in all actions is what draws you into the floods of samsāra. Abandonment of attachment to personality - belief means to cross over the great ocean of samsāra.

These are just a random list of personality - belief, the darkest type of wrong view that drags one down to the deepest hell (avīci), deludes the average person.

Since volition is the key factor behind any action, if one can discard attachment to the non - existent self in respect of volition, personality - belief becomes extinct. If personality - belief in volition can be readicated from one's psyche, other mental factors can never again be associated with the deluded self. That is why the Buddha highlighted volition in describing the aggregate of mental formations. The remaining mental formations glibly referred to among the generality of Buddhists, should be understood in the same way.

SEVEN ASPECTS OF CONSCIOUSNESS TO BE PERCEIVED

When someone wishes to see the moon, he focuses his eyes on the moon. The moon's image is then reflected onto a sensitive material quality, which is the eyebase. The same principle holds in respect of other clear, smooth surfaces like glass or water where the image of the moon is reflected. In the ultimate sense, the occurrence of the reflection at the eye - base has a terrific impact comparable to a bolt of lighting. This impact on the sensitivity of the eye arouses an instantaneous succession of consciousness at the eye- base called 'eye - consciousness.' When the viewer turns away from the moon, the image disappears, and with it the eye- consciousness.' When the viewer turns away from the moon, the image disappears, and with it the eye - consciousness also disappears. Then the viewer says

he does not see the moon. What is called 'seeing' is in truth the eye - consciousness. 'Not seeing' is nothing but the disapperance of this eye - consciousness. Although images are reflected onto clear, smooth surfaces like glass or water, no consciousness arises because the materiality there is of the type originating in physical change. It is merely a base capable of receiving the image, called appearance - base" (vaṇṇa).

When you look into a mirror your face appears in the mirror; when face turns away that image is no longer in the mirror. You simple say you saw it there, and now you don't see it there. However, there is little chance of your realising the truth that it is only eye - consciousness arising and vanishing. This is the exposition of eye - consciousness.

By the same principle, when a sound comes into contact with the ear - base, a tremendous impact, like a clap of thunder, is felt on the sensitivity of the ear. At that instant a rapid succession of units of ear - consciousness aries at the ear - base. The moment the sound disappears, consciousness ceases. You would simply say that you heard it, and now you don't here it, but the truth about the phenomena of ear - consciousness is reraly realised.

When an external material phenomena of smell comes into contact with the nose, the sensitive base for smell, nose - consciousness arises in incessant succession. When the smell disappears the consciousness also disappears instantly. People say, "I smelled it", "I cannot smell it now." Little do they realise that it is only the phenomena of nose - consciousness.

When some tasty morsel is placed on the tongue, tongue - consciousness arises at the tongue - base. When the object of taste leaves the tongue - base, the consciousness disappears. "I tasted it", "I cannot taste it now," people would say, little realising the arising and vanishing of tongue - consciousness.

When the elements of extension, heat or motion come into contact with the body, tactile consciousness arises at that point. When the external object disappears, tactile consciousness disappears. If some cold water or a cool breeze touches one's back, the whole back becomes the sense - base and tactile consciousness arises there. We then say, "My back feels cold." When the water or breeze disappears, the consciousness ceases, and we say there is no cold feeling there. We do not realise that it is the arising and cessation of tactile consciousness. When we stay in the sun we feel hot and stuffy thoughout our whole body but we rarely realise it as the arising of tactile consciousness. Bodily - feelings are also felt from time to time in the head, chest, stomach, and so on. We know it aches when there is a sensation of stiffness; we know it tingles when a limb is numb, we know it is painful, cool, hot, tired, and so on. However, more likely than not, we do not realise those feeling as the arising of tactile consciousness. Remember here too, the analogy of using a microscope to view a leprous sore.

There is an ever - present process called the 'element of apprehension' (manodh ātu) depending on the heart - base, which is so pure as to be lustrous. The mindbase is a functional state of subconsciousness (bhavaṅga). When a visual object comes into contact with the eye, the impact is simultaneously felt at the mind - base as well. So when one is looking at the moon, the image of the moon appears at both the eye - base and the mind - base simultaneously. When the viewer turns away from the moon, the image on the eye disappears instantly, but the inage on the mind - base does not disapper at once, it disappears rether slowly. So too, when sounds appear at the ear-base, they simultaneously make an impact at the mind - base too. Similarly, smells, tastes and tactile objects, while making their

impacts on the respective sense - bases, also make their impressions on the mind.

Imagine a piece of glass, the shape and size of a man. Imagine a crystal ball set inside the human - shaped glass block. All sorts of external objects—houses and trees, mountains and woods, man and animals, and the sun, the moon and the stars —will be reflected onto the glass block and the crystal ball inside there simultanesously. You could see for instance, the image of the sun on the glass block as well as on the crystal ball. This is to help visualise the phenomenon of mind - base.

The above is the detailed explanation of how the five sense-objects appear at the respective sense - bases, while making their imperssion on the mind - base at the same time.

Apart from those five sense - objects entering through the five sense - bases, the mind - base is also capable of infinite objects of the mind just by application of thought. These mind objects are purely mental. Whereas the five sense - objects must present themselves at their respective sense - doors to make their imperessions, the mindobjects need not actually exist. Whatever has been seen, heard, felt or experienced, can make its imperession on the mind at the mind - base. The mind - base has an infinite range of capacities differing from one being to another. So the mind - bases of a Buddha, Solitary Buddha, Chief Disciple, Senior Disciple or an Ordinary Disciple, vary widely in their range. So too for beings born with three wholesome roots, with two wholesome roots, or without wholesome root: human beings, earthboound devas, Cautmah ār āja devas, Tāvatiṃsa devas and the higher devas, and the brahmās, the purity and capacities vary enormously between each abode.

The mind - base of the Buddha is incomparably pure and glowing. It is capable of being conscious of all things about the infinite universes, of infinite rang of kammic forces, of infinite number of beings, of infinite range of conditioned things, and infinite phenomena. The sublime Dhamma as the Four Noble Truths can become a conscious object only of those born with three wholesome roots, which implies a certain requisite maturity by way of wholesome deeds in the past existences, or perfections.

The Origin and Cessation of the Four Mental Aggregates

I shall now give a brief exposition on the four mental aggregates; feeling, perception, mental formations and consciousness.

The Buddha declared that the first three of those aggregates originate in contact. The aggregate of consciousness originates in mind and matter. the significance of this will be explained here. Although the aggregate of consciousness is mentioned last in the Buddha's exposition on the five aggregates, it is in many aways the most important of the four mental aggregates. For the Buddha said:

"All mental states have mind as their forerunner.

Mind is their chief and they are mind - made.' (*Dhp v 1*)

Again, he said.

"Mind is the lord of the six sense - doors."

So consciousness is the premire amoung the four, or in other words, it is the leader of the other three, or the lord of those three. When we say a sense - object appears on the sense - base, this appearance is brought about by consciousness only.

Let us take an analogy here. Say there is sense object in the form of a 'juice - bearing root'. the root is first received by consciousness. Contact crushes it and strains it. When the juice is produced and strained, feeling savours it, feeling pleasant or unpleasant, and perception notes how it tastes or unpleasant, and perception notes how it tastes—good or bad. Then, on getting the information, good or bad as the case may be, volition starts motivating the respective organs of the body to function, expressing itself in bodily and verbally action, and in framing the mind, thus leading to mental formation's part in the mental process.

So contact is the key factor for feeling, perception and mental formations. However, it is not the key factor for consciousness, which is the leader of them all. Yet consciousness cannot function without feeling, perception and mental formations. That is why the Buddha says that the arising and cessation of consciousness is dependent on mental properties. If consciousness may be likened to a flame, feeling, perception and mental formations are like the light of the flame. When the flame goes out, the three die a natural death, instantly. If the flame arises again, the three reappear together. If the arising and cessation of consciousness can be understood, the arising and cessation of the trio can readily be understood. Hence the arising and cessation of consciousness will be explained further.

The Arising and Cessation of Subconsciousness

when a person is asleep, his mind is in a state of subconsciousness. This very faint state of mind is always present in a living being, hovering around the heart - base like clear water oozing from a spring. It is an inert

state of mind below the threshold of consciousness. So it is not capable of motivating the sense organs to function either in bodily, verbal or mental action. It cannot advert to mental objects. The heart - base is an offshoot of the four primary material elements. Its life and health depend totally on the vitality and health of materiality, because the four primary elements are themselves dependent on the nutriment of the body. subconsciousness persists as long as the heart-base lasts. When the heart - base ceases to exist subconsciousness also ceases. For example, a rainbow is seen due to the presence of rain clouds. Once the rain clouds are wafted away by the wind, the rainbow cannot remain. To take another example, a powerful deva, by his magical power, causes a highly - combustible material to form into a string as he runs along with it, letting the string burn as he runs. The fireworks would last only as the combustible string lasts, and no longer.

If you reckon how long it lasts, say, in an hour, millions and millions of material phenomena would have perished. just the deva's string is made to appear afresh along with him, so too, as long as fresh materiality in the form of the heart - base continues to arise, the subconsciousness also arises from it, and just as the string is consciousness also arises from it, and just as the string is consumed by the fire, so also the heart - base is decaying all the time and with it the subconsciousness too is decaying all the time and with it the subconsciousness too is decaying. The arising of fresh subconsciousness is called the arising of consciousness; and the cessation of subconsciousness is called the cessation of consciousness.

The arising and vanishing of subconsciousness can be perceived when contemplation is exercised along with the materiality of the heart - base. It is too abstract to discern by consciousness alone. Lacking practical

means of observing the phenomena, one is apt to rationalise, referring to this or that text, but rationalising is not conducive to insight knowledge. It is not training in insight at all.

The Origin and Cessation of Consciousness

I shall now explain how the process of consciousness arises in the six sense - bases.

When we look at the moon, the image of the moon appears simultaneously at the eye - base and mind-base. the sense - object which is the image of the moon here, rudely invades the eye - base with terrific force like the sparking when a steel hammer strikes the flint in a lighter, and makes its impact there, like a bolt of lighting. Eye - consciousness arises in the eye at that instant. Similarly the terrific impression of the image of the moon appears at the heart - base, and mind - consciousness is bestirred with a dazzling intensity, not unlike the lighting that flashes in the rain clouds. At that moment of consciousness the subconsciousness disappears. Eye - consciousness taking place at the eye - base, and mind - consciousness, with its dazzling flashes of reaction to the contact, occurring at the heart-base, there by completes the function of receiving the impression of the moon. This goes on for as long as the contact between the eye and the moon lasts. As soon as the viewer turns away, all those units of consciousness disappear. The uninformed person is deluded into thinking that he sees the moon where as it is only the occurrece of flashes of consciousness in the eye and the mind that take place. Personality - belief clings to a delusive 'I' bases on the occurrence of consciousness.

In much the same way as darkness reasserts itself on a rainy night when a flash of lighting disappears, consciousness ceases and the inert state of the subconscious mind reasserts itself at the heart base, the moment the moon gets out of the eye. The 'not seeing' is noticed by the average person who, being an uninformed person, thinks, "I do not see the moon now." Personality - belief makes him think so, of course. For had there been a 'person' who had seen the moon earlier, that person should have died along with the cessation of seeing. This is the delusion that dominates an uninformed person.

The Noble Ones, being possessed of right view, see the truth as it is. As contact occurs between the eye and the moon, transient moments of consciousness occur that have the sense - cognition of the material object called the moon. This transient consciousness occurs with dazzling flashes inside the body, like the flashes of lighting. These conscious moments are as fleeting as the flashes of lighting in their disappearance too. This is how the undeluded ones see it.

In the example of lightning, clouds are not lightning, nor is lightning the clouds. Cloud is cloud, lightning is lightning. With a clashing of clouds, lightning occurs for just that instant, a fleeting moment. the lightning thus produced does not go back into the clouds. Nor does it go anywhere. It simply disappears. Try to extend this analogy to understand consciousness of all the six kinds.

> "Like the occurrence of lightning in the sky, all things mind or matter, occur in flashes, as conditions arise for such occur rence; and quick as lightning, they are gone." (Visuddhimagga)

During a momentary blinking of the eye, seeing is interrupted momentarily. This is a practical example showing the discontinuity of eye - consciousness. Seeing and not seeing are quite evident. Just remember the analogy : lightning is lightning, cloud is cloud. Regard the process of consciousness as the same kind of phenomenon as the occurrence of lightning. Try to understand the instant of its arising, and the instant of its cessation.

By day, visible objects are everywhere within the awareness of the eye- base so we are easily deluded into thinking that we see them continuously. However, if you are attentive, you will be able to recognise the cessation of consciousness in seeing one object as your attention is turned to another.

the same process of sense - cognition takes place at the ear - base, the nose - base, the tongue - base and the body - base too.

While various sounds come within the range of the ear, their impact is felt at the ear - base and the mind-base where flashes of consciousness arise, only to stop altogether the moment the sound vanishes. Then the transient flashes of consciousness vanish and die. This process of arising and cessation constitute ear - consciousness.

Except during sleep, sense contacts are always occurring at the five sense - bases. None of them makes its imperession concurrently with another. At any given moment, the dominant sense prevails to arouse consciousness. Not one remains even for a moment—each one that has arisen ceases instantly. This characteristic of consciousness will become clear if you contemplate properly.

THE ORIGIN AND CESSATION OF MIND - CONSCIOUSNESS

The subject of volitional mind - consciousness is very profound. the flashes of consciousness are highly transient, and arise will be explained. Consciousness that has been aroused by external sense - objects through the five sense - doors flashes onto the mind which merely takes cognizance of it. Those flashes of consciousness function in the same way as flashes of lightning that let one see the lay of the land in the dark, and then, just momentarily. So too with the sense - consciousness that arises from contact between objects and the sense - bases. they are merely recognised as such and such, that is all. By themselves, they cannot activate the body, but merely let the mind know that a certain thing is this shape or color, or this kind of sound, smell, taste or touch, and so on.

It is only mind - consciousness, arising at the mind-base, that is capable of motivating the various body organs as well as the mind itself, with the tremendous force of a gale or a clap of thunder. It activates the relevant organs to appropiate actions of the body, of speech, or to the appropriate frame of mind. Then the mind would be capable of dwelling on myriads of mind - objects in the abstract. This is generally called 'thinking'.

Volition is the power that causes every action like the steam in a locomotive, steamer or electricity generating station. The heart - base is the power - station from where arteries and veins branch out over the whole body. Just as a power - station transmits electricity throughout the country along a network of cables, the heart - base generates material qualities of motion in the various body organs whenever the impulsion

arises there. the organs respond to the impulse immediately. whenever finger a finger - tip or a small toe is hurt the heart - base 'knows' it at once.

These similes are just aids to visualising the complex psychophysical process, the underlying principle is the main point. If one sees materiality, but the principle of elements occurring from a given set of conditions or causes is missed, one is apt to cling to a delusive personality belief, which will then predominate.

You should reject personality - belief in the face of the truth. Do not let yourself be deluded by the wrong view that there is such a thing as a person, and that 'I' exist; that such and such are my concerns, such are my doings, etc. See the basic fact of mind and matter in everything within and around you. Try to visualise the interplay of material and mental phenomena whenever any action takes place in you, from the usually unnoticed blinking of the eyelids to explosions of fury (if this ever happens!) If you are vigilant you can perceive the astonishing feats that are nothing but the ultimate facts of existence, the incessant, conditioned occurence of mere phenomena, quite independently of you or your wishes.

Apparently, this body seems quite solid, substantial and unchanging. Its unreliability escapes one's attention. we are apt to think a thing is not changing under two circumstances : when change is so rapid that we cannot normally notice it, or when the thing does not change by its very nature. when you look at the blackness of space you never think it undergoes any change at all. The fact is that space does not change, for it is not a changeable phenomenon.[1]

All mind and matter, on the other hand, changess billions of times within a blink of one's eye and we do not even notice that whole period of eye - blinking for it seems so rapid to us.

The fact is, this body does change, and changes at a staggering rate beyond normal comprehension. This rapidity creates the illusion of continuity, an inborn concept strengthened by nature. If sustained thinking in the right way can be constantly trained on the arising and cessation of phenomena in and around you, you will come to understand change and the unreliable nature of all phenomena.

Let me illustrate. Imaging a water tank the size of man, filled with water and placed upright. think about the mass of still water in the tank. imagine pulling the tank to incline towards you just slightly say, for half an inch at the top. you will see the water being disturbed and the whole mass of it being inclined towards you. Next, imagine pushing the tank in the opposite direction, when the water will incline away from you. Even if you just shake the tank very lightly or tap it, you would notice that the water is disturbed. There is no solidity, no unchangeable mass of water at all. Apply this illustration to the mind and matter that constitute your body, and understand their unreliability.

So, mind and matter are mere processes, there is no substance in them, not the tiniest atom that is solid or stable. That is why they are liable to change like the water in the tank. This is by way of illustrating the transient nature of things, the rapidity of change.

Now, I will illustrate the rapidity of action or motion. As you rise from bed, your conscious mind impels the whole physical framework to move in the direction of your impulsion the element of motion originating in the mind. Once that element comes into play due to your impulsion, the previous posture of lying, which is merely a temporary condition, ceases

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1. Akāsa means the element of space, which is unchanging.

instantly, the sinews and muscles of that lying posture die out there and then.

Try to visualise the change from the lying posture to the newly - arisen sitting - posture. The change is too rapid for the undeveloped mind to comprehend—not to speak of seeing it with the eye. It is only through insight that it can be comprehended. Even with insight you will not be able to catch up with the rapidity of the change of phenomena, not even one thousandth of its speed. the ordinary human faculties are only rapid enough to enable man to move about on earth though the functioning of the element of motion that controls bodily movement. They cannot enable him to fly.

The volition of one possessed of supernormal powers through attainment of concentration is so rapid as to master the forces of the element of motion that is capable of keeping the body in the air. One who has attained uplifiting joy (ubbegā pīti), can also float in the air like a piece of fluff or a cloud. In both cases volition has attained supernormal dimensions. By supernormal dimemsions is meant the power that can 'will' the forces of the element of motion to come into play in a predominant manner. Of the four primary elements, only the elements of extension and cohesion have weight. In a human body these two elements together weight about fifty or sixty kilos. When the impulsion consciousness arises, though supernormal faculty or through attainment of uplifting joy, the element of motion, called up by will, lifts the whole body so that a state of virtual weightlessness is achieved without effort. the body can float away as lightly as a balloon takes to the air. However, a balloon's flight is very slow compared to *jhānic* flight. This is mentioned here to give some idea

of the power of impulsion, the inherent quality of the element of motion, and the rapidity of change in material phenomena.

"Through the pervasion of impulsion, which
is the element of motion originating in the
mind, this body goes, stand or its."

The element of motion may be compared to the blast of iir rushing out of the barrel of a gun when it is fired. It pervades throughout the various organ of the body when volition to executs a certain motion implels the mind. The material quality of motion arises at those parts of the body and the desired movements occur. It may also be compared to the steam that rushes out of the boiler in a steam engine, providing the motive power to the crank shaft.

Impulsion and its Functions

I shall now explain the function of implusion (*javana*). The boiler or a locomotive is like the heart -base, the steam - power is like impulsion, but whereas the steam - power pushes once at a stroke, impulsion funstion in seven successive moments. Impulsion is a conscious process of treamendous rapidity. Its seven strokes bestir material phenomena in the body like a mine exploding in the water. However, unlike the water being bestirred violently, impulsion is under the control of volition, helped by the specific material qualities of experssion (*viññatti-rūpa*). hence the movement of the body organs are deliberate, coordinated and orderly. Impulsion occurs billions of times within a blinking of the eyes. There are various kinds of elements of motion involved in any bodily movement. Take walking, for instance. As a man walks, at every step, various elements of motion function throught the body. It is impulsion that gives the

necessary initative to these qualities of the various elements of motion, and it is through its amazing swiftness that such inition as well as coordination of all bodily functions are effected.

When impulsion sends the message to life the head, the previous materality in the head dies out to give way to the new materiality. For example, a firework explodes when ignited. At the instant, the previously cool powder of the firework is replaced by fiery matter. The actual process of change from cold to fierce heat starts from the spot where ignition occurs and spreads throughout the firework. When the element of heat undergoes change, all material qualities in association with it change too. So, the elements of extension and motion change, together with all other material qualities of colour, smell, taste and nutritive essence that perish when the cold element perishes. In the ultimate sense the fiery hot material element and the whole materiality in the firework arise afresh where the cold materiality has ceased to exist.

People say that a person dies when the concept of continuity ceases, i. e. their physical death is observable. In the ultimate sense, however, new psycho - physical phenomena arise only after the old phenomena have perished, which is death. This constant perishing of phenomena is also referred to as cessation (*nirodha*) or dissolution (*bhaṅga*). It is only when one discerns the ultimate truth of this cessation of phenomena, that one gains insight. Thought one has mastered the seven books of the *Abhidhamma Piṭaka* , or is a teacher on the ultimate truths for the whole life, if one has not gained discernment through insight one is just a learned man, not a wise man yet, for one has not empirically understood the *Abhidhamma*. Unless one has understood the perishing of phenomena and the cessation

of phenomena through direct knowledge, a lifelong habit of teaching about impermanence, suffering and not - self is of no avail.

I will now elucidate the arising and cessation of consciousness flashing around the heart - base and activating the whole body. Again, the analogy of the train is useful. The incessant puffing of the steam - engine, its pushing and its exhaustion, stroke after stroke, is evident on listening to it working. Hence it is helpful in visualising the process of the arising and cessation of phenomena. Lightning is another useful example. The heart - base is like the clouds, consciousness is like the flashes of lighting that occur in series of three or four, and then disappear instantly.

The steam - engine analogy helps particularly in the visualisation of bodily movements, from one posture to another, down to the smallest movement of the blinking of the eyelids, and the activating of consciousness that is constantly arising and ceasing. Not only bodily movement, but verbal and mental activities also come within the same scope.

The example of lighting helps in the visulisation of the sparks of consciousness that make sense - cognition at the six sense - bases clear. The intensity of the sparks inside the body, their arising and cessation are comparable to lighting. The consciousness at the seven strokes of impulsion might be inconceivably rapid, so instead of following the text literally, for practical purposes, we can understand each impulsion as if occurring only once for a blink of the eye. This world be easier to comprehend.

In the case of lighting, both its arising and cessation are evident to the eye. However, the arising and cessation of impulsion, with intervening moments of subconsciousness is not self - evident. One tends to think that the sparks are uninterrupted, because the arising and cessation of consciousness takes place so repidly. Actually, the arising of the impulsions is

interrupted by inert moments of subconsciousness when the impulsion ceases. No practical example is ready at hand to illustate this intermitten phenomena. One has to infer it from the fact of noting different mental objects at (supposedly) the same moment. Even while taking a step, various things come to mind. As each new idea enters the mind, the previous object of our attention is dead and gone. Each object is only coexistent with its impulsion. So if we consider the diverse thoughts that our mind wanders to while walking, we can see that the fleeting diversions represent moments of interrupted impulsion. Consider also the process of speaking. With each syllable that is uttered, there arises (at least) one impulsion that ceases with the uttering of the next syllable. Similarly, with the consciousness at the mind - base, each thought arises only on the cessation of a previous one.

The Origin and Cessation of Feeling, Perception and Mental Formations

At each step we make, or on seeing or hearing somethting, pleasure or displeasure arises in us, which is feeling. Each feeling arises and ceases, and a fresh feeling arises and ceases. Then also the perceptions of ¯that is what is seen˘, or ¯that is what is heard˘, and so on, arise and cease. Then fresh perceptions arise and cease again. What is perceied at the left step vanishes with the advancing of the right step, and so on. Bodily, verbal or mental activities are taking place all the time, showing the arising and cessation of different volition at each moment.

The arising and cessation of applied thoughts,

The arising and cessation of effort,

The arising and cessation of pleasure and smiles,

The arising and cessation of desire to do some thing,

The arising and cessation of lust, passion,

The arising and cessation of anger or hatred,

The arising and cessation of conceit,

The arising and cessation of confidence, etc.

Such volitions are always obserable. Without right view, however, the observation leads only to erroneous inference of personality - belief. With the insight of right view, every observation enhances the knowledge gained already. The arising of those phenomena is called *samudaya* , their cessation is called *nirodha* .

As for the practice leading to cessation of the aggregates, what has been said with respect to materiality applies here too.

THE SATISFACTION AND DANGER OF THE FOUR MENTAL AGGREGATES

I shall now explain the satisfaction and danger of the four mental aggregates : feeling, percertion, mental formation and consciousness.

The Satisfaction and Danger of Felling

In getting what one wants, or in finding what one is looking for, or in experiencing what one longs for, one is pleased, and the pleasure and joy derived from such experience is the satisfaction of feeling. The impermanence, the unpleasantness or unsatisfactoriness, and the unreliability of all four mental aggregates is its danger.

The example of the poisoned meat given to illustrate the satisfaction and danger of materiality is relevant here too. Viwed from the aspect of the present golden opportunity of the Buddha's teaching, the happy - go - lucky attitude of the multitude who are missing this opportunity of saving themselves from the cycle of rebirth, and more especially from the four lower realms, is a common intance of the satisfaction and danger of the four mental aggregates. Imprisoned in the filthy confined of the prison of sensuality, those uninformed people are forever oppressed by their own greed, ill - will and delusion and a stubborn attachment to personality - belief, thus they have booked their passage to the remotest depths of hell.

The dangers of the aggregates of materiality and mentality are both characterisied by transience, unsatisfactoriness and unreliability, but the transience of the latter is far more repid. This fact shold be clear from our discussions above on the arising and cessation of these phenomena.

I shall now elucidate the oppression caused by the transience of feeling. All people have, at one time or another, been born in the sensual realms of the human and celestial realms, as well as in the *brahm ā realms*. There, they enjoyed the best of sensual pleasures, and the gloy of the *brahmā* realms, However, being subject to death which ruthlessly consumes every conditioned existence without leaving any trace, no one ever collects previous enjoyment. Such is the transient character of feeling. In the present too, they are forever pursuing sensual pleasure, which cause them only suffering. This yearning for pleasurable feeling is only too likely to continue for innumerable rebirths, thus they are enslaving themselves to the transience of those pleasures. This is how people are forever oppressed by the transient character of feeling.

How, then, does the aggregate of feeling oppress sentient beings with suffering? Herein, suffering has these aspects, namely:

1. *Dukkha dukkha* — the suffering of physical and menta pain,
2. *Sankh āra dukkha* — the suffering of conditioned states,
3. *Viparināma dukkha* — the suffering of changeability or unerliability. The first aspect is too obvious to need elucidation.

Whatever pleasant feeling one may be enjoying at present is not obtained as a favour by any external power. It is only because one has taken the trouble to acquire merit though giving, virtue or concentration that pleasant resultant are enjoyed in this existence. Those meritorious deeds in previous lives have conditioned the present state of well - being. Even when favourable circumstances prevail in the present life, the enjoyment of pleasure still has to be contrived, for pleasure is not built into your system. All too often pleasurable feeling eludes you even while you are supposed to be having some fun. This is because only when the pleasant feelings come into contact with your six sense - bases, can you actually feel them. Therefore pleasurable feelings are highly volatile and ephemeral, and hence unsatisfactory. This is the suffering of conditioned states.

Again, to what extent can you keep your wealth intact? It is in the nature of diminishing, deteriorating. It can be destroyed in no time if circumstances so conspire. Even if you r wealth stays with you, what about your health and ability to enjoy it? If you should go blind now, what use is there in the greatest show on earth for you? It is the same with all your senses. In any case you are going to leave all your wealth behind when you die. So you wish for continued enjoyment in future existences. You try to perpetuate pleasure through acquiring merit. You perform acts

of merit—giving charity, keeping precepts, cultivating concentration for calm. All of these actions are efforts aimed at maintaining pleasure in perpetuality. So even a bhikkhu makes efforts just to perpetuate the suffering of rebirth, not to speak of a lay person keeping the precepts. Making a living is also full of trouble. Hankering after the heart's desire is full of trouble. The trouble is compounded if one uses improper means for getting what one wants. Misdeeds open gates of hell for one who resorts to them. These then are the hazards of feeling.

The Satisfaction and Danger of Perception

The enjoyment of perception is particularly great. How is it great? Perception bestowes one with certain aptitudes and propensities. It may enable one to become highly skilled, even to become a genius, but this accomplishment may well be one's undoing because one is apt to be highly conceited. Perception fills one with preconceived ideas and biases. Puffed up with seccess, one is led into believing that one processes the world when, in fact, one is possessed by the world. The satisfation of perception pushes one down into the quagmire of sensuality, from where one sinks to the depths of hell.

The danger of perception lies in its transience. It is only when some agreeable thing is happening that the perception of well - being can be felt. Otherwise the Perception of enjoyment is not available. Sense - objects are never stable, they do not please one constantly. Therein lies the danger of percertion. For detailed arguments, what has been said about feeling applies here too.

The Satisfaction and Danger of Mental Formations

I shall now dwell on the satisfaction and danger in the aggregate of mental formation. When you see a visible object it may be either agreeable or disagrable to you. This is 'feeling originating in eye-contact'. When you hear sound it may either be agreeable or disagreeable to you. This is 'feeling originating in ear-contact.' Similarly, smell causes 'feeling organating in nose- contact taste causes 'feeling originating in tongue - contact', touch causes 'feeling originating in body - contact', and thought causes 'feeling originating in mind contact'. Personality - belief takes all those phenomena as 'I', but right view realises that they are merely phenomena.

It is only when same agreeable object contacts one of six sense - bases that pleasant feeling can arises. Only then can pleasant perception arises. the moment contact is broken, the pleasant feeling and the pleasant perception cease and perish. It is quite observable how you feel pleasure or displesure at a certain contact at any of the sense - bases. Observe them then, and you should be able to see through their pleasant aspect together with their dangers.

So, in the ultimate sense, everyone is hankering after contact for which they have a fancy, some agreeable contact at the six sense - bases, which they regard as pleasant. The world includes human as well as animals.

The Analogy of the Robot

Let me illustrate the arising and cessation of the aggregate of mental - formations. Image a robot the size of man contrived by the supernormal powers of a man who has, through concentration, mastered the super-knowledge regarding phenomena. By means of his alchemy he has fitted

up his robot with the six sensitive - bases that repond to specially contrived mirrors, one for each sense door. So when the mirror for the eye is focused onto the eyes of the robot, the robot's sensitivity at its eye - door and at its heart - base rect to it, simutaneously. The mechanism that controls the parts reponds in harmony. In this way the robot stands, sits, or walks like a man. When the special mirror is withdrawn, the motion of the robot abruptly stops. For the motive force within the robot, available only through contact with the mirror that is outside the robot, is dead when the necessary contact is broken. The robot is now a piece of hardware only. The same experiment with the remaining five sense - doors can be imagined.

From the analogy of the alchemist's robot we should understand these facts. If the mirror were focued on the robot for the whole day, the robot would keep moving like a man the whole day. The robot has no life, and neither has the mirror. The reaction aroused within the robot's body, on contact with the mirror at the appropriate sense - bases, is a distinct, separate phenomenon. It does not belong to the robot, nor does it belong to the mirror. the robot's eye - door cannot produce the sensitivity by itself, neither can the mirror by itself. Both are dead things with certain qualities only. The mechanical contrivance of the robot is like the metarial phenomena in us. The mirros are like the six external sense - objects. the senstivity that is being activate within the robot is like the four mental aggragates.

In cultivating insight for right view, forget the person, or even the human shape. Concentrate only on the phenomena that rise and fall. Focus on the elements that find expression in the body.

> Phenomena arise and cease due to a given
> set of circumstances or conditions. When
> those conditions cease to exist the phenomena also cease.

When conditions prevail for the arising of desire, desire arises at the heart - base. This replaces all the previous physical phenomena in the body. All mental and physial phenomena including the materiality originating in kamma, temperature, nutrition and consciousness all undergo a change as a result of the arising of desire.

Imagine a mine exploding in a pond and the violent impact caused to the water. Apply the underlying principle of the explosive and the water, when some strong emotion arises. it is not easy to do fruitfully, but that is the way. Strive hard, success depends on three factors; the example has to be appropriate, the mental and physical phenomena must be observed as they really are (unbiased by perceptions of personality or shape), and the experience must be strong enough to be observed. For instance, when stong passion arises, its arising may be observed from a detached observer's view, and the example of the mine explosion brought to bear upon it.

As greed arises, the experession on a person's face can be noticed by a careful observer. The experession is the manifestation of the new materiality that has arisen in that person. In other words, the mental phenomenon (of greed) can be inferred from the physical expression. If one reflect on one's own mind, the arising of a new frame of mind caused by some emotion, like greed for instance, is only too evident. Then when the object of greed has been enjoyed (say, a delicious meal has been eaten), or when the object disappears, or if one reflects on the disgusting nature of the object, the greed vanishes as the ebbing of the tide in a narrow creeek. The vanishing of the volition of greed is then quite evident. This is how greed, a mental formation, arises within a person on certain occasions and how it ceases.

A warning here: do not mix up the phenomena with the personality. Focus on greed as a distinct phenomenon, not as belonging to a person. When any one of the volitions is seen through, the other volitions can be understood. All volitions arises and cease in much the same way — conceit, malice, covetousness, for instance — as and when the necessary conditions prevail. It is observable when one's spirits rise and one is ready to exert — the arising of the voltion of energy, and the cessation later. So also gladness, its arising and cessation. the arising and cessation of the desire to do something, such as, 'I don't want to do it now,' etc. The pure volition like confidence, generosity or mindfulmess, and the acts of charity, virtue or meditation expressing those voltions, can also be observed.

Whenever the arising and cessation of one distinct volition is closely observed within oneself, cntemplate on the fresh arisings and cessation of the aggregate of materiality.

Remember the tank of water. Also remember the explosion in the pond. These analogies must be clear to you. The process of arising and cessation taking place in all phenomena must be clear too. The cessation of a certain element is called its impermanence. When the psychophysical phenomena in the body undergo a change, it is cessation and death. Try to visualies that death taking place in you every moment. never despair if you are not successful in your effort. You have to strive until you gain the right view.

As for the practicle leading to the cessation of the mental aggregates, the approach does not differ much from what was said regarding the aggregate of materiality. One contemplates the aggregate of materiality to gain right view about physical phenomena. One should contemplate the mental aggregates to gain right view regarding mental phenomena. the

remaining factors of the Eightfold Path pava the way to right view, which is crucial.

THE DANGER OF IMPERMNNENCE IN THE FIVE AGGREGATES

The satisfaction, as well as the dangers, that lie in the aggregates of materiality, feeling and perception have been discussed above. It is the danger characterised by impermanence, unsatisfactoriness and unreability that are crucial for a clear understanding. Skill in the two aspects of arising and cessation of phenomena are the proper approach to the understanding of the dangers lurking in all the aggregates of existence. Of the three forms of danger, that of impermanence is the key because once that is gresped the other two characteristics, unsatisfactioness and unreliability, will become evident. So I shall dwell further on impermanence, which underline the truth of the cessation of all conditionaled phenomena.

Among the eleven fires that constantly burn all mental and physical phenomena, the fire of death, which is actually the abiding danger of dealth, is subtle. It cannot be seen with the physical eye. Its heat is not tangible. Yet it burns inexorably within us and consumes all mental and physical phenomena, which is obvious. This fire is far more pervasive and enduring than any conflagration on earth. It extends as far as the innumerable universes and it endures as long as the cycle of rebirths.

I shall expand on the analogy of the flame and the fuel. The flame in the shape of the human body is a composite of eight kinds of inseparable material qualities. However, not all the eight can be called fire. visible form characterised by colour is the material element called *vaṇṇa*, it is not

fire. The primary element of extension (the earth element) provides the basis for the fire, but is not in itself fire. What holds the materiality together is the element of cohesion, but it is not fire. The motion of the flame is the element of motion, it is not fire. the smell of any object is the quality of odour (*gandha*), it is not fire. The taste of any object is the quality of taste (*rasa*), it is not fire. The nutrition in any object is the quality of nutritive essence (*oja*), it is not fire. The element of fire is a separate phenomenon, it can be felt by touch. Most buddhists are familary with the above eight material elements. however, very few understand that each is a distinct phenomenon. It is important to understand them as such.

So, of the eight inseparable material qualities, only one is the phenomenon called fire, the other seven constitute its fuel. The fire sustained by those seven kinds of fuel. As one contemplates hard on physical phenomena, the startlingly rapid succession of fresh materiality that appears is the phenomenon called arising. Wherever new materiality arises, the old materiality has been consumed. Thus all materiality that has arisen a moment ago, vanishes. This vanishing is the phenomenon of building. It is the function of fire to burn, but the function of death is to vanish after having arisen. the primary element of heat, which has the specific quality of burning, consumes or burns up the other seven material qualities which always occur together. The 'fire of death' (metaphorically) consumes not only its conascent seven material qualities, but also consumes the primary element of heat. The element of heat has the 'burning' quality, as distinct from the phenomenon of death which has the 'vanishing' quality. This distinction is stressed here.

An Illustration

The human body is like the flame. All material elements from the smallest atom to the great earth itself are flames. The tiniest amoeba in the body of an *Akaniṭṭha Brahmā* are flames. The flames are governed by the element of heat. All objects, animate or inanimate, are governed by the phenomenon of death, or the 'fire' of death. In theflame (whether big or small) seven of the eight kinds of inseparable materiality are the fuel that is constantly being consumed by the element of fire, the eight quality. All materiality, animate or inanimate is fuel to the fire of death. The bodies of all beings, all vegatation, all material objects, are virtually burning cinders, blazing flames, or smelting ovens of the fire of death. All of them are the fires of the element of heat too, one of the four factors that sustain materiality, but the element of heat has the quality of variation in temperature. So this quality is the underlying phenomenon in all changes in temperature. The whole body is both cold and hot inside. The cold is conducive to cold materiality; the heat is conductive to hot materiality. The nutrition derived from our daily meals is the fuel for the element of heat inside our body. So long as there is nutriment in the stomach, the element of heat is kept burning inside the body, causing fresh materiality to arise.

Bodily movement causes a faster arising of fresh materiality. If one observes mindfully, (the prerequisite for knowledge) as one walks, one can perceive the materiality within the whole body being powerfully agitated, (like lighting or an explosion) and fresh materiality arising with sartlingly rapidity. No sooner has fresh materiality arisen, then its cessation follows. This rising and cessation can be felt if one focuses attention on the body while walking. The successive fresh elements of materiality are ephemeral—they arises while walking is taking place. Focus your

attention on the moving body to visualies the phenomena at the point of rising, and at the point of falling. Every fresh arising of materiality takes place only where the previous materiality has vanished. In other bodily movements and postures, the same phenomena can be observed. What people describe as "My back is stiff', or 'my lega are tired,' etc., are the manifestation of the transient materiality rapidly undergoing change. Old materiality is constantly perishing where fresh materiality is arising.

Changes in the body due to food, change of season, illness, or cuts and bruises, are superficially noticed by everybody, but, lacking insight, most people just think, "My body hurts' or 'I feel ill", etc. The personal identification of phenomena with a vague 'I' always predominates for the average person. This persistent belief has the dire potential of pushing one down to hell.

It is only through gaining right view that this liability to fall into the fires of hell can be prevented. Right view must be cultivated because personality - view is inherent in most people. it is, so to speak, built into their very system. It can, however, be rooted out with due diligence. When a house is on fire, the owner will be careful to see that every flames is put out. He will not rest until he has extinguished the last trace of fire. A little remnant of fire can flare up at ant time, and will consume the house. In the same way, if you want to do away with all danger of hell, you need to be diligent, always checking to see the personality - belief does not linger in you, either in regard to physical phenomena or mental phenomena taking place within your body. Through repeated moments of right view insight will develop, which is the only effective weapon against personality - belief.

The Analogy of the Fire - worshipper

Personality - belief is not just ordinary wrong view, it is the gravest wrong view. There is, for instance, the wrong view of fire - worship. When a boy is born, the fireworshipper's parents kindle a fire for the child. For sixteen years the fire is kept alive by the parents by regular refueling with ghee or butter. When he is sixteen, the parents ask their son whether he will remain as a layman or become a recluse and take up the practice that will lead him to the *brahmā* realm. If the boy chooses to become a recluse the parents hand over the sacrificial fire to him. The recluse then takes upon himself the duty of feeding the fire with the best ghee or butter. The purer the fuel, the more meritorious is the fire - sacrifice. He takes the sacrificial fire wherever he goes, He keeps the flame alight all the time throughout his life. By this dutiful sacrifice he earns merit that is said to deserve rebirth in the brahma world. A fireworshipper is virtually a slave to his sacrificial fire. For as long as he lives, may be a hundred years or more, his servitude persists. For as long as his wrong belief in the virtue of the fire sacrifice persists, he will serve the fire dutifully. This is of course a case of *saṅkhāra dukkhā*, the tyranny of conditioned states. It is in the nature of fire to consume whatever fuel it can lay hold of. Searching for fuel to keep the fire alive therefore is a never - ending serfdom, eternal suffering.

The analogy of the fire - worshipper is this : all beings who have strong attachment to 'self', which is but the five aggregates, exhaust themselves to maintain their lives, but they are only feeding the fire that consumes from within. The fire of death is kept alive, consuming fresh materiality and mentality, being sustained by regular feeding.

All Beings are Fuel to the Fire of Death

Human existence is fuel for the fire of human death. *Deva's* existence is fuel for the fire of a *deva's* death. Brahma's existence is fuel for the fire of a *brahmā's* death. Almsgiving performed with the object of a acquiring merit for these forms of existence is merely trouble taken to feed the fires of these existence. It virtually means cultivating the fields where these fires are to thrive. Keeping the precepts to acquire merit — five or eight or ten precepts, as the case may be—is merely cultivating the field to reap a good crop of fires. Similarly, developing concentration or the four divine abidings, is merely cultivating the field of fires. In the beginningless cycle of rebirths, every being has done infinite deeds of giving, and has reaped the results of infinite existences as human beings or as *devas*. All of those existences have been consumed by the fire of death. Not a particle of ash remains. In each of these existence, the nurturing of one's life, from the time one could look after oneself until death, is just feeding the fire of death. Nothing remains at the time of death. There is no fundamental difference between such subsistance and maintaining the sacrificial fire of the fire - worshipping brahmin.

This analogy is given to drive home the truth of impermancence of all materiality, the danger that besets all living beings.

Try to Understand the Phenomenon of Death

In spite of the inevitability of death, most people usually ignore it. You should meditate to realise the omnipresence of death. Try to visualies the ceaseless burning of the fire of death in all the four postures : standing, sitting, walking and lying down.

All the merits acquired in the past through giving, or virtue, or meditation for calm, if they were aimed at prolonging existence, are futile. The acquisition of merit now aimed at prolonging existence in the future will lead to the same fate. The burdensome tasks that one undertakes to support one's present existence are no different either. All these efforts merely serve as fuel of death. This is to impress upon you the futility of all human efforts, however meritorious, that are aimed at the continuation of existence.

THE FIVE AGGREGATES AND THE FOUR NOBLE TRUTHS

The five aggregates, being truly impermanent, are unsatisfactory. This is the Noble Truth of Suffering. Attachment to the five aggregates as one's own property, or one's own self, and the craving for existence and rebirth, is the origin of suffering. This is the Noble Truth of the Cause of Suffering. The liberation from craving, which is the same as the escape from the five aggregates, is the Nobles Truth of the Cessation of Suffering. The Eightfold Noble Path beginning with right view, is the Noble Truth of the Way Leading to the Cessation of Suffering.



Chapter Three

The third question relates to nibbāna— its nature, the real happiness and peace that its attainment holds, and the developed of recollection of the tranquillity of nibbāna (*upasamānussati*).

THE ELEMENT OF DELIVERANCE

Regarding your request about the way for development of recollection on the tranquillity of nibbāna, it is an exercise which properly belongs to the Noble Ones only, who have realised nibbāna, and experienced its peace. So it is not a relevant mediation practice for you, Maung Thaw. You have not realised nibbana yourself. The peace of nibbana is understood only on its realisation it, would mean to those who have realised it is therefore conjecture, and conjecture is not mental development (bhāvanā). I believe you have a certain degree of peace pertaining to nibbana, but it is only temporary. It is not yet a distinct element to be reflected on by way of mental development. Is is shrouded by defilements at both ends, i. e., before and after it. However, a recollection of the peace of nibbana, even conjecurrally, is highly worthwhile. So I shall give a reply that should help you to conjecture on the right lines.

We have seen how realisation of the danger of the five aggregates means the cessation of craving, which is the origin of all ill. That is the nature of peace (santi) which is nibbāna. It is also the escape erom the five aggregates of existence.

The analogy of the fire - worshipper illustrates the folly of uninformed people who fail to grasp the perils of impermanence and death — the two great first that consume all form of existence. There is such a thing as the quelling of those two fires, which is peace. If you fail to see death as a distinct phenomenon, it is impossible to understand what is meant by escape from existence, the element of deliverence. It is only when sufficient insight is gained into the real nature of death as a phenomenon, that the significance of deliverence can be realised.

In all the beginningless round of rebirths
there is never any such a thing as a person
or a self, there are only elements and
their phenomena.

If you watch the waters of a river and contemplate well, you will understand how the cold element (which is only an aspect of the element of heat) merges with other material qualities and flows on, always changing. In the eternal cycle of rebirth there is only an endless stream of phenomena, the five aggregates of existence, incessantly flowing like the waters of a river, and no person or self ever exists. As long as the fertile element of craving, the oridin of all existence, prevails in the five aggregates, this cycle of rebirth will go on without end, and no escape is in sight.

When right view arises and realises the true nature of existence, superamundane insight knowledge extinguishes craving instantly. This extinction of craving is the element of deliverence. Distinguish between death and deliverance. Death is the voracious fire that consumes all materiality and mentality. Deliverance is the coolness, the calm, the peace that allays and quenches the fire of death. This element of deliverance is unique since it is not dependent on, or associated with any other element for its existence. Just as the sky cannot be burnt by any fire, or destroyed by water or by any other means, so also the element of deliverance, being extermely subtle, is not affected by the fires of birth, decay, death, passion, greed, or delusion. It is the fire - exit or escape from the eleven fires[1] that constantly burn all beings who have not realised it. Since there is no birth, there is no beginning to it. It cannot be identified or counted. Being deathless, there is no end to it.

"This phenomenon of deliverence is intel
ligible only by supramundance insight, it is
indefinable, it is infinite, its lumionasity sur
passes the sun at its brightest." (*Brahmanim
antana Sutta, Majjhima Nikāya*)

In the above quotation, "intelligible only by supramundane insight" connotes the peace that is perceived through attainment to supramundance knowledge. The reality of death and other fires such as passion, anger,

1. The eleven fires' are: (i) attachment (*rāga*), (ii) hatred, anger or ill-will (*dosa*), (iii) delusion (*moha*), (iv) birgh (*Jāti*), (v) aging or decay (*Jarā*), (vi) death (*maraṇaṃ*), (vii) grief (*soka*), (viii) lamentation (*parideva*), (iv) physical pain (*dukkha*), (x) sorow or mental pain (*domanasa*), and (xi) despair (*upāyāsa*).

delusion, birth, aging, etc., has been properly understood, and the moment it is understood, its antithesis of calm, tranquillity or peace is realised.

"Imdefinable" means that it cannot be said when it began, or when it ends, or when it arises, or when it does not arise. It cannot be referred to as where it exists, or at which point it is present. It cannot be identified as, "This is the peace of such and such as Buddha, of such and such a Solitary Buddha or such and such an Arahant. "It cannot be classified as superior or inferior, such as, "The peace of a Buddha excels that of other Arahants", etc. Put in another way, the peace of the Buddha and that of Khujjuttara, the maid servant who become an Arahant cannot be distinguished.

"Infinite" means the peace realised by the Arahants throughout sams ara cannot be arranged as to which came first.

"Luminous" means that in all the three mundane realms mentioned above, the fire of death glows fiercely. Throughout sāmsara, for innumerable world cycles, countless existence have been devoured by this fire. At the present moment of existence it is still burning voraciously. For the indefinite future too, this fire will go on burning, consuming all phenomena that arises. The fear of death is universal. Such is the intensity of the fire of death. In the supramundane sphere, the Dhamma shines that is called the element of deliverance or release. Remember the radiant peace attained by innumerable Buddhas, Solitary Buddhas, Chief Disciaples and Disciples. This is a brief attempt at describing nibbāna which actually defies description.

THE TRUE PEACE OF NIBBĀNA

Regarding your query as to how a person attaining nibbana finds peace, the answer is that nibbāna, is not found by any person. This is simply because nibbāna is, whereas a person or a self is not.

"Only phenomena, and no being or like exists."

It is xetremely important in discussing nibbāna not to confuse actuality with concept. The average person, i.e., one who has not gained insight knowledge, is full of preconceived notions, ideas and ideologies and is apt to be led astrary by them. One's own ideas of peace tend to dominates. For instance, there is the solidity of the body. If one fails to see the material quality of extension, which is manifested as solidity or support, one will simply think that it is the solidity of one's own body. So one is still an uninformed person. One is in no position to understand real peace, for real peace does not belong to a person. It is never one's own peace or the peace that one enjoys. Similarly, the elements of cohesion, heat, motion, greed, anger, etc., need to come to one's true knowledge in the ultimate sense, if one is to understand nibbāna.

Aging and death are common to all. If one thinks that one has grown old, or that one must die one day, that is just common mundance knowledge. Because of the dreadful, erroneous 'I' concept, one loathes again as happening to one's person. One fears death only because one holds tenaciously onto existence, which one calls one's life. Overwhelmed by this craving for existence, one fails to understand death as a destinct phenomenon. Unless one knows it as a such, one is an uninformed person incapable of understanding nibbāna. One can talk accurately about nibbana

only when one has discarded personality - belief and gained the right view into element and phenomena.

The flux of phenomena, ever perpetuating the cycle of rebirth, is just a series of arising and cessation, birth and death, that occur billions of time within a blink of the eyes. The process is incessant and inexorable. Since the twin root causes of ignorance and craving are present, this incessant pershing of gross phenomena takes place, consumed by the eleven fire within oneself. At death, the process continue as a fresh existence in one of the three realms, accompanied by the eleven fires. When ignorance and craving are existinguished, then the aggregates of mind and matter in that existence do not continue as a fresh existence. The extinction of the eleven fires is the escape from the clutches of death. Whereas the compounded existence of elements is conventionally called a being, when the 'being' has realised the element of deliverance or peace, that element itself may perhaps be called the one who has attained nibbā na (parinibbāna).

Just because sa msara in infinite, one should not have any concept of time regarding nibbāna. Again, just because innumerable buddhas, Solitary Buddhas, and noble Disciples have entered parinibbāna , one should not associate nibbana with numbers.

The idea of the endless cycle of rebirth pertains only to mental and matrial phenomena that are subject to the process of arising and cessation, or momentary births and deaths. Don't let the lengthy process linger in your mind when you consider nibbāna. For nibbāna is not a concept, whereas time is just a concept. Saṃsāra is infinite, immeasurable which are its faults nibbāna is free from these fautts. On the other hand, this

Element of Escape from Samasāra is infinate and immeasurable. The existences of the innumerable Buddhas, solitary Buddhas and Arahants, who before parinibbāna had been involved in the selfsame sams ara, are not to be confused with nibbāna. Do not think of nibbana with regaral to any known references such as the transient world. For example, as a train moves along, trees at a distances seem to be moving along with it, but in fact the trees are stationary. Similarly, sams ara changes, moves on like the train, but nibbāna is motionaless like the distant trees. The reflection of the moon at its zenith would appear in every tray of water if trays were placed in every house in Asia. The number of moons reflected in the trays has nothing to do with the actual moon. The reflections are like those who have passed on to nibbāna, the dhamma that is nibbāna is like the moon.

This, then, is a short explanation about nibbāna or deliverence, with particular emphasis on the fact that nibbana is not for any "person" to enter. This is the answer to the third question. Plenty of treatises on nibbāna have been written by learned scholars. Here, only a resume has been given on this vast subject.



Chapter Four

The fourth question asks about the way that would lead an ignorant or uninformed person (*andhoputhujjāna*) on to be an informed or virtuous person (*kalyāṇaputhujjāna*).

TWO TYPES OF PERSON

"The Buddha, the kinsman of the sun, speaks of two types of person; the uniformed person and the informed person." (Paṭisambhidā magga Attakathā)

The Uninformed Person

"One who has no scriptural learning, being with out knowledge of the aggragates, the elements, the sensebases, the four truths, dependent origination, the foundations of mindfulness, etc., or the interpertation and discrimination therefore that can prevent the personality - beliefarising, is an uninformed person." (Mūlapaṇṇāsa Aṭṭhakathā)

The Informed and Virtuous Person

"One who is learned regarding the five aggregates of existence, the twelve sense - bases, the eighteen elements, in the orginal Pali. One is able to interpret it correctly. One is able to discriminate each of the items

contained in the said teachings by means of examples, illustrations, anecdotes, etc., and has therefore gained a thorough knowledge of those teachings."

"Likewise, one who has gained a thorough knowledge of the twelve links of dependent origination, the four foundations of mindfulness, the five controlling faculties, the five powers, the seven factors of enlightenment and the eight factors of the Noble Path, is called a learned or virtuous person. Such knowledge is a characteristic of a virtuous person."

One who lacks this eye of the Dhamma, even a ruler of the celestial world with the divine eye, is called an uniformed person. One who is proficient in the seven aspects in the five aggregates (discussed above) qualifies as an informed person. How?

Proficiency in the first aspect is thorough knowledge in the four primary element, the five aggregates, and the twenve sense - bases.

Proficiency in the second and third aspects —the arising and cessation of phenomena, thus, "Owing to the arising of nutriment, materiality arises, owing to the cessation or exhaustion of nutriment, materiality ceases. Owing to the arising of contact, feeling arises; owing to the cessation of contact, feeling ceases" covers part of the Law of Dependent Origination.

Proficiency in the fourth ascept, i. e., the Eightfold Noble Path, covers the thirty - seven factors of enlightenment, the threefold training of higher virtue, higher concentration and higher understanding, the ten perfections, and the Four Noble Truths.

Of the eight factors of the Noble Path, right view and right thought are called higher understanding; right speech, right action and right

livelihood are called higher virtue, right effort, right mindfulness and right concenration are called higher concentration.

As for the ten perfections : giving, virtue, patience and truthfulness constitute higher virtue, renunciation is the righ thought as to the dangerous and disgusation nature of sensuous life, loving - kindness is right in the form of non - malice, resolve and equanimity are in full accord with right concentration; knowledge or wisdom means right view and diligence is right effort. This is how the ten perfections are include in the virtuous person's knowledge. A virtuous person is also called a Lesser Streamwinner (*esū lasotāpanna*).

If the virtuous person can develop knowledge to the supramundane level by gaining insight into the seven aspects, he or she is bound to become a fullyfledged Streamwinner. One can then advance in the attainment of the Path Knowledges until one becomes an Arahant. All of these are possible here and now.



Chapter Five

The fifth request is a question of assimilation. "Since the Buddha said that nothing falls outside the scope of the four Noble Truths, and that nothing cannot be employed as a fruitful subject for contemplation, would the Venerable Sayādaw kindly give us a guide to the practical application of the Dhamma so that whatever meritorious action we might do, we can be mindful of the four Noble Truths and the three characteristics of impermanence, suffering and not - self, so that the action would fulfil the threefold training, cultivate the ten perfections and at the same time enable us to bear in mind the dependent origination and the twenty - four conditional relations?"

HOW TO BE MINDFUL OF THE FOUR NOBLE TRUTHS, ETC. WHILE DOING A MERITORIOUS DEED

I shall now explain briefly how a single utterance of Buddham saranam gacchami — "I go to the Buddha as my refuge," is an act of merit that encompasses the four Noble Truths, the there characteristics of existence, the fulfilment of the threefold training and the cultivation of the ten perfections, being mindful of dependent origination and the twenty - four conditional relations.

In uttering the words "Buddha ṃ saraṇaṃ gacchāmi," by the time you have uttered the last syllable 'mi', a great moral consciousness, accompanied by joy and connected with knowledge has arisen. This impulsion is good kamma of the highest class accompanied by three good root - conditions: non - greed, non - hatred and non - delusion. The impulsion lasts for seven thought - moments. Each of the seven thought - moments comprises the four mental aggragates of feeling, mental formations, perception and consciousness. The implusion from that produces material quality of sound audible to the ear as "Buddham saraṇaṃ gacchā mi." Thus we see how the five aggregates arise. There is also the meterial phenomena present at the heart - base, the source of the impulsive mental activities pervading the whole body.

As to mindfulness of the Four Noble Truths : By the time the last syllable 'mi' has been uttered, the five aggregates are being consumed by the ever - present fire of death, which is the truth of suffering. Remember the dangerous or evil aspect of all five aggregates.

The nutriment that has been producting the aggregate of materiality during the utterance is the truth of the origin of materiality. The contact arisen from the mental object of the Buddha's noble attributes is the origin of the arising of feeling, perception and mental formations, the truth of cause in respect of the mental aggregates. The three mental aggregates, together with the heart-base are the truth of the orgin of consciousness.

At the moment that the recollection of the Buddha arises in you, the three basic evils of passion, malice and delusion are destroyed, which is the truth of cessation, or momentary bliss.

The five factors of the Eightfold Noble Path, namely, right view, right thought, right effort, right mindfulness and right concention, involved in impulsion is mindfulness of the Eightfold Noble Path.

This is how the Four Noble Truths are realised in a single utterance while recollecting the Buddha.

The Three Characteristics of Existence

Remember our previous example of the robot. Herein, the mind - object, the Buddha's attributes, is like the mirror. This mirror is focued on the heart—base of the robot which instantly receives the mental object and apperceives it. Seven thought - moments of impulsion flash out from the heart - base - seven highly - charge mental activities that cause verbal action to arises through its motive power, comparable to the agitaded waters when a mine explodes in a pond, or like the whistling of the steamer.

The example of the agitated water is analogous to materiality being agitated. However, the rapidity of impulsion is so inconceivable that no adequate example can be given. The power of implusion over all materiality in your body must be perceived in every activity. As long as this is not clearly perceived, the danger of hell remains. If you really deard the fires of hell it is well to cultivate insight to perceive the change of materiality caused by voltion or impulsion.

The example of the water tank better illustrates the rapidity of change in physical phenomena as voltion arises. The transcience of materiality, the decaying and the fresh arising within the whole body, may not be vivid enough even by means of that analogy.

So let's take yet another example. Imagine a lifesize doll made of cotton - wool. Soak it in sprit and burn it. Observe how quickly the cotton - wool changes from one end to the other. The changes within the body may not be as clearly noticeable as in the burning doll. being many times faster. Don't despair, though. When a flame is kindled in a dark room, the darkness in the entire room vanishes the instant that arises, and the light fills the whole room simultaneously.

In this example, light is new materiality originating in the flame. It arises so swiftly that one cannot follows it with the eye. You only know it has arisen by seeing the lighted room. So too, you cannot physically observe the cessation of darkness; you can only know that it has ceased. The change of materiality within your body is the same. Its rapidity need not be a barrier to your understanding. The fact of change is inescapable to your vigilant consciousness, and can be known. That is the nature of insight. The rapidity of the change of mind and matter is not even known by the consciousness of the Noble Disciples. Only the Buddhas can trace it. As for disciples, the abandonment of the obdurate personality - belief through insightinto the impermanence of mind and matter, is sufficient for enlightenment.

As soon as the utterance of "Buddhaṃ saraṇaṃ gacchāmi" has ended, the flashes of impulsion vanish in the geart-base so that all materality actuated by that impulsion ceases. Just as when a flame is extinguished in a dark room, all the light suddenly disappears. When the thought of the Buddha vanishes together with its concomitant mental activities, other forms of consciousness, depending on the mind - object, take over. This is also obserable.

The knowledge that understands the cessation of the four mental aggregates and the materiality dependent on them, is called knowledge of impermanence. The cessation of phenomena must be discerned. Merely saying, 'impermanent,' 'impermanent', is not insight, nor is it mental development. Once the truth of impermanence is grasped, the painful fact that all mental and physical phenomena merely feed the fires of death will be clearly realised. Then the relevance of the analogy of the fireworshipper will be fully appreciated. When the perptual arising and cessation of all phenomena within oneself by the fire of death is cleary perceived, the illusion of 'I' will fall away. You will them understand that the phenomena are never you or yourself. The characteristic of anatta is discerned only in this manner. If lack of a self is not perceived, all talk of anatta is fruitless. It is not knowledge; it is not insight; it is not practice for mental development.

The Threefold Training

Of the therefold training the volition that imples one to utter the words, "Buddha m sarana m gacchami" belongs to higher virtue because it is a virtuous act motivated by a conscious undertaking to absain from the four kinds of immoral speech. That volition comprises right effort, right mindfulness, right concentration, the three factors of higher concentration. Right view and right thought in uttering the words constitute higher understanding.

The Ten Perfections

Understand the practice of the perfection in the manner of the Noble Eightfold Path discussed above.

Dependent Origination

The second aspect discussed with refenence to the virtuous person is, in essence, Dependent Origination. Nutriment arising, materality arises. Contact arising, feeling arises perccption arising, mental formations arises, mind and matter arising, consciousness arises. Tracing the cause in this way by analysing the results is the Buddha's method of teaching called Dependent Origination.

As to the twenty - four types of conditional relations, I shall not give a reply here for these reasons: (i) it is probably too abstract for you, Maung Thaw, (ii) it is not useful for insight - training; (iii) it is purely for the finer disciminations to be exercised by those who have attained to the Path Knowledge. When you have digested the present answer, you may ask for it later.



Chapter Six

The sixth request pertains to the Buddha's victory over the five Maras; the definition, characteristics and significance of the five Maras; and the difference between the body of Prince Siddhattha, the bodhisatta, and that of the Buddha. Here are my answers:

THE FIVE MĀRAS

1. *Devaputta* , the celestial villain of the sixth devaloka, the "Tempter" and the embodiment of evil;
2. *Kilesas* , the ten defilements;
3. *Abhisa ṅkhara,* kamma or volitional action;
4. *Khandha* , continued existence;
5. *Maccu*, death.

By 'Māra' is meant 'the killer'. The world is ravaged by five killers. The first one is the evil deva whose abode is in Vasavatī Devaloka. His hordes are not only in his celestial abode, but spread all over, including the human abode.

Buddha's Victory Over Mara

Many people adhere to wrong beliefs. To escape from such a perverse world one has to face opposition from such people. Seeing the

bodhisatta seated on the throne of victory, with the firm resolve[1] to remain until he won enlightement, Mara could not leave him unopposed. He had to make a last ditch effort to foil him, for he had failed many time. He mustered all his forces and attacked the bodhisatta. He roused gales that toppled mountain tops, he employed all his means of destruction, but to no avail. His forces spent, he approched the Buddha and made flase claims to the throne of victory, not actually wanting it, but merely to harass the Buddha.

The Buddha told him that the throne of victory arose from the accumulation of his perfections fulfilled, but what perfections had Mara practised? Mara referred to his followers in witness of his right. The Buddha was alone then, since all the celestial beings had feld. So the Buddha touched the earth to bear witness to the deeds of giving he had practised when he had poured the ceremonial water onto the earth. At that instant the great earth trembled and the skies rumbled, sending Māra and his impressive army helter - skelter. Then Māra accepted defeat and returned to his celestial abode.

Victory Over Defilements and Volitional Actions

On attaining the Path Knowledge of Arahantship the Buddha gained a victory over all the defilement. The volitional actions that manifest only in association with the defilements also died a natural death. Volitional actions, good or bad, are called 'abhisa ṅkhāra,' one of the five 'killers'.

1. (i) let my skin remain, let my sinews remain, let my bones remain, let my bloody dry up, (ii) let the earth turn upside down, (iii) let tens of thousands of thunderbolts strike my head, (iv) let this Uruvela Forest catch fire and be reduced to cinder, I will not rise till I win Enlightenment.

These actions do not germinate as fresh becoming when deprived of craving, for once the craving for existence is gone, kamma loses its potential to reproduce, just like boiled grains. With the exhaustion of greed, hatred and delusion, all immoral actions cease absolutely. All moral action do not have kammic force in them and remain inoperative (kiriya). This is how victory over defilements and volitional action were won by the Buddha.

What remained was the five aggregates, which were the result of kamma done before the defilements were extinguished, and psycho - physical phenomena due to the four causes[1] prior to enlightenment, but free from defilement since then. The existence of the five aggregates presupposes the results of past actions, both good and bad. This occurrence of results continued until the moment of the Buddha's passing away. Since the five aggregates still existed after his englightenment, the effects of past kamma were felt. In other words, because the kammic forces of the past still remained, the five aggregates persisted. The existence of the Buddha's five aggregates allowed the release of the multitude from suffering.

This is stated in different ways for fear that some might make a wrong interpretation regarding the exhaustion of kammic forces.

Victory over the Five Aggregates

The Buddha's aggregate of psycho - physical phenomena is called the Buddha's aggregates. His parinibbāna or moment of decease is called death. These two 'killers' are overcome only on entering nibbāna or at the

1. Kamma, consciousness, temperature and nutriment.

moment of parinibbāna. This is according to the commentaries, "On the throne of victory at the foot of the bodhi tree, only the three Māras were vanquished."

A Different Interpreation in the Subcommentary

The author of the subcommentary on the Dhātukathā has a different interpreation. He says that all the five Māras were vanquished on attainment of enlightenment. His explanation runs as follows. On the first three Māras, no explanation is needed. On the aggregates and death the says, "For as long as craving, the cause of the five aggregates, is present, fresh arising of the aggregates is bound to follow. Once the truth of the cause has been realised and craving extinguished, all future existences die out automatically. Along with the extinction of future existences, the liability to death also vanishes altogether." This final extinction of all future aggregates and the accompanying deaths, the author contends, amounts to victory over the aggregates and death, which took place on the Buddha's attaining the Eye of the Dhamma.

With respect to the present aggregates and the present death too, the Buddha had vanquished them there and then because, whereas the aggregates had previously been seen as a person—thereby leading to the unfortunate cycle of rebirth, on attaining enlightement this delusion was gone, so the aggregates could no longer oppressor 'kill' him. The phenomenon of death was also understood and so death lost its sting. Thereafter, no fear of death remained. No fuel ramained for it to consume. Thus death was vanquished too.

Let us make an illustration. A wicked demoness who loved to feed on excrement and putridity possessed a good man. She drove him out of

his senses so that the poor man was subject to her will, with the result that he roamed about in cemeteries and such places to feed on excrement and putrefied corpses. After years of subjugation the man was cured of the curse by a magician who brought him back to his senses. With the help of the magician's powers, i.e., by making use of the divine eye in a magic formula, he saw the demoness within him. He could now clearly assess the situation. He had conquered the demoness, but after many years of co - existence he could not drive her out at once. Besides, he saw some benefit of her presence; he could put her to his use. The extraodinary physical powers she had would be useful for his own purposes. He could perform miracles, harnessing her powers, in thre service of mankind.

The analogy is this : The demoness is like the five aggregates. The proper sense of the man is like the noncausative type of good deeds. Cemeteries and such places are like the three realms of existence. The divine eye, the magician's formula, is the Eye of the Dhamma. Continued upkeep of the demoness within is like the continued existence of the Buddha, which could not cease at once because it was his long - cherished wish to help the multitude in their struggle for release from suffering. In fact, the Buddha and the Noble Ones, after attaining Arahantship, are living only for the good of others.

This is how the subcommentary explains the Buddha's victories over the aggregates and death even at the time of his enlightenmen.

The Five Māras Defined

1. Devaputta : explained above
2. Kilesa : The basic defilements are greed, hatred and delusion.

3. Abhisankhāra : The ten moral deeds and the ten immoral deeds. It also includes all volitional actions that are dependent on the cycle of rebirth such as giving, virtue, meditation, reverence, sharing one's merits, rejoicing in the merits of others, etc.
4. Khandhā : The five aggregates manifested in the existences as humans, devas, brahm as, etc.
5. Maccu : Death, the phenomenon of mortality.

The Nature of the Five Māras

'Māra' means 'killer'. It destroys life in the physical sense, and also in the moral sense. The life of living beings means and includes:

i. the life - facuty (jīvitindriya)
ii. pure or virtuous qualities such as confidence, morality, etc.
iii. non - causative or non - kammic merits or practice of the ten perfections such as giving, virtue, etc.

The life - faculty means the ability to sustain an existence as water sustains the lotus. The life - faculty sustains the aggregates in each existence. When the life - facutly is destroyed, the aggregates break up and the existence ends, which we call the death of a being. Virtue is the 'life' of a good person. When one's virtue is broken, one's 'life' is destroyed. Though one is physically alive, one is morally dead. Non - causative or non - kammic merit is the very life of a bodhisatta. Until an aspirant to Buddhahood receives formal recognition and assurance from a living Buddha,

the aspiration is still in danger. For the aspirant is still suceptible to wrong views, which are the antithesis of enlightenment. One's life as a bodhisatta is thereby destroyed, and so one reverts to being an ordinary person.

The Significance of the Five Māras

Māra, the Wicked One, is the destroyer of what is virtuous in living beings. Any higher aspirations to supramundance merits are his prime objects of destruction. Hence he is called the 'destroyer'.

The phenomenon of death is the destroyer of the life - faculty. It kills all living beings, hence its name — ' maccu'.

Defilments such as greed, hatred, delusion, conceit and wrong view, etc., destory virtue and the aspiration for non - kammic action. Kammic actions such as almsgiving, virtue, etc., that have causative merit, inevitably cause new existences. The aggregates of existence thus produced have death as an inherent factor. Not only is the fire of death inherent, so too are the defilements, the 'killers'. That is why merits and demerits are called abhisaṅkhāra, the 'killers'. The five aggregates, being subject to decay, destroy the life - faculty. By harbouring the defilements, they cause the destruction of virtue and the aspiration to non - causative merit. This is how the five Māras kill.

How Defilements Kill

To put it in a different way, take greed, for instance. Greed in a bhikkhu destroys his precepts, his dignity, his nobility. Greed in a laymen destroys his morality, his dignity and his reputation. Again, greed in a

bhikkhu destroys the real well - being of a bhikkhu that lies in forsaking worldly interests and possessions. It destroys the attainments in conventration and spiritual powers. Greed in a layman causes undue loss of property, and even loss of life, limbs or sense organs, or premuture death. All these evils befall one who succumbs to greed. Similarly with hatred or anger.

In another sense, greed destroys generosity, hatred destroys kindness, delusion destroys wisdom. All the generosity practised over aeons of previous existences can be brought to nothing when one is overwhelmed by greed. Hatred and other defilements are the same. In the present existence too, occasional purity of the mind due to hearing (or reading) the Dhamma is destroyed in no time by greed. It is just like the darkness of night that nullifies all lighting flashes, however frequently they might occur during the night. Understand the evils of hatred and other defilements likewise. This is how the defilements destory all that is pure and virtuous in living beings.

How the Aggregates Kill

The destructive nature of the five aggregates should be observed within oneself. Try to visualise the destruction of one of the four primary elements in what you call your head. Similarly, observe your eye, ear, nose, cheek, teeth, tongue, mouth and throat, then down into your lungs and heart, etc.

Contemplate the deaths that occur on account of seeking after the pleasures of desirable visible objects. Similarly, consider the deaths caused

by the lure of some pleasant sound, scent, taste or touch. All these are how materiality kills.

Consider the deaths originating in one's pursuit of pleasant sensation born of eye-contact... pleasant sensations born of mind-contact. All these are how feeling kills.

Consider the deaths due to pursuit of some perception about certain physical phenomena of materiality... some perception about some mind - object. These are how perception kills.

Death resulting from pursuing one's faith is the destruction wrought by faith. Death resulting from keeping virtue is the destruction through virtue. Similarly, learning the Dhamma, liberality, acquistion of knowledge, and meditation are all moral volitions that can kill. As for immoral voltions such as greed and hatred, etc., their destructiveness is obvious. All these are how mental formations kill.

Death due to yearning for eye-consciousness is how eye - consciousness kills... yearning for mind-consciousness is how mind - consciousness kills. All these are how consciousness kills. This is a brief explanation of how the four mental aggregates kill.

How Death Kills

Consider this, "How many of my heads have perished over the innumerable round of existences?" How many eyes? How m ny ears? How many noses? How many tongues? How many hearts and lungs? All of them were materiality that formed the essential part of my existences. "How many kilogrammes of food and drink have I so far consumed in my present existence. How many kilogrammes of matter the make up my

head have ben consumed in the process of my existence? All that was sustained by nutriment only. How much of the matter that make up my ears, my eyes, my nose, my tongue, my heart and lungs have so far been consumed by death?"

With respect to mental phenomena, consider how many mental phenomena have perished that had arisen at the eye-base?... that had arisen at the mind - base? In pondering thus, concentrate on the phenomenon of death, and don't let any personality view creep in. Don't associate your false 'self' with either the phenomena of the consumer' or 'the consumed' (the five aggregates).

The Example of the Magic Pill

I shall illustrate the swiftness of change taking place in the five aggregates. Let us say there is a charm in the form of a pill. The pills are coloured white, red, black, etc. On throwing one—say, a white one—accompanied by the appropriate incantation, an apparition the size and weight of a man suddenly appears. It is white through and through. Then, another pill— this time a red one—accompanied by the appropriate incantation, is thrown into the heart - base of the apparition. Suddenly the red colour permeates the whole body of the apparition, beginning from the heart. Whether red takes over, the previous white vanishes, and no white can be seen. The apparition is now a red apparition. The colour distinction is to help visualise the change that takes place. Concentrate on the merging of the red colour into the white and how the former white disappears even before your mind's eye. This disappearance or disintegation is what is constantly happening within us.

"Though one should live a hundred years
not seeing the sublime Dhamma, better is
a single day lived by one who sees the
sublime Dhamma" (Dhp. v 115)

This is an explanation of how death relentlessly kills the life-sustaining materiality, the five aggregates, since each new existence comes into being. If you understand what has been said on the dangerous aspect of the aggregates, you should find no difficulty in understanding the phenomena of the destructiveness that are the aggregates and death.

As to the difference in the aggregates of the Buddha before and after enlightenment, the five aggregates of the bodhisatta contained stains of defilement and putridity of kammic actions. After enlighenment no trace of these stains to become an Arahant, after gaining the three earlier stages of enlightenment along the Noble Path, after death, decomposes and putrefies. The bodies of the Buddha and Arahants after the parinibbāna of the aggregates, do not decompose or putrefy. The difference exists even while they are still living.

Although both the Arahant and the Buddha eat the same kind of food as non - arahants, the purity of the aggregates of mind in the former produces materiality born of pure consciousness, which is as pure and clear as sterilised cotton - wool.

The Analogy of Mind - made Gem of the Universal Monarch

When the mind - made gem of the Universal Monarch is placed in a trubid pool, the waters instantly turn crystal - clear. Similarly, the impulsion of the Buddha and the Arahants, being always pure and clear,

the aggregates of their bodies are perfectly pure and clean. No foul smell could arise from such materiality.

A king's palace is not worthy of worship while occupied by a king. However, were it to be converted into a temple it would be well worthy of worship and even merit, being a place from which one might ascend to heaven or attain nibbāna.

The body of the bodhisatta is like the king's palace. The body of the Buddha is like the temple where the Buddha is staying. The body before enlightenment only supported the mind of Prince Siddhattha. The body since he went out for mediation is worth worshipping. Therefore his robes were taken and kept in Dussaceti[1] by the Suddhāvāsa brahmā. Don't follow the wrong view that says the body is not the Buddha, only great wisdom is Buddha.



1. G.P. Malalasekera's 'Dictionary of Pāli Proper Names' lists it as Dussa Thūpa (page 100, Vol. 1)

Chapter Seven

The seventh question was, "I would like to know the method of taking refuge in the Three Gems."

HOW TO PRACTISE THE THREE REFUGES

I am not going to explain in detail about the Three Refuges since they have been well expounded in such books as the 'Saraṇādivinicchaya', only the main facts will be shown here.

People ofter think, "If I worship this teaching, it will free me from the lower realms." If these meditations have the merit needed to avoid the lower realms, then they may be called refuges. Some believe that by meditating on this or that teaching it will bring enough merit to avoid the lower realms. This kind of worship cannot bring such merit, it is useless. Those who believe in those techings are not a refuge and are not worthy of respect. They are also not able to find a refuge. You must understand this while taking refuge.

To give a simile : the purified attributes of virtue concentration and wisdom are like fertile soil, the Noble Ones possessing those attributes are like a fertile field. Worshipping them is like sowing seed in that field. Here, the volition to worship is the seed. One who is devoid of virtue, concentration or wisdom, and who, therefore, thinks only immoral thoughts,

is like dry rocky land. Worshipping one like that is just like sowing seed on barren land. The worshipper's act (however reverential) is of no avail, and brings no merit.

Nevertheless, there are sure ways of earning merit and demerit, modes of conduct that are moral or immoral, and happy destinies or unhappy destinies that have been understood down the ages by the wise (whether bhikkhus, laymen, or brahmins). Wrong believes disregard all these merits and demerits and declare that what is meritorious is demeritorious, or that what is demeritorious is meritorious. One with such views is like a burning rock. One who worships such a teacher is like one who sows seed on a burning rock. Instead of gaining merit, the worshipper will be burned.

Taking refuges is of two kinds : by hearing and by direct knowledge. Taking refuge only through faith in the noble attributes of the Buddha, the Dhamma and the Sarigha about which one has learned, but without right view, is hearsay. It is so called because the act of taking refuge is not complete in so far as the worshipper has not actually 'seen' the Buddha, the Dhamma, or the Sa ngha; he has not perceived the teaching; he has not been in contact with the teaching. In common parlance, he has not got the message.

Consider the Buddha's admonition to Vakkali, the devoted bhikkhu who spent all his time in worshipful admiration of the Buddha, "Vakkali, he who does not see the Dhamma does not see me." That is why, taking refuge in the Three Gems without empirical knowledge of the Dhamma, i. e., insight into the arising and passing away of phenomena, relies on hearsay only. It is not taking refuge with direct knowledge.

Taking refuge with direct knowledge means imbibing the Buddha's teaching with right view through perceiving the aggregates, the sense - bases and the elements, and their arising and cessation, which alone will destroy the delusion about a self and doubts about the Four Noble Truths. This kind of going for refuge is the real refuge, for the worshipper is actually in contact with the Three Gems.

"One understands suffering, its origin, its
cessation and the Eightfold Noble Path
that leads to the end of suffering. This,
indeed, is a secure refuge, this is the su-
preme refuge. Taking refuge in this, one
gains release from the cycle of rebirth."
(Dhp, w. 191 - 192)

The above stanzas refer to taking refuge with direct knowledge. With reference to the seven aspects in the five aggregates discussed earlier, each aspect includes taking refuge based on hearsay and taking refuge with direct knowledge, thus making seven sets.

Let me illustrate the difference between the two. Suppose there are two lepers at advanced stages of the disease. There is also a competent physician who can cure leprosy. One of the lepers lives a hundred days' journey away from the physician. He has never seen the physician but takes his medicine brought to him by travellers. By taking the medicine faithfully and correctly, he is eventually completely cured of leprosy. The other leper lives in the physician's house as a dependent. He does not take the medicine because it is unpleasant to him in smell and taste. He only enjoys the good food that is plentiful at the master's table. The result is

obvious; his disease worsens day by day. Of the two lepers, only the one who was cured knows, by direct knowledge, the efficacy of the medicine and the true worth of the physician. The other one does not know the real worth of the physician or the medicine that he administers. He has only knowledge based on hearsay about the physician's greatness and the medicine he dispenses. The analogy is clear enough.

So, one who is training himself to acquire the proficiency in the seven aspects referred to above, does not need to utter the words of taking refuge in the Buddha, Dhamma and Sangha. He does not need formalities, and not essential, as he well understands. It is only for those who fail to practise what the Buddha taught that the utterances and the acts of worship are of great importance. These 'hearsay' worshippers may be Buddhist today, but they may change their religion tomorrow. Those who worship with direct knowledge would rather give up their lives than convert to another religion.



Chapter Eight

The eight question deals with the fundamentals that govern the case of a non - Buddhist who becomes a Buddhist. What beliefs must one abandon to follow the Buddha's teaching?

THE FOUR TYPES OF TRUE BUDDHISTS

One is called a Buddhist if one has the right view about one's voltional actions being one's own real possession that one cannot disown. More specifically, this understanding covers the following ten matters, namely:

1. That giving alms is wholesome kamma, (atthi dinnaṃ).
2. That making offerings is wholesome kamma, (atthi yiṭṭha - ṃ).
3. That giving even trifling gifts and presents is wholesome kamma, (atthi hutaṃ)
4. That there are definite and appropriate results from wholesome and unwholesome actions (atthisukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko).
5. That there is wholesome kamma in looking after one's mother, and unwholesome kamma in treating her badly (atthi mātā).

6. That there is wholesome kamma in looking after one's father, and unwholesome kamma in treating him badly (atthi pitā).
7. That there is this human world, (atthi ayaṃ loko)
8. That there are also other worlds such as the hell realms and the celestial worlds of devas and Brahmās (atthi paro loka).
9. That there are beings born spontaneously, (atthisattā opapā tikā).
10. That there are recluses and brahmins in the world with genuine attainments through right practice who, having realised through direct knowledge the truth regarding this world and the other worlds, make it known to others (atthiloke samaṇa brāhmaṇā samaggatā sammā paṭipanna ā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiñña sacchikatvā pavednti).

These ten matters are clearly understood by all wise men as being within the scope of their mundane knowledge. Such right view, attainable (even without encountering the Buddha or his teaching) is the basic attainment in one who calls himself a Buddhist.

In the world, any wrong -view or belief can be dispelled by a knowledge of dependent origination. One is liable to fall into an erroneous view only due to lack of this knowledge. It is vital that Buddhist really understand dependent origination and the significance of the factors contained in the discourse on it. One who understands the Law of Dependent Origination may be called a Buddhist of medium attainments. One who has gained insight knowledge into the seven aspects of the five aggregates is a Buddhist of higher attainments, since this right view is based on insight.

One is a 'real' Buddhist, however, only when one has realised the Four Noble Truths. Such a Noble One is a Sotāpanna, a 'Stream - winner.' Why is only a Sotāpanna called a real Buddhist? It is because taking refuge in the Buddha becomes inseparable from consciousness. In other words, there is no danger of a Streamwinner falling into wrong - views. Compare this superior attainment with the attainments of the higher or the medium classes, whose absolute confidence in the Three Gems is assured only for the present existence. As for those with only the basic attainment, their confidence in the Buddha's teaching cannot be called stable because they might change to another religion tomorrow, if the right circumstances arises.

A Stream - winner may be born into a non - Buddhist family, but will not be led into professing another religion, even on pain of instant death. He or she would rather be burnt alive than forsake his or her firm confidence in the Buddha's teaching. This confidence never falters but grows until he or she attains nibbāna. That firmness of conviction is referred to by the Buddha as follows:

> "Bhikkhus, there is no possibility or opportunity for one who has attained right view to indicate another teacher as his or her teacher."

There is another passage that describes a true Buddhist:

> "One is a satisfactory Buddhist, if one becomes indignant at being called an adherent of another religion, and is pleased to be called a Buddhist."

In other words, one will be pleased to here the Buddha's teaching extolled and indignant to hear another religion extolled.



Chapter Nine

The ninth question asks me to provide a definitive stand which a Buddhist should take when confronted by non - Buddhists, i.e what are the main aspects of the Buddha's teaching that a Buddhist needs to understand and practise?

THE FOUR NOBLE TRUTH NEED TO BE UNDERSTOOD

The main ascepts of Buddhism are the ones I have mentioned in answer to the fouth question, namely: the five aggregates, the six sense - bases, the elements, dependent origination, the four foundations of mindfulness, etc. These teachings are found only in Buddhism, so a Buddhist worth his salt should be proficient in them.

Other meritorious deeds such as giving, keeping the precepts meditation for concentration using devices (kasiṇas), meditation on the boundless states of loving kindness, etc., are to a great extent, also found in other religious. These teachings or practices are prevalent at all times in civilised societies. They are universal in the sense that they can be practised at all times, whether or not it is the era of a Buddha. However, they are only mundane, and glorify the civilised world. In other aeons too, such good practices are known. They are practised in universes other than

our's. There are human beings and celestial beings in the present world and in other innumerable worlds. There are likewise recluses, monks and brahmins there too. Gotama the Buddha arose in the world - cycle of a hundred - year life - span when the good deeds common even to non - Buddhists were on the wane. In this particular world - cycle[1], the average man is so polluted with defilements that the Buddha had to dwell at great length on the ordinary deeds of merit.

Only during the period of the Buddha's teaching, is there the special advantage of taking the true refuge in the Three Gems, and the fertile field of the Sangha to whom giving can be practised for one's benefit. As regards the teaching, it is only when the Buddha's teaching is still extant that the teachings on the aggregates, ect., can be heard. That is why a good Buddhist ought to know them well. The seven aspects referred to earlier, if understood well, makes a sound Buddhist.

The firm stand that a Buddhist can take and thus meet any criticism in the present existence is the Law of Dependent Origination. The main knowledge that is the safeguard against any other religion either here or hereafter, until one attains nibbāna, is that of the Four Noble Truths.

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1. World Cycles—Human life spans (āyukappas) increase from ten years to an incalculable period (asaṅkheyya) and then decrease again to ten years. This period of immensed duration is called one intermediate world-cycle (antarakappa). A period of sixty-four antarakappas is called one incalculable period (asaṅkheyyakappa). Four asaṅkheyyakappsa is called one mahākappa. "By the word kappa standing alone mahākappa is meant." (Childens' Pāli Dictionary on Kappa)

DEPENDENT ORIGINATION NEEDS TO BE UNDERSTOOD

I shall now expand on the Law of Dependent Origination. Herein the following twelve factors should be learnt by heart: 1) ignorance (avijjā), 2) volitional activities (saṅkhārā) consciousness (viññāṇa), 4) psychophycial phenomena (nāmarūpa, 5) the six sense - bases (saḷayatana), 6) contact (phassa), 7) feeling (vedanā), 8) craving (taṇhā), 9) attachment (upādāna), 10) becoming (bhava), 11) birth (jāti), 12) aging and death (jarāmaraṇaṃ).

1. Ignorance

Ignorance is the opposite of knowledge. It is essentially delusion or error (moha). The mind is like the sun or the moon; knowledge is like sunlight or moonlight. Ignorance is like an eclipse. When the sun is eclipsed there is no sunlight. When the moon is eclipsed there is no moonlight. Likewise, when the mind is shrouded by ignorance, no knowledge can arise.

Ignorance is also like a cataract that makes the eye opaque and eventually causes blindness. Sensual pleasures aggravate the darkness of delusion in just the same way as a wrong diet or strong, pungent smells aggravate a cataract. Ardent practice for proficiency in the seven aspects is like the medicine that can remove the cataract.

Four Kinds of Ignorance

There are four kinds of ignorance : the ignorance that blinds one to the truth of suffering; the ignorance that blinds one to the truth of the cause of suffering; the ignorance that blinds one to the truth of the cessation of suffering and the ignorance that blinds one to the truth of the path leading to the cessation of suffering.

Seven Kinds of Ignorance

The ignorance that blinds one to the first aspect in the five aggregates, ... the ignorance that blinds one to the seventh aspect of the five aggregates. Of the five aggregates that make up our body, the material aggregate is most obvious. Of the material aggregates, the element of extension is most obvious. You should first try to distinguish the element of extension within your body. In the beginning, a man blinded by a cataract may not be able to see even such a bright object as the sun or the moon. Similarly, you may not see the earth element at first. However, with sustained effort the darkness shrouding the mind gradually gives way. As the darkness of delusion slowly recedes, the mind regains its ability to see. Remember, delusion is not a total stranger : It is your mind in its negative character. The luminous quality of your mind is the original prhnomenon, which in a normal sensuous environment, tends to be dominated by darkness. Light means vision of knowledge—when ignorance has been remove you can see the elements of extension in your mind's eye just as plainly as a man with normal eyes can see the sun or the moon.

Having seen the element of extension within your body, then proceed with examining the other elements that constitute the material aggregate. Having thus understood materiality in its true nature, then proceed to understand the four mental aggregates. In this way, the five aggregates will be understood, which means being skilful or proficient in the five aggregates, the first aspect. Ignorance has then given way to knowledge. As you rightly discern the remaining six aspects, notice how the light of knowledge dawns on the mind, and how the veil of ignorance is lifted.

After the seven kinds of ignorance have been dispelled, and knowledge of the seven aspects gained, keep up the practice steadfastly to gain the path knowledge that is right view. Once one is established in Path Knowledge, ignorance is absolutely dispelled, and when ignorance disappears, the remaining eleven factors of dependent origination also become clear. The Four Noble Truths are then simultaneously realised.

How the Four Noble Truths are Realised

Discerning the truth of Suffering (dukkha sacca) in the five aggregates; abandoing the ignorance and craving that are the roots of these ills (samudaya sacca); the direct experience of the cessation of twelve links in the chain of dependent origination (nirodha sacca); the arising of insight with Path Knowledge (magga sacca) — all these four realisations occur simultaneously. The three trainings reach maturity, the thirty - seven factors of enlightement are fulfilled; taking refuge in the Three Gems is well established, and the five killers (māras) are vanquished. Māra, the evil deva of the Paranimmita Vassavati realm, the great destroyer and

"Tempter", cannot confound such a Noble One. Let thousands of non - Buddhist teachers confront him, he will never be in doubt about the truth.

This is an exposition to underline the crucial importance of ignorance, the principal factor in dependent origination. Although the whole chain of dependent origination is finally broken with conquest of ignorance, the remaining factors will also be dealt with for understanding them more clearly.

2. Volitional Activities

All deeps performed with a desire to attain a good life, now and in future existences, are called volitional activities. "All deeds" includes the ten moral deeds and the ten immoral deeds. Immoral deeds are committed out of attachment to the present existence, because of ignorance regarding the true nature of the five aggregates. Moral deeds are committed out of desire for further existence, because of ignorance regarding the same five aggregates.

The Buddha and the Arahants too, perform wholesome actions with even greater fervour than ignorant persons, but having attained Path Knowledge, they have no attachment to the aggregates that form their existence (which is their last.). Therefore, none of their deeds, whether physical, verbal or mental, carry any merit, and are not called saṇkhāras because the necessary voltional activity that clings to present well - being or to future existence is absent. The fact that all activities spring from ignorance of the truth is so obvious that even non - Buddhists should be able to comprehend it.

3. Consciousness

Consciousness here means rebirth - consciousness, the consciousness that links the previous existence to the present one. It refers to the necessity of the kammic force of previous volitional effort resulting in the initial consciousness of the present.

How the present existence arises from previous kamma can be known only by supernormal knowledge (abhiññā). It is unfathomable to one of normal intellect. There are certain recluses, monks and devas who know where a being was before the present existence, but even they do not understand the law that underlies kamma. They think it is due to the transmigration of a soul and it is exactly on this point that they go wrong. Among the ten aspects of right view, the tenth refers to this supernormal knowledge.

"There are recluse and brahmins in the
world with genuine attainment through
practice who, having realised through di
rect knowledge the truth regarding this
world and the other worlds, make it known
to others."

Those who lack this right view hold erroneous views on rebirth. Westerners usually lack this right view. Erroneous beliefs of various descriptions began to arises in the world aeons ago when monks and recluses who had acquired the jhānas and attained supernormal knowledge began to disapper. These erroneous beliefs have been spreading since the times when the human life - span was a thousand years, as it is said in the Cakkavattī sutta of the Dīgha Nikāya.

Nowadays, modern surgeons and scientists, lacking right view, depend on what the eye can see, and putting sole reliance on phenomena visible with the aid of microscopes, propound theories about life and reproduction. Those possessed of right view, however, even though the subject is not within their province, do not fall into error because they practise along the right path to understand the subject as best as they can. This is true even outside the Buddha's teaching. When the Buddha arose, they learned the Buddha's teaching and gained right view of a higher order.

Right view at the elementary level is bound
up with personality - belief. It is only through
advanced insight training that personality
belief can be discarded.

This is a note of warning that rebirth or rebirthconsciousness is a really abstruse subject full or pitfalls.

The Relationship of Aggregates throughout Saṃsāra

The relationship between the material and mental aggregates may be summarised here. View the path of the material aggregates and the mental aggregates as belonging to separate in a given being, each taking its own path of development or transition. In the beginningless round of rebirths, the material aggregates break up on the death of the being, but the mental aggregates never break up until the final passing away of an Arahant (parinibbāna). The material aggregates have no senses in themselves, nor can they think or apprehend things, which are the functions of

the mental aggregates. The mental aggregates do not have any form or substance, not even the tiniest atom, which is the property of the material aggregate.

The Course of the Material Aggregate

Let us see the course that the material aggregate takes. We shall consider two cases, the stream of a river and the nature of a gale.

The waters of a river, in flowing from its source to the great oceans are comprised of the primary elements of heat and motion. The water undergoes constant changes in temperature. The cold in the previous material elelments of the water causes the material element of cold to arise, the heat in the previous material elements causes the material element of heat to arise. The element of cohesion has the property of weight so that it causes the water level to go down the gradient. The primary element of motion is constantly pushing away the material elements of the water as the fresh material cold or hot elements arise. These can arise only at some distance (not visible the physical eye) from the parent material qualities. Being subject to the element of cohesion, the new material elements can arise only at some lower level. This is what we call the flow of the waters in a river (which is in reality the material aggregate with its constituent four primary elements taking their own course under a given set of circumstances).

Now consider a gale. The element of cohesion is not the dominant force as in the case of the river. The element of cohesion only has the power of holding the material phenomena together. Since the gale is not being weight down like the river water, it does not flow downwards. The

element of motion is dominant here. So whether occurring over the ocean or on the land, the motive force can push it at great speeds over the vast area where it occurs. The fresh material phenomena that arise take place only at a certain distance from the parent material phenomena, do not break away from the old. The new materiality arises only dependent upon the old.

The same principle of fresh material phenomena arising at some distance from the old material phenomena applies in the case of lighting. Here the distance is between fresh material phenomenon - i. e. the flash of lightning from that sky above and the earth below, this distance is greater compared to that which takes place in a gale or in the river's current. It all depends on the constituent element of motion : the strong the element, the greater the distance. This is the way the material aggregate occurs.

The Mental Aggregates

The mental aggregates, when they arise dependent upon certain material aggregates, do not occur away from the latter. Since they do not break up, their occurance cannot take place away from the material aggregates until the moment when the latter breaks up (at the death of a living being). Among the mantal aggregates, volition plays the key role, not unlike the element of heat in the material aggregates. From the viewpoint of conditional relations, it is called 'kamma - relation'. Beliefs such as wrong and right view, and the other mental properties are comparable to the primary element of motion in the material aggregates. Among the conditional relations this is called 'The relationship of means' (magga paccayo). Each existence is the result of a volition that has a given effect.

The element of heat. for example, has its effcts on the proximate material phenomena in a series. This effect can last only for the duration of the existence of the five aggregates as a being. As for volition, once the rebirth consciousness has arisen, its effects can occur for innumerable existence. However, the kammic force may remain dormant for innumerable world - cycles until favourable conditions occur. The results of one's kamma remain as potential both in the mental aggregates and in the material aggregates.[1] These kammas are called residual kamma (kaṭattā kamma). It therefore follows that the continuity of mental aggregates is uninterrupted. So one can say, conventionally speaking, that 'the same' mental aggregates preval, even though hunderds of thousands of world - cycles may pass.

This is an important difference between the mental and material aggregates. No parallel exists in the material aggregate. Only the roughest comparison can be made. Even in the present existance the two are noticeably different. Try to observe this within yourself.

At the breaking up of an existing material aggregate, the mental aggregates take rebirth as a fresh set of aggregates elsewhere. How far away from the old body can consciousness take its rebirth? It depends on the volition (compared to the element of heat) and the other mental concomitants such as right or wrong views, right or wrong thinking, etc. comparable to the functioning of motion (i.e. the relation of means). The text calls them "Khipanaka Saṅkhārānaṃ." or the volitional actions that

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1. Kaṭattā rūpānaṃ: when the residual kamma ripens, co-existent material phenomena at rebirth are due to deeds done in a former bith, (*Katāṭta* = having been done). [Though the fruits of a tree are not literaly "stored" in the tree, the tree is a potential source of fruits in due season (ed.)]

have the power of casting out. When the relation of means is strong enough, rebirth consciousness, on the death of the human body, may arise in the highest brahmā realm called nevasaññā-nāsaññā or, at the other extreme, it may arise in the deepest hell (avīci). Consciousness of the mind - base can apprehend things unhindered by any physical barrier. Mental phenomena are therefore incomparably more powerful than material phenomena.

Being ignorant of the power of mental phenomena, modern thinkers reason based on the material phenomena that they can observe, and deduce theories of life based on such observation. All these theories are nothing but futile exercises in wrong thinking. This is impressed upon you because rebirth - consciousness offers a ready ground for confrontation by other religions.

When one discuses Buddhism with other one ought to be sure what one is saying. One should speak out of conviction acquired by direct knowledge. Reliance on shallow knowledge or texts learnt by rote will only bring discredit to Buddhism.

4. Psycho - physical Phenomena

By nāma the three mental aggregates of feeling, perception and volitional activities are meant, which are mental concomitants. The mental aggregate of consciousness is supreme in the ultimate sense. Its supremacy has been mentioned earlier. It is the leader (jeṭṭha), the chief (seṭṭha), pre - eminent (padhānā), the principal without which no mental phenomenon can exist (pamukkha), governor (rāja) of all the six sense - bases.

How the Body and Mind Arise

What a person, due to the acquisition of powerful merits, is reborn in Tāvatiṃsa, the celestial mansion, etc., pertaining to a deva of that realm are at once present at his birth. By the same analogy, whenever consciousness arises, feeling, perception, contact, volition, etc., arise simultaneously. The body including the four elements also arises. Since rebirth - consciousness is the dominant factor in the process, it is said that body and mind have consciouseness as their origin. In the womb-born type of rebirth the initial arising of material phenomena in the mother's womb is invisible to the naked eye. Just as a tiny seed of the banyan tree grows into a magnificent tree, from the moment of conception an embryo develops gradually into a living being (such as human being, etc.) as follows:

i. In the first seven days, as embryonic liquid (invisible at first).

ii. In the second seven days, as a foamy substance.

iii. In the third seven days, as a clot of blood.

iv. In the fourth seven days, as a tiny lump of flesh.

Then at ther end of the eleventh week, the head and limbs take shape when the four sense - bases of eye, ear, nose and tongue are formed. The two sense - bases of body and mind are there from conception. This is (roughly) how corporeality arises.

Scientific knowledge is limited primarily to what the microscope can reveal. It is therefore beyond the ability of modern scientists to observe the subtle material phenomena. Based on physiological findings alone, they can only define animal and human faculties.

5. The Six Sense - bases

The six sense - bases i.e., eye, ear, nose, tongue, body and mind are called saḷāyatana. The first five are included in the material aggregate. The sixth, the mind, is nothing but consciousness. Although the six sense - bases are included in mind and matter, they are given again as the fifth link in the chain of dependent origination due to their importance. They constitues the six main doors in a being like the main gates of a city. Thay may also be called the six head offices, the six warehouses, the six - ports, or the six railway terminals.

It is thought these six ports that the six kinds of steamships travel to the various destinations—the heavenly realms (sugatī), or the realms of misery (duggati). Similarly set out on their journeys in saṃsāra.

The Buddhas said, "What, monks, is the arising of the world? Because of eye and visible object, eye - consciousness arises. The meeting of the three; the eye, the visible object and eye - consciousness; constitues contact. Because of contact, feeling arises. Because of feeling, ... Thus arises this whole mass of suffering. This, monks, is called the arising of the world."

In the above discourse the Buddha expounds how the six sense - bases condition the six different aggregates and their attendant suffering. If the inhabitants of hell were grouped according to their mode of descent, there would be six groups as follows:

1. Those who travelled there by the eye - base.
2. Those who travelled there by the ear - base.
3. Those who travelled there by the nose - base.
4. Those who travelled there by the tongue - base.

5. Those who travelled there by the body - base.
6. Those who travelled there by the mind - base.

To extend the metaphor : they travelled from those six main terminals, or they set out from those six ports.

The arising of the mental aggregates is quite different from that of the material aggregate. With regard to the material aggregate, a tiny seedling from a banyan tree can grow into a big tree, and from the seeds produced by that tree during its lifetime, thousands of banyan trees can be propagated. With regard to the mental aggregated of volition each kamma produces only one becoming (bhava) at a time. Even within one sitting, six volitions can arise out of the six sense -bases, all of which will produce a result at some future time, if not during one's present life. In the next existence, too, since only one of them is going to give its fruit, the rest are held in abeyance until favourable circumstance prevail. They may be likened to trains standing in a station with their engines running, waiting for the green light. That green light may take aeons to appear, but eventually it will appear, as well the result of volitional action unless one becomes a Stream - winner. As for an uniformed person submerged in immorality, trains to carrry him or her to hell are being made ready every day.

How is one destined for such miserable existences? It depends upon the stimulation of the sense-bases. Take the eye - base for instance. Some enticing form the belongs to someone else, appears to view, and the eye - base comes into contact with it, so eye - consciousness arises. It is like the spark that occurs when the hummer strikes the flint in a cigrette lighter. Due to the presence of three factors—visible, object, eye and

consciousness—contact arises. Contact is like the hand that grasps the visible object. The moment it grasps, feeling arises. Here, feeling is like a withered lotus coming into contact with cool water. Feeling is enjoyed as pleasant. This causes craving or attachment to arise. Attachment does not let go of that pleasant feeling. No craving arises in the Buddha and Arahants although they know that a thing can invoke pleasure, since they see the danger in being attached to pleasant feeling.

For example, when an unwary person finds a polisonous fruit which looks like the choicest mango, and smell and tastes like it too, he will be enticed by the appearance, smell and taste. However, someone who knows for certain that the fruit is poisonous, far from being enticed, will laugh at it and scorn it in fear. This is how, on seeing some desirable thing, different reactions arise in one who has defilements in him and one who is free from defilements.

Pleasant feeling or attachment may be likened to the sticky substance used by hunters to trap monkeys. When one is pleased with the object then craving for the pleasant feeling grows, intensifies and becomes rooted in the sense - object. The roots extend deeper and take a firm hold like the roots of a banyan tree clinging to and creeping into decaying brickwork. (How this process of attachment arises will be dealt with later.) The attachment that arises from craving is called 'sensula attachment' (kāmupādānaṃ).

Attachment arises immediately in one who is in the habit of falling into lust. If the object of attachment is one's own property it holds him fast to the round of existences, but does not pull him down to hell. If the object of attachment is the property of another, and one does not covet it,

the attachment may not send one down to the hell realms. When, however, one covets another's property, this attachment is unwholesome kamma. Scheming to take another's property is an evil volition that amounts to a mental act of covetousness (abhijjhā). It has the potential of pushing one down to hell. It, too, is like a train that will carry one to realms of torture.

Further, if one bears malice against the owner of that property which one craves and clings to, it is the evil volition of ill - will (vyāpā da). This also has the potential to send one down to hell. Again, if one holds the wrong view that harbouring malice is not a serious evil, and that those recluses and wise men who say so are wrong; that there is no such thing as kamma; that malicious thoughts produce no result; that the worse that could happen is that anger could arise in the owner if he comes to know of the ill - will directed against him—that amounts to the evil volition of wrong - view (micchādiṭṭhi). This is another train to take one down to hell. Beginning from feasting one's eyes on another's property, a string of other kinds of immoral deeds may also be perpetrated, such as killing, stealing, adultery, lying, slander, abusive speech or idle chatter — all of which provide sure transport to the realms of torture. These immoral volitions that cause one to commit the ten immoral deeds are what is meant by : "Because of attachment, becoming arises."

This is how, from the eye - base alone, one of the six 'railway terminals,' trains depart daily for the fiery realms bearing the unwary, uninformed people. The same should be understood in respect of the five other sense - bases and the five other terminals.

It is from the very same terminals that the six trains to the fortunate planes of existence depart. Herein, since I am confining myself to using everyday examples only, the more abstruse matters regarding the consequences that birth entails are not touched upon. From such sense - bases, (terminals in our example) ten trains leave for the four lower planes of existence on account of the immoral actions committed therein; and ten trains leave for the fortunate planes of existence on a account of the moral or virtuous actions. The fortunate realms are the human, deva and brahmā planes. This is why the six sense - base are taught as a separate factor although they are already included in consciousness and mind - and - matter.

6 -8. Contact, Feeling and Craving

These five factors have already been examined in our discussion on how the ten moral and immoral deeds are based at the six senses using the analogy of the six trains.

9. Attachment

The significance of attachment (upādāna) will now be explained. To one who fails to understand things in their true nature, the twelve factors of dependent origination would seem inadequate to describe life. It is said, by the poet, "The world is too much with us." However, in truth, one has to see the world only in the light of these twelve factors. Failure to do so allows delusion to prevail that naturally inclines one to harbour wrong - views and personality - belief.

All the existences of beings in the human world, the higher worlds of the devas and the brahmās, or the lower worlds of the four miserable planes, arise due to the causal factors of consciousness and mind - and - matter. This fact must be understood. It is these two factors that bring about what is tangible.

The six sense - bases, contact and feeling are the three factors that manipulate and adorn the tangible bodies of beings. Craving and attachment are the bold banners of the uninformed person signifying the manipulation and adornment (by the three manipulators) on the body. With regard to the banner of attachment there are four kinds:

i. Sensual attachment (kāmupādānaṃ).
ii. Attachment to wrong - view (diṭṭhupādānam).
iii. Attachment to futile practices or rites and rituals (sīlabbatupā dānaṃ).
iv. Attachment to personality - belief (attāvādupādānaṃ)

i. **Kāmupādānaṃ** means tenacious attachment to magnificent existences as a man, deva or Sakka, the celestial lord of the Tavatimsa realm, just as the roots of the banyan tree cling to the crevices in brickwork. It is, in essence, craving. It is comparable to Balavā mukha — the awesome whirlpool in the great oceans, the dread of all seafarers. If sucked into the whirlpool of sensual attachment, one is dragged down directly to hell. Most beings are spun around by the powerful whirlpool of sensuality so that even when a Buddha does arises in the world, they miss the rare opportunity to comprehend the Dhamma becauses they cling to existence so

desperately. They cannot hear the teaching even now, though it is still loud and clear.

Craving that takes pleasure in the six sense and their object may be likened to the peripheral currents of the great whirlpool, from which one could, with mindful determination, extricate oneself. However, if one advances too far into the currents, the whirlpool will drag one down, All seafarers, once caught in it, are sucked down into the ocean's depths by the whirlpool. Similarly; once attachment has established itself in one's mind, one is inextricably drawn into the saṃsāric current and cast down to the depths of hell.

ii. **Diṭṭhupādānaṃ** means the confirmed wrong views of sixty - two kinds,[1] the three gross wrong views,[2] (visamahetu diṭṭhi: visama = grossly unjust; hetu = root - cause; diṭṭhi = view or belief).

iii. **Sīlabbatupā dānaṃ** means futile practices and rituals held to with religious fervour. The worst type is to believe that if one models one's life on that of an ox or a dog one attains eternal bliss.

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1. The sixty-two kinds of wrong views (micchā-diṭṭhi) include eighteen kinds relating to the past and forty-four relating to the future, all are —on personality-belief. Again, seven views hold that the soul is annihilated after death (uccheda-diṭṭhi) and fifty-five hold that the soul is eternal (sassata diṭṭhi) Please see the Brahmajāla Sutta, Dīghanikāya.

2. "The Three Gros Wrong-views": they are gross because they either disregard or distort the principle of kamma. Plase see Sammādiṭṭhi Dīpanī by Ledi Sayādaw, 'Manuals of Buddhism', Rangoon 1981.

iv. **Attāvādupādānaṃ** is personality - belief, attachment to a sense of 'self', which we have discussed above.

10. Becoming

Becoming is understood as a process of kamma as the active side (kammabhava), which determines the passive side (upapattibhava) of the next existence. The ten moral deeds and the ten immoral deeds are the active side. Moral deeds result in fortunate existences as a wealthy human, deva or brahmā. Immoral deeds result in rebirth in the four lower planes of miserable existence : the hellish realm, the animal realm, hungry ghosts (petas) and fallen gods (asūrakāyas). The existence, both high and low, are called upapattibhava.

11- 12. Birth Aging and Death

Birth (jāti) means rebirth or continued existences in the future, as a new set of the five aggregates.

Aging (jarā) means the constant decay of phenomena that is manifested as senility. After arising, the five aggregates decay and perish incessantly. Decay is called jarā, perishing is called Maraṇaṃ.

SOME DIFFICULT POINTS IN DEPENDENT ORIGINATION

Please commit the twelve links to memory:

"Avijjā, saṅkhārā, viññāṇa, nāma - rūpa,

salāyatana, phassa, vedanā, teṇhā, upād

āna, bhava, jāti, jarāmaraṇaṃ."

The first two factors—avijjā and saṅkhāra—are the previous causes that lie at the root of the present existence. In other words, it is our previous deluded action that have 'created' our present existence. Who creates all beings? Ignorance or delusion and volitional activities create them all. There is no other Creator. (ignorance and volitional activities have already been explained above).

What happens after death? Rebirth follows death. Rebirth is a fresh becoming. The eight intermediate factors from viññāṇa to bhava belong to the present. That is what is generally called 'life' or 'the world'. The cycle of rebirth is without beginning. In that beginningless cycle, when you consider the present existence, it is just a manifestation of your previous ignorance and volitional activities. As soon as the present life ceases, a fresh rebirth arises. That fresh birth is also another 'present' existence. In other words, one existence after another is arising, so there is always a 'present' existence as long as ignorance and craving remain. This, in essence, is the beginningless cycle of rebirth called saṃsāra.

The Buddha taught Avijjā and Saṅkhāra

to show that there is no other Creator.

He taught jāti to show that so long as

Taṇhā and Upādāna are present, there is
no end to the round of births.

Ignorance and volitional activities cannot arise by themselves. They can arise only when the eight factors such as consciousness are present. So whenever there are ignorance and volitional activities, the eight factors must be in existence. The eight are also only a creation of the previous ignorance and volitional activities. Thus the beginning of saṃsāra cannot be known. This shows that thinking, "There must be a first cause of a being" is mistaken. It also does away with another wrong view; namely, that a being is reborn after its death, or the theory of transmigration of a soul. A fresh birth must always arise as long as craving and attachment are present. By birth is meant the eight factors such as consciousness that are present here and now—generally called the present birth or the present life.

The round of births therefore comes to an end only when craving and attachment are extinguished. Otherwise, there is no end to existence on some plane or another. Craving and attachment do not die out unless one contemplates throughly on the seven aspects in the five aggregates by observing them within oneself. It is only when right view is attained through insight that craving ceases. When craving is extinct, attachment is automatically dead and gone.

The Buddha taught a way that an ordinary person can follow. How does seawater taste? If one tastes a drop of seawater at the seashore one known that it is salty. One need not taste water from the middle of all the great occeans to know this. In much the same way, the Buddha explains how the eight factors of dependent origination arise through pervious

ignorance and volitional activities. This shows that dependent origination and the eight factors are knowable. It is enough to understand their past arising. To ask when that previous ignorance began is a query as futile as tasting water from all of the great oceans in order to know if seawater is salty. The previous ignorance and volitional activities arose just because there were those eight factors such as consciousness present in a previous existence. So if one tride to trace back to all previous existences it would be an endless search. More important, it serves no purpose and is not conducive to attaining nibbāna. This is the reason for saying that saṃsāra is without any beginning.

The Dangers of Aging and Death

In all the realms of existence, aging and death are the real perils. All animate or inanimate things that one thinks one possesses (including the body and the mind) contain the elements of again and death. Therefore, one is subject to the dangers of fire, water, disease, poisonous or ferocious animals, evil spirits, and so on. One who has epilepsy is in constant danger or having a fit on hearing exciting music. Similarly, the constant danger of again and death is inherent in all beings. Life - spans are spoken of because death is a sure thing. We say, foe example, the Cā tumahārājikā Deaves have a five - hundred year life - span or Tavatiṃsa Devas have a thousand - year life - span, etc.

It is due to the element of aging and death that we have to busy ourselves with the daily chores of maintaining our existence; or on a spiritual level, with the onerous acquisition of merit though deeds such as giving, virtue, training and cultivating the mind and so on.

In all the planes of existence, aging and death are the only real perils. They are the only fires in the ultimate sense. All the activities of each living being are undertaken just to fuel the fires of aging and death. Every existence ends in decay and death. (A proper presentation of this point should convince any non - Buddhist of these facts).

Q Where do aging and death originate?

A They originate in birth.

Birth implies becay and death. Where their is no birth, decay and death cannot arise. This is a plain fact with which non - Buddhists can readily agree. However, one needs to understand birth in its ultimate sense. The arising of any sensation within us, where it arises, how it feels, what sort of illeness it is, what sort of pain, etc., are 'birth', as are the varying frames of mind or mental feelings.

Q Where does rebirth originate?

A It originates in productive kamma, both wholesome and unwholesome.

No rebirth can arise unless there is the potential of one's previous deeds to be realised. There is no Creator who creates life other than one's kammic force. This point is profound. It is no easy matter to explain to the satisfaction of all. Even among traditional Buddhists, whatever right view they have is only shallow—direct insight into the elements and phenomena will still be lacking. It is therefore urged that the manner in which the material and mental aggregates function be made thoroughly clear.

The question of birth is the most likely one over which one may fall into wrong views if one happens to live outside of Buddhist tradition

and culture. That is why it is crucial to have the right view regarding who can show the truth, having himself known it through training and insight, thre tenth aspect of mundane right view.

Q Where does becoming (kammabhava) originate?

A It originates in attachment (upādāna).

Q Where does attachment originate?

A It originates in craving (taṇhā).

Q Where does craving originate?

A It arises from feeling (vedanā). These points should be clear to non - Buddhists as well.

Q How do pleasant and unpleasant feelings arise?

A They arise due to contact (phassa). This point will not be readily acceptable to non - Buddhists.

It is a controversial question for them. Even among Buddhists, some erroneous beliefs tend to arise on this point. For there are many so - called Buddhists who beliets that all internal and external feelings, pleasant or unpleasant, are due to previous kamma alone. "It is as fate (kamma) would have it" they would say, or "If luck is with us we may have something to eat." "If luck is with us we may have something to eat." "It is bad kamma that brought about this misfortune," or "It is through good kamma alone that one prospers," and so on. Such exclusive dependence upon the power of past kamma is wrong. It is a form of wrong view called 'pubbekatahetu - diṭṭhi' or the belief that all is conditioned by past kamma. This is according to the Suttas as well as the Abhidhamma.

Kamma is like seed - grain; joy or sorrow (pleasant feeling or unpleasant feeling) are like the paddy; making an effort is like the fertility of soil; knowledge or skill are like the rain or irrigation water. The same seed - grain yields a good or poor crop depending upon the fertility of the soil, the supply of water, and most of all, the right effort that is exetred at the right time and in the right way. Indeed kamma is highly dependent on present effort. The presence of the effects of past kamma is no less significant than good soil and good watering of paddy field. Even the best of seeds, such as the Abbhantara[1] fruit's stone, will not thrive in poor soil and in dry conditions. A successful birth can arise only when proper prenatal care is given and arrangements have been made for the birth. Again, present kamma also depends on skill, discretion and prompt effort.

Some people lack knowledge and skill as well as effort. They fall on hard times, too. No wonder, then, that they become poor. They blame fate or previous kamma. They would point to the exceptional cases of those lucky ones who prosper without skill or effort. In fact their knowledge about kamma is scanty and shallow.

As a result of one's previous kamma that has been deficient in wholesome deeds, one may be born ugly, physcically deformed or handicapped. Such congenital deficiencies are the result of past kamma which one can do very little to alter. Once born, the matter of upbringing, personal care, working for a living, acquiring wealth and merits, etc., are up to oneself. This is present kamma, which depends primarily on one's own wisdom and effort. One's progress in the world depends very much on present kamma.

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1. The legendary mango of divine taste, a very rare fruit said to grow in the heart of the Himalayan mountains (Abbhantara=inteior)

Although kamma is related to pleasure and paint it is not the cause of feeling. As the Buddha said, "Because of contact, feeling arises." He did not say, "Because of kamma, feeling arises." Certain other religions do not recognise kamma, which is one extreme of wrong view. However, some Buddhists place the whole of their faith in kamma to the exclusion of effort and prudence. This is the other extreme of wrong view called "Pubbekatahetu - diṭṭhi" Those who hold the latter wrong view maintain:

"Whatever pleasant, unpleasant or neutral
feeling one experiences, all that is due to
a previous cause."

When a banyan tree seed is planted, its successful sprouting depends on the soil, water supply and seedgrain. Of these three, the seed - grain is most vital; the soil and moisture are only supporing factors. Once germination has taken place, the growth of the tree depends on the soil and moisture only, for the seed - grain has discharged its function, it is no longer needed. This is a practical example. The potential inherent in the genes of the seed determines the size of the tree and its longevity, but this potential can only be realised with the help of soil and water. Only when this help is available, can the potential in the seed be realised to the full. Here, the difference in the species of seeds must be understood. A tree's size and longevity depend on its species. It is the same for grasses and other types of vegetation. In this example, the seed grain is like kamma; the tree is like our body, the soil is like our due efforts and water is like prudence.

The kamma that one has accumulated from the beginningless past is a unique mixture of good and bad. Skilful effort and prudence will be

the dominant factors contributing to progress. One is doing oneself a disservice if one blames kamma for one's failures in life; so too if one blames the lack of perfections for failing to acquire learning, merit and insight in one's religious life. Ponder on this well.

"From contact, feeling arises" will now be explained. It is cold in winter, and cold is unpleasant. Certain teachers maintain that it is cold because God has willed the season. This wrong view is called "Issaranimmāna - diṭṭhi". Those who hold this wrong view maintain:

"Whatever pleasant, unpleasant or neutral
feeling one experiences, all that is due to
any Almighty God."

Certain teachers say that there is no cause or condition for what a person experiences. Such a view is also a kind of wrong view called 'Ahetu - diṭṭhi'. Those who hold this view maintain:

"Whatever pleasant, unpleasant or netural
feeling one experience, all that is without
any cause."

Certain naked ascetics taught that pleasure or pain is the result of past kamma and nothing else. This is also the wrong view called 'Pubbekatahetu -diṭṭhi.' This view is partly true, but it is still a wrong view because it rules out cause or conditions other than kamma.

The Law of Dependent Origination says,

"Body consciousness arises dependent on
the body and a tactile object. The coinci-
dence of the three is contact, and feeling
is conditioned by contact."

Cold is felt in the following way according to the Buddha's teaching quoted above. There is the body - base inside you. There is the material element of heat, which can become cold (a quality of the heat element). This serve as the sense - object, the tangible kind that corresponds to the sensitive body - base. As the sense - object (cold) and the sense - base (body) come into contact, tactile consciousness arises throughout the body. These three elements of cold, body - base and tactile consciousness condition the mental factor called contact. This contact causes feeling to arise. In this case, it is the unpleasant feeling of cold and one might say, 'Oh, its terribly cold." When one keeps oneself near a fire, the cold feeling vanishes, and a pleasant feeling of warmth arises in its place. How does this new feeling come about? Is it God's will? Or is it purely a matter of kamma?

Similarly, when the external material quality of warmth contacts the sensitive body - base, tactile consciousness arises. Consciousness arises dependent on the body, so it is called tactile consciousness. This, in turn, causes feeling born of body - contact (kāya - samphassajāvedanā). The vanishing of the external material quality of cold leads to the vanishing of that tactile consciousness and feeling produced by the contact with cold. When one moves away from the fireplace, the pleasant feeling of warmth vanishes. The same causal law should be applied here too.

By the same principles, when one feels hot and sweaty in summer on takes a cool shower. The arising of the pleasant cool feeling should be understood in the same way. These examples illustrate the arising of contact in the sensitive body - base and the consequent arising of pleasant or unpleasant feelings. Feelings arising through the other five sense - bases should be understood in the same way.

The causal law is universally applicable. In our illustration, the change from unpleasant to pleasant feeling is caused by one's effort, which is merely present action, though, to a certain extent, it is assignable to kamma. However, such a view cannot help one to dispel personality - belief and doubt.

It is only when contact is understood as being the dependent factor on which feeling arises, that the belief in a 'self' and doubt about the Noble Truths will be dispelled. Otherwise, the fires of hell burn relentlessly within. Previous kamma, of course, has its role here, but it is just a remote cause like the seed that has grown into a tree. What is the most obvious is that the world is a thick forest of desirable and undersirable sense - objects. Since the six sense - doors are always open, how could any individual avoid pleasant and unpleasant feelings or sensations arising?

Preasent activities may be motivated by greed, anger or delusion; or they may be inspired by confidence and knowledge. They include meritorious deeds such as giving or virtue, which may be for one's own benefit or for the benefit of others. None of them are the effects of previous kamma, but present effort and present undertakings only. From one's own efforts, one experiences all sorts of feelings. Whether doing a moral deed or an immoral deed, when the aforesaid necessary conditions prevail, and appropriate contact arises, and dependent on that perticular contact, feeling must arise.

This question of pleasant or unpleasant feelings and how they originate is a thorny problem that troubles those of other religions. Even during the Buddha's time wrong views on this question were prevalent. That is why it has been such a comprehensive treatment here.

THE FOUR NOBLE TRUTHS EXPLAINED

Every living being naturally seeks safety from trouble, and strives for well - being. All mundane activities are aimed at avoiding discomfort and seeking pleasure in some from or another. No one ever wants to get into trouble. No one does anything knowingly to hurt himself. Everyone wants to enjoy pleasure, and is striving towards that end. Although everyone wants pleasure or happiness and fears pain and sorrow, few know what really ails the world and few know what real happiness is.

The Real Ill is Again and Death

The main ill in the world is again and death. The peril of death and how it destroys all existences has already been discussed at length and illustrated by the examples of the fire - worshipper and the spendthrift wife. Again paves the way for death. So whatever illustrations we have used concering death also apply to aging.

I shall illustrate this by another example. Whether one is born, two hell fires are burning within. One is personality - belief and the other is doubt (about the Four Noble Truths). Againg and death are the agents in the service of the two fires. They destroy one who is attached to existence, as all beings are. When they have completed their mission of destruction and a being breaks up into the constituent aggregates, the two fires of personality - belief and doubt within are what cast him down to hell. The two fires can seize this opportunity only at the breaking up of the five aggregates. The two fires burn within all individuals, even if they are born in one of the six deva realms or in the brahma realms.

The Buddha said: "Through not understanding this Law of Dependent Origination, Ananda, these beings are all confused in their existences, like a spoilt skein, or like a weaver bird's next, or like dried munja grass; and they cannot escape from falling into the realms of misery all in disarray."

The Perial of Felling in Disarray

If you ask someone, "Where will you be born after your death?" The reply will probably be "I don't know. It depends on my kamma."

That is true. No one can aim at a particular future existence, it depends on one's kamma. All have to resign themselves to their own kamma. It is just like withered leaves scattered in a strong wind - no one can ever know where they are going to fall. Not only are human beings subject to an uncertain destination, but so too are the devas and brahmas, up to the Vehapphala brahma realm. All wordlings are in the same boat. They fall in disarray, quite unprepared, to wherever their kamma sends them at their death. Individuals who have passed away from the four formless brahma realms share the same fact. According to the Nakhasikha Sutta (Khandha Vagga, Samyuttanikaya), most of them fall into the four realms of misery.

Let us make an illustration. Suppose there is a magnificent multistoreyed mansion. On the first storey are plenty of pleasure and the life - span is one month. The second storey provides even more pleasures, and the lifespan is two months. As we go up the levels the pleasures on offer are greater and the life - spans are longer. Below the great mansion

are areas of scrubland full of thorns and sharp - edged rocks. There are enormous holes filled with sewage and excrement. There are wide areas where sharp spikes are standing. Deep crevices and hollows filled with burning coals lie at the bottom of this place - none falling there could have any chance of escape.

Around the great mansion, prevailing gales blow at every storey. The inhabitants at the first storey are caried away by the prevailing gales at the end of their lifespan of one month. Many of them fall onto the thorny scrub land; may fall into the sewage - filled holes; many drop helplessly onto the standing spikes; many fall down to the fiery hollows. The inhabitants of the upper storeys of the grand mansion also share the same fate at the end of their life - span.

The analogy is this : The multi - storeyed mansion is like the human, deva and brahmā worlds. The terrible terrain below is like the four realms of misery; the prevailing gales are like again and death.

During life one is obsessed with enjoying what ever pleasures one can gain, quite heedless of death, but when death comes, one loses one's bearings. Through attachment to the notion of a self, one is cast down by kamma and falls in disarray. The same thing happens in the deva and brahmā realms as well, and this has been happening since the down of time. This complete helplessness at death when one's kamma usually casts one down to the four states of misery is called vinpāta. This is the law of kamma governing all worldings.

This peril besets the multitude. Its danger and relentlessness during one's lifetime should be understood from the analogies of the fire - worshipper and the spend thrift wife. Aging and death not only destroy but

they also send one to hell on account of one's attachment to personality - belief. All beings are subject to the misfortunes of decay and death, and all have the fires of hell burning within them. That is why all existences are simply dreadful - dukkha.

The Present Perils of Decay and Death

I shall now explain the perils of decay and death that one is subject to during life. Since one's birth there has not been a single moment, not so much as a single breath, when one was free from the danger of death. Death is lurking from the time a being is born, and it has always been like this. Mortality keeps beings in constant danger, for there are any number of ways to die. For instance, food is not normally poisonous. However, good food can cause an allergic reaction. Though you choose some delicacy to pamper your palate, on eating it you may suddenly become ill and die. Death is capable of countless means to fulfil its mission. Why should good food turn deadly? Why should this happen to anyone? It is simply because there is a disease in beings (again, in the ultimate sense) that is always faithfully aiding death. This is just one example of how death can overtake us at any moment. If there was no peril of death, one need not fear anything, not even a thunderbolt striking one's head.

All human endevours such as earning a livelihood, living in organised society, attempts at maintaining law and order, protecting oneself, one's property, etc., are primarily aimed at self - preservation. This, in simple terms, is an attempt to ward off the dangers of death. The danger of death is at the back of one's mind in doing deeds of merit such as

giving or virtue. The religious life is also taken up because of an awareness of death's peril. This is an explanation of the perils of again and death during one's lifetime.

Of all the ills to which people are subject, aging and death are paramount. There is nothing in the world, whether human or celestial, animate or inanimate, that is free from these two agents of destruction. All material or mental phenomena are fraught with aging and death. Knowing this, one may have done innumerable acts of merit in innumerable previous existences as good men, devas or brahmās, all aimed at escaping the fate of 'falling in disarray.' Yet nothing now remains to protect one from such an ignoble fate. One is still just as vulnerable as ever. Those existences have come and gone. The present existence is a fresh aggregate of the same type of suffering. What a waste! One has to start from scratch again. Why have all your good works come to naught? It is because you do not yet know what dukkha is. You have been serving the fires of dukkha in doing the well - meant deeds in the hope of escaping from dukkha. So you have taken the trouble to perform the meritorious deeds such as giving, virtue, mental development and training, diligence, concentration, insight knowledge, acquiring skills repeatedly throughout saṃsāra. Your present efforts and meritorious undertakings can also become the fuel that feeds the fires of dukkha whose competent helpers are the decay, aging and death within you.

This exhortation is to illustrate the destructive nature of dukkha.

Real Happiness

Real happiness is the freedom from the perils of aging and death.

I shall make this clear. The highest form of human happiness is to be a Universal Monarch, but the fires of aging and death burn in him too, as in any other being. He is also enslaved by personality - belief, and is prone to doubts about the Four Noble Truths. These fires are manifested as life - spans. When again burns up a human existence in ten years, it is said that ten years is the life - span of Man. Understand it in the same way for all life - apans. Life - spans in the deva and brahmā realms are of the same nature. When the human life - span lasts a hundred years a man's youth is burnt up in thirty - three years; his middle age in another thirty - three years and his old age in the last thirty - three years. Or if the length of a human's life is just thirty years the first decade is consumed by aging in just ten years, the second in the next ten years, and so on.

In the three seasons of the year, the material elements that have existed in the cold season are burnt up in four months; those of the rainy season, in four months; and those of the hot season, in four months, respectively. Of the twelve months in a year, the material elements of the first month are burnt up in thirty days, that of the second month, in thirty days, and so on. Contemplate upon the buring of aging in you, in the same way, down to the shortest time - span you can imagine, down to the blinking of an eye.

From the most fleeting moment to world cycles or aeons, aging is at work without interruption. Underlying it is the ultimate destroyer - death, a more terrifying fire. Aging or decay is very powerful, so you

need to understand it. Unless you can perceive decay at work, you have not gained a clear perception of the causal process. You must be able to pin - point the 'culprit' (agent) of the whole scheme. So much for aging or decay. As for death and personality - belief, I have already explained them above.

Vicikicchā or doubt is a close associate of ignorance or delusion (avijja). Doubt is of two kinds : doubt relating to the Dhamma and doubt relating to the soul or self.

The first kind of doubt spring from the ignorance that conceives things such as the aggregates, sense - bases and elements constituting a being. A traveller in unfarmiliar terrain, having lost his bearings. thinks that the right way is wrong. He is confused and cannot make up his mind which is the right way. Due to his ignorance he does not know the earth as the earth element. Doubt makes him vacillate concering ther truth, it also dampens his fervour to continue in the search of truth. This is doubt about the Dhamma.

The second kind of doubt arises from attachment to the notion of a vague 'self' or 'soul'. One unskilled in Dependent Origination in upset when faced with death. One is shocked at the prospect of losing the present life which one believes is one's own. One who holds wrong view dreads that after death his or her 'self' may be lost for ever. One who holds right view (mundane right view only) fears falling into one of the four lower realms. That feeling arises from remorse for immoral deeds or having neglected to do meritorious deeds, or both. It is this feeling that magnifies the fear of death at the last, helpless moment. All this vexation and uncertainty about the future casts beings down in to the four miserable states after death.

Personality - belief and doubt oppress a person on his death - bed like a mountain tumbling down upon him. The peril of falling in disarray worries the Universal Monarch as it does other individuals. Even a Universal Monarch is not really happy because he is prone to the same fears and perils as any other being. It should be understood that the five aggregates of a deva's existence, Sakka's existence, or a brahmā's existence, are all subject to the same fires of aging and death, personality - belief and doubt.

Enjoyment of life is fraught with the perils referred to above, so that at the time of death all the glories of one's existence become meaningless are well as useless. As soon as the five aggregates fall apart, what one has clung to as one's own life perishes and goes. Whether one is a man, a deva or a brahmā, one possesses nothing. Rebirth may be in the form of a lowly being such as a louse, a flea, a dog or a pig, an earthworm or a leech. For instance, on seeing a pig, which had been a brahmā in a previous existence, the Buddha remarked.

"When the roots of a tree are undam
aged, but only the trunk is cut off, the
tree flourishes again. Even so, when crav
ing is not totally rooted out together with
its latent tendencies, this suffering of re
birth, death, etc. arises repeatedly."
(Dhp. v. 338)

That pig had been a bhikkhunī during the time of Kakusandha Buddha. When she attained to the first jhāna she was reborn as a brahmā. Then she became a human being on her death as a brahmā. When her human existence ended she was reborn as apig. The significant thing to

note is that when she was reborn as a pig, it was only a pig's existence with no special attributes for having been a bhikkhunī or a brahmā in her previous existences.

No pleasure marred with the inherent fire of death is real happiness. In truth it is only suffering. That is why real happiness exists only when aging and death can arise no more. Then, and only then, is happiness real and true. That happiness is called deliverance or 'release' (nissaraṇa) the seventh aspect we have seen earlier on.

The Two Highways

There are two highways. One highway leads to the truth of suffering : the other leads to the truth of happiness.

Consider whether it is a function of knowledge or ignorance that governs the daily activities of most beings. If their activities are undertaken with right view according to the sevenfold proficiency in the seven aspects discussed above, it is a function of knowledge. Knowledge consists in the acquiring of insight into the elements of extension, cohesion, heat and motion. Ignorance consists in the inherent darkness in one's mind that has kept one from perceiving the true nature of the four elements. It is the dense darkness that has been with all beings throughout the beginningless cycle of saṃsāra. All activities done under the spell of that darkness, whether they are the daily chores of existence, or the religious practices of a bhikkhu, or deeds of merit such as giving, or haphazard mental development, or learning the scriptures - in short, all undertakings, good or bad, are only acts dominated by ignorance. All

actions done with ignorance lead to the truth of suffering. They make the highway to suffering because this road has been laid down the supervision of aging and death since the dawn of time.

Ignorance is not something that needs to be cultivated. This veil of darkness has always been inherent in living beings. Knowledge, on the other hand, is something that has to be cultivated. It is possible only through following the Buddha's teaching. This is an uphill task since it entails eradicating ignorance. Knowledge is the highway where aging and death are completely absent. It is the road taken by the Buddhas, Solitary Buddhas and all the Arahants who have ever attained enlightenment. It is the road to deliverance.

This is the exposition of the way leading to the truth of suffering and the way leading to the truth of happiness - the two highways that lead in opposite directions.

Rearding the way of knowledge : contemplating the five aggregates might seem rether heavy going for medition practice. Penetrative awareness, direct knowledge or insight knowledge into just the five basic elements, namely the elements of extension, cohesion, heat, motion and the mind - element, is sufficient.

Pakkusāti, the king of Taxila (now in modern India) won enlightenment through understanding those five elements plus the element of the void or space (ākāsa). The Buddha said, "This being, bhikkhus, is just (an embodiment of) the six elements."

Ākāsa means the element of space. The Buddha indicated the cavities and hollows in man such as the mouth, the ears and the throat, to illustrate ākāsa. If one contemplates the five basic elements and the seven

aspects to gaininsight into the nature of the body, it is quite possible that insight - knowledge leading to the truth of happiness is within one's reach here and now. This is an exposition on the truth of suffering, the way to the truth of suffering, the truth of happiness and the way to the truth of happiness. This method of exposition, which is the method of Dependent Origination in forward and reverse order, is most helpful for practice.

According to the method taught by the Buddha in the Dhammacakka Sutta, the first sermon at the Deer Park, the four truths are shown in this order : the truth of suffering, the truth of the origin of suffering, the truth of cessation of sufering and the truth of the Way. Suffering is, as we have seen, the real peril and ill in all forms of existence, which are nothing but the five aggregates. The origin of suffering is nothing but craving. The cessation of suffering is real happiness, ultimate bliss or deathlessness. The Eightfold Noble Path is the highway leading to insight knowledge that we have discussed above. The Eightfold Noble Path has been explained in the section on the fourth aspect of the aggregates. Ignorance and craving being co - existent, when one ceases, the other automatically ceases.

For the purpose of meditation practice, ignorance as the antitheses of knowledge, is shown as the origin of suffering, This helps giving one direct knowledge in meditation.

Chapter Ten

AN EXHORTATION REGARDING THE GREATES OF OPPORTUNITIES

1. The Great Opportunity of Rebirth as a Human Being

Why is it such a great opportunity to be born as a human being? Is it because as a human being one is free from the miserable states of the lower realms of misery? Is it because human pleasures are really great? No, not at all. If sensual pleasures are regarded as great opportunities, then human pleasures are nothing compared to the celestial pleasures of the heavenly realms. If pleasure were to be the criterion here, the Buddha would have mentioned birth in the heavently realms as great opportunities. The Buddha did not do so. It should therefore, be understood that by a great opportunity the Buddha did not mean opportunity to enjoy pleasure, but one for doing skilful actions or meritorious deeds.

I shall amplify this statement. Merit may be done in two ways : by working for future well - being as a wealthy man or powerful deity, or by cultivating the mind for enlightenment as one of the three classes of Bodhi referred to in Chapter One. The first can be done only in the human world, the second can also be done in the human world. Many aspirants to Buddhahood have, even during the present world cycle, been

reborn in the brahamā realms repeatedly. They did not, however, live out brahmā a life - spans there, but willed themselves to terminate their existences as brahmā by what is called adhimutti death because they were eager to fulfil the perfections in the human realm. When they were reborn as Universal. Monarchs too, they renounced the world and practised the perfections.

The point is that human existence is a glorious opportunity for the wise because from one such existence innumerable good deeds can be done that can fructify as good human existences, good deva existences and good brahmā existences.

I shall elucidate this point. In the human existence the supreme glory is that of a Universal Monarch. If a Universal Monarch were to enjoy the glory of his state to life's end he would lose all his glory at death, and he would have nothing to his credit by way of merit. He would have thus squandered his human existence. If he appreciates this great opportunity of earning merit he will renounce the world as soon as possible and acquire merit whereby he can be assured of human of thousands of future existences as a Universal Monarch.

He can be assured of more glorious existences as a deva, or as Sakka, the Lord of Tāvatiṃsa, or as Mahābrahmā, or as an Ābhassarā brahmā with a life - span of eight Mahākappas, or as a Subhakiṇṇa brahmā with a life - span of sixty - four Mahākappas, or as a Vehapphala brahmā with a life - span of five - hundred Mahākappas, or even as a 'formless' or Arūpa brahmā of the 'summit of existence' (bhavagga) with a life span of eight - four thousand Mahākappas. These are the possibilities open to any wise one born as a human being in one human existence.

If a Universal Monarch cannot renounce his wordly pomp and splendour, he misses that glorious opportunity to earn the aforesaid future well - being. So anyone born as a human being should be able to renounce worldly pleasures for the sake of future wordly pleasures, which may be far greater than the present ones. If one foregoes the opportunity one would be jist like the fool who barters a precious gem worth a kingdom for a meagre meal. Such are the opportunities a person has in the human realm.

As for those really wise ones who aspire to one of the there classes of enlightenment, they should be even more willing to forsake worldly pleasure. Human birth is the ideal opportunity to gain real happiness. Only one's wisdom and discretion is the limit.

"This is why the wise man, seeing clearly
the benefits and riding the high tide of
fortune leading to innumerable glorious
future existences, should forsake the mea
gre pleasures of the present."

2. The Great Opportunity of Meeting the Buddha

Why is a great opportunity to be alive when a Buddha has arisen, or while a Buddha's teaching is extent? Is it because it offers one the opportunity of acquiring merit through giving, virtue and mental development for one's future well - being? Or is it because it provides the plinth on which the edifice of enlighenment is to be built? Ordinary kammic merits are sought and won at all times whether a Buddha arises or not. In the

dark ages of woel-cycles wherein no Buddha arises, there are men of virtue doing meritorious deeds. Therefore, the world abounds with deva's and brahmās at those times too. However, the thirty - seven factors of enlightenment are known only when the Buddha's teaching is still extant. That is why encountering a Buddha, or to be living while a Buddha's teaching is extant, is the greatest of opportunities.

Much has been made of certain virtuous people born with a penchant for knowledge, but such mundane wisdom is superfical. It does not develop into supramundane wisdom. It cannot withstand the onslaught of non - Buddhist or wrong beliefs once the Buddha's teaching has disappeared. The once wise man then reverts to being a great person, content to drift and sink in the ocean of saṃsāra, ever seeking sensual existences like an old ghost wailing for crumbs around a rubbish heap.

"That is why the wise man, seeing clearly
the benefits in maturing the perfections,
and recognising the golden opportunity
that leads to Enlightenment, should exert
in all earnestness after the essential teach-
ing of the Buddha contained in the thirty-
seven factors of Enlightenment."

3. The Great Opportunity of Becoming a Bhikkhu

There are three types of renunciation of the worldly life for the life of a bhikkhu : paññā Pabbajjita, Saddhā Pabbajjita and Bhayā Pabbajjita. Of these, the first two types require previous accumulations of merit or

perfections. Bhayā Pabbijjita means taking up the life of a bhikkhu out of expediency such as to escape royal displeasure, or to seek asylum in sickness, or to take refuge from an enemy, or to avoid the struggles of the worldly life. It will be seen that the teaching of the All - knowing Buddha is the business of the wise. Whether one is a bhikkhu or a layman, the teaching is cherished only among the wise. "Lion's fat collects only in a gold cup', as the saying goes.

The Buddha's teaching is a great opportunity for the deva brahmās to gain benefit. Hardly one human being among ten million celestial beings would have benefited, not one among ten thousand of them is a bhikkhu, the overwhelming majority are lay people. During the Buddha's lifetime, the city of Sāvatthi boasted millions of Noble Ones. Amoung them hardly a hundred thousand might have been bhikkhus. "Being a bhikkhu is a great opportunity," is therefore a statement with reference only to the Paññā Pabbajjita and the Saddhā Pabbajjita types of renunciation. A Paññā Pabbajjita exerts for knowledge; a Saddhā Pabbajjita exerts for the Noble Practice; a Bhayā Pabbajjit exerts for meterial possessions permissible for a bhikkhu i. e., the four requisties of alms - food, robes, monastic shelter and medicine. These characteristics testify to what type of bhikkhu one actually is.

"Paññāpa pabbajjito pañña ṃ saddhaṃ
saddhā paribbajo, bhayā pabbajjito lābh
aṃ, anuyuñjanti sāsane."

Or there can be four types of bhikkhu as follows : A Paññā Pabbajjita exerts for knowledge; a Saddhā Pabbajjita exerts for the Noble Practice; a Lābha Pabbajjit, exerts for comfort; a Moha Pabbajjita exerts for shallow

things, lacking self - discipline, due to a superficial regard for the teaching.

"Paññāpa pabbajjito paññaṃ, saddhaṃ
saddhā paribbajo, lobha pabbajjito lobh
aṃ, mohaṃ, mohāparibbajo."

4. The Great Opportunity of Having Confidence

There are four calsses of confidence (saddhā). (i) Pasāda Saddhā, (ii) Okappana Saddhā, (iii) Āgama Saddhā, (iv) Adhigama Saddhā.

1. Pasāda Saddhā is confidence in the Three Gems because the Buddha, the Dhamma and the saṁgha are recognised as being worthy of reverence. It is based upon a superficial high regard for the Three Gems and not on a deep conviction, hence it is not a stable type of confidence.
2. Okappana Saddhā is confidence inspired by the noble attributes of the Buddha, the Dhamma and the Saṁgha. It comes out of conviction and it endures for a lifetime; but after one's death it vanishes from one's consciousness.
3. Āgama Saddhā is the type of confidence acquired by a bodhisatta. After receiving recognition and assurance of future Buddhahood, a bodhisatta has unwavering confidence in the Three Gems which implies an abiding confidence in the merit of good deeds.
4. Adhigama Saddhā is the confidence nutured by the Ariya who, having gained Path Knowledge, has realised nibbāna.

Of these four classes, even to be endowed with the first of them is a

rare gift. Many who are born in Buddhist lands do not have even this kind of confidence.

One who has the second kind of confidence will be able to revere a bhikkhu whose conduct is far from being correct, knowing the nine attributes of the Ariya Saṅgha to which a bhikkhu belongs.

One endowed with Āgama Saddhā cannot refrain from performing some sort of perfect merit even for a day.

The Noble Ones who have won attainments in the Path Knowledges, are endowed with a confidence that is a great attainment in itself (Adhigama). They have an abiding confidence in the Three Gems, the upkeep of the five precepts, the performance of the ten kinds of meritorious deeds and the practice of the thirty - seven factors of enlightenment.

Confidence is a key factor that determines the extent of one's realisation of nibbāna. For example, an epileptic has a fit when he hears exciting music. When he is cured of the disease no music, however exciting, can cause a fit. He remembers how, when he had the affliction, he used to have fits on such occasions, how his heart would throb, uncontrollably, how he would lose consciousness. Now that he is completely cured he feels very glad. On seeing other epileptics suffer the same painful experience at the sound of exciting music too, he would remember his previous affliction and feel very glad in the knowledge that he is free from it now. When he hears of any cases of fits suffered by other epileptics, he feel very glad that he is free of the disease.

In much the same way, the world is filled with occasions for passion to arise or for hatred, vanity, delusion, pride, etc. to arise. A Noble One, on coming across such an occasion, remembers how in the past,

before realising nibbāna, he had let passion, or hatred arise, but knows now that no kind of passion, hatred or vanity can arise.

On seeing or hearing of other people moved by passion a Noble One remembers his or her former foolishness and rejoices in the knowledge that he or she is free from passion. One seeing another epileptic having a fit, an epileptic is reminded of the disease and is afraid that he or she too might suffer like that one day. A wise person is also constantly alert to the possibility of some misfortune whenever he or she sees another person suffering due to unrestrained passion, because he or she is not yet free from passion. A Noble One has no such fears, for he or she knows that passion has been eradicated. Thus a Noble One is glad when reflecting upon his or her previous defiled state well as on the awareness of freedom from passion.

"Q how happy we are in maintaining our
lives
Unafflicted by defilements amidst those
afflicted!
Amidst people who are afflicted!
We live unafflicted by defilements"
(Dhp. v 198)

On seeing the multitude toiling at their daily chores, in fine whether or foul, full of ego, blinded by ignorance of the true nature of the elements, and merely feeding the fires of aging and death that burn within, a Noble One feels glad to be free from such foolishness or vain endeavours. As for worldings, they emulate the active life around them. Vain endeavour or 'foolishness' (balussukha saṅkhārā) is the sort of eagerness

shown by foolish people, who are so blinded by ignorance that they are unable to recognise worthwhile and fruitful endeavours. Vain endeavour is activity caused by ignorance. Again, it is kammabhava or productive kamma (i. e productive of continued existences) committed because of attachment.

All kinds of futile activity can be seen anywhere, in big cities, at railway terminals, at markets, at seaport, at airports, in busy streets, etc., where the babble of voices makes a constant din. All this hubbub is misdirected, but its futility is seen only by the wise and the Noble Ones - to uninformed people it is seen as progress.

"O how happy we are in maintaining our
lives,
Indifferent to sensual pleasures, amidst
those who strive for them.
Amidst those striving for sensual pleasures,
We live without striving for them."
(Dhp. v 199)

A wise person will, on seeing miserable people such as the blind, deaf, dumb, the insante, or wretched beings such as animals; or on pondering over the worse miseries of the lower realms, feel worried at the thought that one of these days he or she might very well share their lot for he or she has been carrying on the same vain and fruitless activities, prompted by the same defilements.

However, the Noble One while pitying the sufferers, will exult in the knowledge that he or she is free from such a fate. It must have been this kind of exultation in the benign smile of the Venerable Moggallāna

on seeing a group of petas on Mount Gijjakuṭa. This is how a person who has quelled the passions within feels joy at the prospect of the dreary process of mind - and - matter soon extinguished.

This great opportunity of living in the era of the Buddha's Teaching is the time for quenching the fires within. This is the opportune moment to extinguish the eleven fires that have been burning since time immemorial. It is the time to leave behind human affairs and cares, and to devote oneself to the eradication of ignorance. Human welfare has been enjoyed often enough throughout saṃsara; this life is not exceptional. Whether one is a billionaire or an emperor, one's riches and prestige are well worth forsaking in the quest for enlightenment. Even if one is a deva or a brahmā, these exalted existences are of no avail when the fires of aging and death are still burning within. All forms of worldly pleasures, whether kings, devas or brahmās, are sources of defilements that stimulate the process of rebirth. As such, no pleasure is particularly worth while, as all are decaying, crumbling and perishing incessantly. The only worthwhile task to set oneself is to root out the perilous wrong view of personality, an illusion that does not actually exist. This task must be taken up at the right time which is NOW. Once the moment is past, the chances is lost!

On seeing such percious time being squandered in the pursuit of the pleasures that this shallow existence has to offer - still craving, still attached, unsatiated, never satisfied with human or celestial glories, a wise person feels remorse, "I too am still craving, still attached." As for the Noble Ones, they exult in the knowledge that they have freed themselves from the craving and attachment that could drag them down to hell. That is why a Noble One feels happy because he or she knows that he or she

has no craving and attachment. This is the exposition on how the Noble Ones view life, having realised nibbāna within.

5. The Great Opportunity of Hearing the Dhamma

Saddhamma means sāsana or the Buddha's Teaching. The teaching has three main aspects : training for higher virtue, training for higher concentration, and training for higher knowledge or wisdom, which we have seen earlier on. These are referred to as learning (pariyatti), practice (paṭipatti) and realisation (paṭivadha) in the commentary.

"Since the beginningless round of saṃsāra
my two ears have been filled with human
voices and human speech, or deva voices and deva speech,
or brahmā speech."

"All worldly talk only fans the fires of defilements - craving, anger, delusion, personality - belief, aging and death - burning within me. Never before have I heard this different kind of speech, that is the teaching exhorting me to extinguish these fires and showing me the way to do it. How opportune it is for me! I will henceforth use my ears for the purpose of listening to this most precious and timely sound before it is too late."

Thus should you ponder, Maung Thaw.

End of Uttamapurisa Dīpanī

Dated 1262 Myanmar Era
the First Waxing of Kason (May 1901)

Ānāpāna Dīpanī

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

I

Request and Accepance
(*abhiyācaka*, *paṭiññāna*)

On the repeated request of the Lekaing Myosa Wunshindaw Kinwun Mingyi, I proceeded to Mandalay on the 11th waning day of the month of Tabaung 1265 B.E. (March 1904), and delivered sermons to the monks and the laity for three days and three nights while sojourning in front of the Kinwun Mingyi's house.

While I was thus engaged, the Kinwun Mingyi's son, who is the *myo-ok* of Pathein, and one Maung Khin who is the head clerk of the Deputy Commissioner's office in Mandalay, requested me to write a manual on the practise of mindfulness of breathing (*ānāpānasati*) for their lifelong guidance and benefit. In accordance with that request, I, the presiding Sayadaw of Ledi Forest Monastery of Monywa, shall now expound concisely the Ānāpānasati Sutta as given in the *Uparipaṇṇāsa* of the Majjhima Nikāya (MN No. 118).

II
Exhortation to Practise and Strive for Spiritual Success

Tiṇṇaṃ aññataraṃ yāmaṃ,
Paṭijaggeyya paṇḍito.

The wise man should cleanse himself by putting forth effort towards the attainment of spiritual success during at least one of the three periods of life.

Dhammapada, 157

In accordance with the above admonition from the Dhammapada, wise and good people who have the ability to see clearly the relation of cause and effect should, right from the first period of life, renounce and relinquish success in the attainment of wealth (*bhoga-sampatti*) and put forth effort to attain spiritual success (*bhava-sampatti*). If effort during the first period of life is not possible, effort should be made during the second period of life. If effort during the second period of life is not possible, effort should be made as soon as one enters the third period of life. The essential point is that if one remains obsessed with material prosperity during all the three periods of life, one fails to take full advantage of the opportunity this life offers to win manifold higher benefits, for this life is like a great "wishing tree" from which one may pluck many desirable things.

As life today is highly uncertain and beings are liable to die and disappear quickly and unexpectedly, one should de-

marcate the age of 50 or 55 as the end of the period for seeking material prosperity. Thereafter, one should renounce and relinquish material prosperity and put forth effort to obtain spiritual success so that one can achieve the advantages offered by one's encounter with a Buddha-sāsana, so difficult to meet.

There are many ways of striving to obtain spiritual success. There is first the way of King Temi and King Hatthipāla, who renounced the pleasures and enjoyments of throne and palace while still young, during the first period of life, and adopted the lives of ascetics in the forest. There is also the way of the long line of 84,000 kings from King Maghadeva to King Nemi, who ruled their kingdoms and enjoyed the pleasures and luxuries of royalty during the first and second periods of life, but who stepped down in favour of their eldest sons during the third period of life. They then led secluded lives in the royal gardens practising the meditation on the four sublime states (*brahmavihāra-bhāvanā*) until they attained the jhānas (meditative absorptions), and continued to live in solitude enjoying the pleasures of these attainments until their deaths.

Then there is the way of the universal monarch, King Mahāsudassana, who did not even leave his royal palace to live in the royal gardens, but continued to reside in the great golden palace called "The Palace of Dhamma," ornamented with precious gems built for him by Sakka, the king of the devas in the Tāvatiṃsa heaven. He continued to live alone in that rich palatial residence practising the four sublime states until he attained the jhānas.

There is also the way of the king of Takkasīla, who on seeing the instructions for the meditation on in-and-out breath-

ing inscribed on the golden palm leaves sent to him by the king of Rājagaha, continued to reside alone on the uppermost storey of his seven-storied palace practising the meditation on in-and-out breathing until he attained the fourth jhāna.

Wise Buddhists of the present day should emulate these distinguished personages of great future destiny, and select and adopt one or other of the practices aimed at spiritual success. Although, during the first period of life, they may pursue and live amidst the pleasures and enjoyments made possible by material prosperity, they should in good time renounce and relinquish their interest and concern with material wealth and all activities related to this goal. They should renounce and relinquish such practices as unchastity and association with friends and companions, which are habits inimical to the development of concentration (*samādhi-bhāvanā*). Retaining contact only with the person who serves them food, they should engage in the practices which lead to spiritual success.

III

Drift in Past Saṃsāra Because of Unstable Mind

Here, for ordinary householders, practising for spiritual success means firmly establishing oneself in morality with right livelihood as the eighth precept (*ājīvaṭṭhamakasīla*),[1] and assiduously practising mindfulness of the body (*kāyagatā-sati*), tranquillity meditation (*samatha-kammaṭṭhāna*), and insight meditation (*vipassanā-kammaṭṭhāna*) within this lifetime,

while one is yet in possession of the difficult achievements of obtaining a human birth and encountering the Buddhasāsana.

Before acquiring tranquillity and insight, one must practise mindfulness of the body, which is one of the four foundations of mindfulness (*satipaṭṭhāna*). I shall now explain with an example why it is necessary to practise the foundations of mindfulness at the outset.

In this world, a madman who has no control over his mind is unable to work either for his own benefit or for the benefit of others. Even when eating his meals, he is liable to upset his plate and walk away. Far is it for him to be able to concentrate on work for the benefit of others. When this mad person is properly treated, he becomes sane and stable in mind and is then able to work for both his own benefit as well as for the benefit of others, just like other normal people.

Similarly, when ordinary normal persons in this world, those with ordinary sane minds, undertake the subtle work of meditation for tranquillity and insight, they resemble the mad man without control over his mind. For example, when paying respects and reverence to the Buddha, the minds of normal persons do not remain steadily and continuously concentrated on the Buddha's noble and incomparable qualities. Even when repeating the stanza for recollection of the Buddha (*iti pi so bhagavā* ...), their minds wander, and if they were obliged to start again from the beginning whenever their attention strayed, their task of repeating the stanza would never be successfully completed. It is only because they have committed the stanza to memory that they can repeat it to the end. The same occurs in relation to any subject of meditation. This is how ordinary persons – who are normally con-

sidered sane – are established as mad persons in the relation to the meditative development of concentration and wisdom.

Let all take heed! For in the case of such persons who have no control over their minds far from being able to achieve the path, fruit, and Nibbāna (*magga-phala-nibbāna*), it is uncertain whether they can even obtain a rebirth in one of the happy worlds (*sugati-loka*).

In this world, people who have no control over their legs cannot successfully perform work that requires the use of legs. People who have no control over their hands cannot successfully perform work that requires the use of hands. People who have no control over their tongues and mouths cannot successfully perform work that must be performed with their tongues and mouths. People who have no control over their minds cannot successfully perform work that must be performed with the mind. The work of meditative development is work that must be performed solely with the mind. Hence it is that worldlings, both lay and ordained, who have no control over their minds cannot successfully practice the development of meditation. Their work consists merely of imitation.

Consider the case of a boatman who has not mastered the art of steering a boat floating down with the swift and strong currents of a great river, his craft filled with merchandise. During the night, he does not see the towns, havens, and anchorages that lie along the banks. During the day, although he can see the towns, havens, and anchorages, he is unable to stop and anchor at any of them because he cannot steer his boat, and thus he drifts down to the ocean looking at those towns, havens, and anchorages with longing and admiration.

In this example, the great river with the swift and strong currents, together with the ocean, is *saṃsāra*, the round of rebirths, with its four floods (*ogha*). The boat laden with merchandise is the aggregates (*khandha*) of a being. The boatman who cannot control his boat is a worldling (*puthujjana*). Stretches of the river lined with forests, where no towns, havens, and anchorages exist, are the world cycles where no Buddha-sāsanas appear. The period of night when the boatman cannot see the towns, havens, and anchorages may be compared to the plight of those beings who, though reborn in this world during the time of a Buddha-sāsana, nevertheless remain ignorant or unmindful of it because they happen to be in one or another of the eight inopportune places (*aṭṭhakkhaṇas*).[2]

The period of day when the towns, havens, and anchorages can be seen, but the boatman is unable to stop and anchor at any of them because he cannot steer his boat and thus drifts down to the ocean looking at them with longing and admiration – this may be compared to the plight of those beings who, though Buddhists, do not make any effort to practise meditation and thus resemble insane persons having no control over their minds. They are unable to attain the towns, havens, and anchorages that are the absorptions achieved through tranquillity exercises (*samatha-jhāna*), insight knowledges (*vipassanā-ñāṇa*), path knowledge (*magga-ñāṇa*), fruition knowledge (*phala-ñāṇa*), and Nibbāna. Paying respects to and evoking admiration for the Three Gems (the Buddha, the Dhamma, and the Sangha), they drift without control to the world cycles devoid of a Buddha-sāsana, posing as *payātagas* and *payā-amas* (lay-donors of pagodas and shrines), as *kyaungtagas* and *kyaungamas* (lay-donors of

monasteries), as *dāyakas* (donors) of the four requisites to the Sangha, as ordinary bhikkhus and famed mahātheras (great elders) honoured for the extensiveness and profundity of their learning.

This is the picture of the drifting that has occurred to beings in the infinitely long past *saṃsāra*, the round of rebirths.

IV

Mindfulness of the Body before Tranquillity and Insight

If beings in this present life, therefore, fail to practise mindfulness of the body (*kāyagatā-sati*) and thus continue to live without control over their minds, they will drift and founder in future *saṃsāra* just as they have done in the past, even though they may be Buddhists. Absence of control over the mind is the certain path of drift in *saṃsāra*, because without control over the mind the work of tranquillity (*samatha*) and insight (*vipassanā*) cannot be undertaken. Gaining control of the mind is, on the other hand, the certain path to Nibbāna, because it enables the work of tranquillity and insight to be undertaken. The practice of mindfulness of the body is the effort to gain control of the mind.

Even though one is unable to undertake the higher work of tranquillity and insight, the Buddha said that if one can firmly control one's mind and keep it successfully at will within one's body, one enjoys the flavour of Nibbāna:

Those who have missed mindfulness of the body have missed Nibbāna.

Those who have not missed mindfulness of the body have not missed Nibbāna.

Those who have not utilized mindfulness of the body have not utilized Nibbāna.

Those who have utilized mindfulness of the body have utilized Nibbāna.

Amataṃ tesaṃ viraddhaṃ, yesaṃ kāyagatā-sati viraddhā.

Amataṃ tesaṃ aviraddhaṃ, yesaṃ kāyagatā-sati aviraddhā.

Amataṃ tesaṃ aparibhuttaṃ, yesam kāyagatā-sati aparibhuttā.

Amataṃ tesaṃ paribhuttaṃ, yesaṃ kāyagatā-sati paribhuttā.

Aṅguttara Nikāya, Ekaka-nipāta, Amata-vagga

The essential meaning is that if one is established in mindfulness of the body, one can successfully undertake the work of tranquillity and insight, because one has firm control over one's mind and thus it is certain that in this very life one cannot miss Nibbāna. If, however, like the madman, one has no control over one's mind because one continues to live apart from the work of mindfulness of the body, one is unable to approach the work of tranquillity and insight, and hence will miss Nibbāna.

There are many degrees of control over one's mind. In this world, ordinary persons who are not insane have sufficient control over their minds to perform their various day to day tasks, to fulfil both their individual and social responsibilities. This is one kind of control.

Within the Buddha-sāsana, keeping the morality consisting of sense control (*indriyasaṃvara-sīla*) is another kind of control. It is not, however, control that can be called dependable.

Establishing oneself in mindfulness of the body, being the proximate cause (*padaṭṭhāna*) of the meditative development of tranquillity and insight, is control that is firm. The attainment of access concentration (*upacāra-samādhi*), attained just before entering any of the jhānas, is control that is firmer. Firmer still is the attainment of absorption concentration (*appanā-samādhi*), attained during the jhānas. The attainment of the eight stages of absorption are controls that become progressively firmer as each higher stage is attained. In the matter of tranquillity, the attainment of the higher spiritual powers (*abhiññās*) represents the highest control.

This is the path of tranquillity called *samatha-yānika*.

The path of insight is called *vipassanā-yānika*.

Here ends the section showing that mindfulness of the body must precede the work of tranquillity and insight.

V

Why Mindfulness of Breathing Should Be Practised

Hence, people of the present day who have encountered the Buddha-sāsana, whether lay or ordained, should abhor and fear the uncontrolled mind and should adopt and practise, as quickly as possible, one of the exercises in mindfulness of the body given in the Mahāsatipaṭṭhāna Sutta (MN 10) in order to gain secure control over their minds.

In the Kāyagatā-sati Sutta (MN 119), eighteen exercises in mindfulness of the body are described, namely, mindfulness of breathing (*ānāpānasati*), mindfulness of the bodily postures and movements (*iriyāpatha*), clear comprehension of acts and deeds (*sampajañña*), attention to the impurities of the body (*paṭikkūla*), analysis of the elements (*dhātu-vavaṭṭhāna*), nine cemetery contemplations (*sivithikā*), and the four jhānas.

In the Ānāpānasati Sutta (MN 118), it is shown how the work of mindfulness of the body, and the four absorptions of tranquillity meditation (*appanā-jhānas* of *samatha-bhāvanā*), insight meditation (*vipassanā-bhāvanā*), the development of the path (*magga-bhāvanā*), and the realization of the fruit (*phala-sacchikiriya*) – these last two being known as true knowledge and deliverance (*vijjā-vimutti*) – are accomplished by the practise of mindfulness of breathing alone.

It is also usual for all Buddhas to attain Supreme Enlightenment by means of mindfulness of breathing, and having attained Buddhahood, all Buddhas have continued to remain established in mindfulness of breathing without a break until they attained Parinibbāna.

Of the forty prescribed exercises of tranquillity meditation, mindfulness of breathing is the easiest to establish continuously at all times. The Buddha also extolled this meditation subject more highly than he did other subjects. The commentators too called *ānāpānasati* "the plane of great personages" (*mahāpurisa-bhūmi*). But mindfulness of breathing is not a meditation subject suitable for ordinary persons. It is suited only to persons of great wisdom.

Hence I now propose to expound concisely the *Ānāpānasati Sutta* as found in the Majjhima Nikāya (MN 118), for the

benefit of those wise people wishing to attain spiritual success and to reap the benefits offered by this rare encounter with a Buddha-sāsana, thus emulating the way of the aforementioned King Pukkusāti of Takkasīla, who spent the rest of his life alone on the top storey of his seven-storied palace practising meditation beginning with mindfulness of the body until he achieved the fourth jhāna.[3]

VI

Mindfulness of Breathing Leads to Nibbāna

O bhikkhus! If mindfulness of breathing is cultivated and developed many times for a lengthy period, the four foundations of mindfulness are fulfilled and perfected.

If the four foundations of mindfulness are cultivated and developed many times for a lengthy period, the seven factors of enlightenment are fulfilled and perfected.

If the seven factors of enlightenment are cultivated and developed many times for a lengthy period, knowledge and deliverance are fulfilled and perfected.

Ānāpānasati bhikkhave bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūrenti.

Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti.

Satta bojjhaṅgā bhāvitā bāhulīkatā vijjā vimuttiṃ paripūrenti.

Ānāpānasati Sutta, MN 118

Here, knowledge (*vijjā*) means the four path knowledges (*magga-ñāṇa*), and deliverance (*vimutti*) the four fruition knowledges (*phala-ñāṇa*). The essential meaning is that if mindfulness of breathing is practised assiduously for days and months, the work of the four foundations of mindfulness, the seven factors of enlightenment, and knowledge and deliverance is automatically accomplished. The four foundations of mindfulness, the seven factors of enlightenment, and knowledge and deliverance comprise the thirty-seven aids to enlightenment (*bodhipakkhiyadhammā*), and hence it means that the thirty-seven aids to enlightenment are automatically accomplished. This ends the exposition of the prefatory section of the Ānāpānasati Sutta.

VII

Posture for Meditation

O bhikkhus! In this Sāsana a bhikkhu, having gone to a forest, or to the foot of a tree, or to a quiet place, sits down cross-legged with his upper body erect, keeping his attention firmly fixed on the object of meditation.

Idha pana bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññagāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ-kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

Here, in the sutta, the Buddha says "sits down cross-legged" because the cross-legged posture is especially suitable for meditation. But any of the four postures diligently adopted will suffice.

This ends the posture for meditation.

VIII

The First Tetrad

(I) The yogī (one devoted to mental training) mindfully exhales an out-breath, and mindfully inhales an in-breath.[4]

(II) When a long breath is exhaled, he knows that he exhales a long out-breath. When a long breath is inhaled, he knows that he inhales a long in-breath. When a short breath is exhaled, he knows that he exhales a short out-breath. When a short breath is inhaled, he knows that he inhales a short in-breath.

(III) While exhaling, he tries to experience the entire out-breath – its beginning, middle, and end. While inhaling, he tries to experience the entire in-breath – its beginning, middle, and end.

(IV) As he exhales, he tries to allay and calm down the out-breath. As he inhales, he tries to allay and calm down the in-breath.

(I) *So sato'va assasati sato'va passasati.*

(II) *Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmīti*

pajānāti. Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

(III) *Sabbakāyappaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyappaṭisaṃvedī passasissāmīti sikkhati.*

(IV) *Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.*

In the first stage, the attempt has to be made to keep the attention firmly fixed on the out-breath and the in-breath.

In the second stage, the attempt has to be made to perceive the long and short out-breath and in-breath respectively as long and short.

In the third stage, the attempt has to be made to experience the entire out-breath and in-breath – the beginning, middle, and end.

In the fourth stage, the attempt has to be made to allay and calm down the out-breaths and in-breaths until they become extremely gentle.

In the first stage, it is as yet not possible to perceive such details as the length of the out-breaths and in-breaths. In this stage, one has to keep one's attention on the tip of the nose or the upper lip, as the case may be, wherever the striking of the out-breaths and in-breaths can be clearly grasped, and the attempt must be made to be aware of every out-breath and in-breath that occurs. The attempt must be made for one or two hours, or for whatever length of time one is able to put forth effort, during which the attention must be firmly tied to the tip of the nose or the upper lip. The attempt must be persisted with until every out-breath and in-breath is perceived, without any breath escaping attention.

In the second stage, when the keeping of the attention on the out-breaths and in-breaths has been mastered, one has to attempt to perceive the long out-breath and in-breath as long, and the short out-breath and in-breath as short. Even during the space of one sitting, long as well as short breaths occur. Every long breath and every short breath must be perceived as such, and the perception must cover every breath, without missing even one out-breath or one in-breath. When the out-breaths and in-breaths are exhaled and inhaled slowly, they are long; and when they are exhaled and inhaled quickly, they are short. Thus, perceiving the long and short out-breaths and in-breaths consists of perceiving the slow and quick out-breaths and in-breaths.

In the third stage, when the perception of the long and short out-breaths and in-breaths has been mastered, every breath occurring within the body must be experienced in its entirety, right from its starting point within the body through its middle to the point where it ends within the body, the extremities of the breath (start or end as the case may be) being at the tip of the nose and at the navel.

In the fourth stage, when the experiencing of every breath in its entirety has been mastered, the coarse or rough breaths must be calmed down and allayed by degrees, making them more and more gentle and delicate, until ultimately the stage is reached when one thinks that one's out-breaths and in-breaths have entirely disappeared.

IX
The Method of the Commentary

In the Commentary (Aṭṭhakathā) there are three main stages of effort, namely:

1. *Counting* (*gaṇanā*): attention is placed on the out-breaths and in-breaths by counting them.
2. *Connection* (*anubandhanā*): attention is placed directly on the out-breaths and in-breaths and is made stronger and firmer, but the counting is discontinued.
3. *Fixing* (*ṭhapanā*): the effort is intensified until the higher stages of attainment are achieved.

There are two places where the out-breath and in-breath may be grasped: the tip of the nose and the upper lip. For some people the striking of the breath is clearer at the tip of the nose; for others, it is clearer on the upper lip. Attention must be placed on the spot where the perception is clearest, which may be called the "spot of touch." At the outset, effort must be made to keep the attention on the "spot of touch" by counting the number of times the out-breath and in-breath strike that spot. In the next stage, effort must be made to keep the attention on the out-breath and in-breath continuously, without the aid of counting. Finally, effort is applied to make the attention stronger and firmer

Counting

There are two methods of counting – slow and fast – according as the attention is weak or strong. In the beginning, the mind is untranquil and disturbed and the attention weak, and thus one is not mindful of every breath that occurs. Some breaths escape detection. Only those breaths that are clearly perceived with mindfulness are counted, while those that are not clearly perceived are left out of the reckoning. Counting thus progresses slowly. It is the slow stage.

Counting is done in six turns (*vāra*). In the first, counting proceeds from one to five; then, in the second, from one to six; in the third, from one to seven; in the fourth, from one to eight; in the fifth, from one to nine; and in the sixth, from one to ten. After the sixth turn, one must begin again from the first. Sometimes these six turns are counted as one.

First place the attention on the "spot of touch," and when an out-breath or in-breath is clearly perceived, count "one." Continue counting "two," "three," "four," etc., when the ensuing out-breaths and in-breaths are clearly perceived. If any of them are not clearly perceived, stop the progressive counting by continuing to count "one," "one," "one," etc., until the next clear perception of out-breath and in-breath, when the counting advances to "two." When the count reaches "five" in the first turn, start again from one. Proceed in this way until the sixth turn is completed. Since only those breaths that are clearly perceived are counted, it is called the slow count.

When the counting has been done repeatedly many times, the number of breaths that are clearly perceived will increase. The spacing between each progressive count will decrease. When every breath is clearly perceived the counting will

progress uninterruptedly and become fast. One must proceed until no breath is missed out from the counting.

It is not necessary to do the counting orally; a mental count is sufficient. Some people prefer to count orally. Others count one bead at the end of each sixth turn, and they resolve to count a certain number of rounds of beads a day. The essential thing is to make the perception clear and the attention strong and firm.

Connection

When the stage is reached where every out-breath and in-breath is clearly perceived with the aid of counting, when no out-breath or in-breath escapes attention, the counting must be discontinued, and the connection (*anubandhanā*) method adopted. Here, the connection method means putting forth effort to keep the attention on the "spot of touch," and to perceive every out-breath and in-breath without counting them. It means repeating the effort made in the counting stage in order to make perception clearer and attention stronger and firmer, but without the aid of counting.

How long is this effort by the connection method to be pursued? Until there appears the *paṭibhāga-nimitta*, the "counterpart sign" (i.e., a mental image that appears when an advanced degree of concentration is reached).

When attention becomes fixed on the out-breaths and in-breaths (i.e., when a certain degree of concentration is achieved), manifestations appear such as masses of fluffy wool, gusts of wind, clusters of stars, gems, pearls, or strings of pearls, etc., in various shapes, groups, and colours. These are called counterpart signs. The effort in the connection method must be continued until such time as the counterpart sign appears clearly on every occasion that effort is made.

Fixing

During the stages of counting and connection, attention must still be kept on the "point of touch." From the time the counterpart sign appears, effort must be made according to the third stage, the method of fixing (*thapanā*). Counterpart signs are manifestations and resemble new mental objects. Not being natural phenomena, they easily disappear, and once they disappear, it is difficult to invoke them into sight again. Hence, when a counterpart sign appears, it is necessary to put forth special effort with added energy in fixing the attention on it to prevent it from disappearing; one must strive to make it become clearer day by day. The putting forth of this special additional effort is known as the method of fixing.

When the stage of fixing is reached, the seven unsuitable things (*asappāya*; see just below) must be shunned, while the seven suitable things (*sappāya*) must be cultivated. The ten kinds of proficiency in meditative absorption (*dasa appanā-kosalla*), too, must be accomplished.

The seven unsuitable things are: unsuitable (1) place, (2) village where almsfood is obtained, (3) talk, (4) friends and associates, (5) food, (6) climate, and (7) bodily postures; these things are called "unsuitable" because they cause deterioration of one's meditation. The seven suitable things are the exact opposites: the place, village, talk, friends, food, climate, and postures which cause one's meditation to improve.

The ten kinds of proficiency in meditative absorption are: (1) cleanliness of body and utensils, (2) harmonizing the five spiritual faculties (*indriyas*), (3) proficiency in the object of attention, (4) controlling the exuberant mind, (5) uplifting the depressed mind, (6) making the dry mind pleasant, (7) composure towards the balanced mind, (8) avoiding persons

who do not possess concentration, (9) associating with persons who possess concentration, and (10) having a mind that is always bent towards meditative absorption.

Equipping and fulfilling oneself with these aforementioned qualities, one must make specially energetical efforts for days and months to fix one's attention on the counterpart sign so that it becomes firm. This effort of fixing the attention (*ṭhapanā*) must be put forth until the fourth jhāna is attained.

The Signs

I shall now show differentially the signs that appear during the three stages of effort, and the types of concentration achieved during these stages.

The image of the out-breath and in-breath that appears in the stage of counting is called the preparatory sign (*parikamma-nimitta*). In the stage of connection, it is called the acquired sign (*uggaha-nimitta*). The manifestation that appears in the stage of attention is called the counterpart sign (*paṭibhāga-nimitta*).

The meditative concentration achieved during the appearance of the preparatory sign and acquired sign is "preparatory concentration" (*parikamma-bhāvanā-samādhi*). The meditative concentration developed with the attention fixed on the counterpart sign during the stage of fixing but before the attainment of full absorption (*appanā*) is called "access concentration" (*upacāra-bhāvanā-samādhi*). The four jhānas are called "concentration by absorption" (*appanā-bhāvanā-samādhi*).

In the counting and connection stages, the out-breath and in-breath – the objects of meditation – gradually become allayed and calm down. Ultimately they are apt to become

so subtle that they seem to have disappeared altogether. When this occurs, one must continue to fix the attention on the "point of touch" and must attempt to grasp the out-breath and in-breath at that point. When the out-breath and in-breath are perceived again clearly, it will not be long before the counterpart sign appears, which signals that the access to jhāna (*upacāra-jhāna*) has been attained. Here, *upacāra-jhāna* means the access concentration of sense-sphere meditation (*kāmāvacara-bhāvanā upacāra-samādhi*) which has overcome the five hindrances (*pañcanīvaraṇa*).

The calming down of the out-breath and in-breath to the point of disappearance, mentioned in the method given in the Commentary, occurs automatically and need not be specifically attempted. I have myself seen yogīs in whom out-breath and in-breath have calmed down to the point of disappearance. In the sutta however, where it is said, "*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati,*" the meaning is that when the stage of connection is reached, the process of calming down the out-breath and in-breath must be specifically attempted.

When the out-breath and in-breath apparently disappear, people who are not proficient in the work of meditation are apt to think that the out-breath and in-breath have really disappeared or stopped. Then they are apt to discard the work of meditation. Let all be heedful of this fact.

X
The Commentary Reconciled with the Sutta

It is now necessary to reconcile the method given in the Commentary with the Ānāpānasati Sutta.

The counting stage, when the attention is fixed on the "point of touch" and the attempt is made to fix the attention on the breath by counting – this is the first stage of the first tetrad of the sutta. In this stage, the main work is to overcome the mind's habit of repeatedly wandering off from the object of attention to other objects, and it is for this purpose that the method of counting is adopted. The time is not yet ripe for perceiving the long and short breaths, but in accordance with the text of the sutta, "The yogī mindfully exhales an out-breath, and mindfully inhales an in-breath (*sato va assasati, sato va passasati*)," effort must be confined to keeping the attention fixed on the out-breath and in-breath.

In this particular, the Commentary says:

> The sole function of counting is to cut short the wandering tendencies of the mind, acquired in the long series of previous rebirths, that makes it stray from inside the body to outside objects, and to keep the attention firmly fixed on the internal objects of out-breath and in-breath (*bahivisaṭavitakkavicchedaṃ katvā assāsapassāsārammaṇe sati-saṇṭhapanatthaṃ yeva hi gaṇanā*).

After the counting stage, when the connection stage is reached, effort must be put forth according to the second

stage of the first tetrad, described thus in the text: "When a long out-breath is exhaled, he knows that he exhales a long out-breath; when a long in-breath is inhaled, he knows that he inhales a long in-breath (*dīghaṃ vā assasanto dīghaṃ assasissamīti pajānāti,* etc.)." Here, attention has to be fixed on the "spot of touch," and with the attention so fixed, the long and short breaths have to be perceived. In doing this, it is not necessary to trace the entire breath from beginning to end. All one must do, while keeping the attention fixed on the "spot of touch," is to make an additional endeavour to be aware of the length of the breaths that brush the "spot of touch." Long breaths brush the spot for a long period, while short breaths brush the spot for a short period. The mind can become extremely expansive, and thus one can be aware of the long breaths and short breaths that go out and come in even while keeping one's attention steadily fixed on the "spot of touch."

When the long and short breaths have been clearly and distinctly perceived, effort has to be made to perceive the entire structure of each breath – the beginning, the middle, and the end – even while keeping the attention fixed on the "spot of touch," in accordance with the sutta statement, "While exhaling, he tries to perceive the entire out-breath – its beginning, middle, and end; while inhaling, he tries to perceive the entire in-breath – its beginning, middle, and end (*sabbakāyappaṭisaṃvedī assasissāmīti sikkhati, sabbakāyappaṭisaṃvedī passasissāmīti sikkhati*)."

When an out-breath is released, it must not be done unmindfully, but one must be fully aware of it right from its start within the body and follow it along its course until it reaches its end within the body at the "spot of touch," and it

is with this added endeavour of being aware of it in its totality that the breath must be released. Similarly, when an in-breath is inhaled, one must do so with awareness right from its start within the body at the "spot of touch" and follow it until it reaches its end at the navel within the body.

While thus following the out-breaths and in-breaths from beginning to end, the attention must be continually fixed on the "spot of touch." The breaths must not be followed from beginning to end by allowing the attention to leave the "spot of touch." If a resolute endeavour is made to follow the out-breaths and in-breaths without allowing the attention to leave the "spot of touch," then, even while the attention continues to be fixed on the "spot of touch," the form and shape of the out-breaths and in-breaths will gradually appear clearly in their entirety.

When the beginning, middle, and end of the out-breaths and in-breaths have been clearly perceived, if the rough and coarse breaths do not become automatically calmed and allayed to the point of disappearance, then, in accordance with the text of the fourth section of the first tetrad of the sutta, where it is said, "As he exhales, he tries to allay and calm down the out-breath: as he inhales, he tries to allay and calm down the in-breath (*passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*)," a special additional endeavour must be made to make them gentler and gentler, and this must be pursued with resolution, not left unmindfully to take its own course.

In the method given in the Commentary, however, it is stated that the out-breaths and in-breaths become calmed down and allayed of their own accord even from the stage of count-

ing, and in my own experience, I have come across persons whose breaths have automatically disappeared.

In this particular, this is what the Commentary says:

> From the time of effort according to the method of counting, in due course, when through the coarse out-breaths and in-breaths becoming calmed down and allayed, the anxieties and cares of the body become tranquillized, both body and mind become light, and the physical body rises in space.
>
> (*Gaṇanā vasen'eva pana manasikārakālato pabhuti anukkamato oḷārika-assāsapassāsa nirodha-vasena kāyadarathe vyupasante kāyopi cittampi lahukaṃ hoti. Sarīraṃ ākāse laṅghanākārappattaṃ viya hoti.*)

I have known people whose bodies have risen about the height of four fingers' breadth in the air.

When this stage is reached where the out-breaths and in-breaths disappear, then, without taking the attention off the "spot of touch," an attempt must be made to perceive the disappeared out-breaths and in-breaths. When they are perceived again clearly, the counterpart sign (*paṭibhāga-nimitta*) appears. At that stage, the mental hindrances such as fear, dread, sleepiness, indolence, etc., are overcome, and the access to jhāna is attained.

This ends the reconciliation between the Commentary and the Ānāpānasati Sutta.

This also ends the account of the counting, connection, and fixing (*gaṇanā, anubandhanā, ṭhapanā*) methods of the Commentary, where seven stages are given, viz., counting

connection, touching, fixing, observing, turning away, and purification (*gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakkhaṇā, vivaṭṭanā,* and *pārisuddhi*).[5]

The first tetrad is the main and essential stage. At the present day, if work in the first tetrad is successfully accomplished, one can proceed to tranquillity (*samatha*) and insight (*vipassanā*) as one desires.

Here ends the first tetrad.

XI
The Second Tetrad

I shall now show the second tetrad of the sutta which is to be attempted or practised in the fixing stage, the stage of the full absorption or jhāna. The text states:

1. "Experiencing rapture, I will exhale and inhale," thus he trains himself.
2. "Experiencing happiness, I will exhale and inhale," thus he trains himself.
3. "Experiencing the mental functions, I will exhale and inhale," thus he trains himself.
4. "Allaying and calming down the mental functions, I will exhale and inhale," thus he trains himself.

1. *Pītipaṭisaṃvedī assasissāmīti sikkhati, pītipaṭisaṃvedī passasissāmīti sikkhati.*
2. *Sukhapaṭisaṃvedī assasissāmīti sikkhati, sukhapaṭisaṃvedī passasissāmīti sikkhati.*

3. *Cittasaṅkhāraṃ paṭisaṃvedī assasissāmīti sikkhati, cittasaṅkhāraṃ paṭisaṃvedī passasissāmīti sikkhati.*

4. *Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmiti sikkhati.*

1. What is meant by "experiencing rapture" (*pīti-paṭisaṃvedī*) is putting forth effort, when the counterpart sign appears, until the first and second jhānas are attained, in which rapture (*pīti*) predominates.

2. What is meant by "experiencing happiness" (*sukha-paṭisaṃvedī*) is putting forth effort until the third jhāna is attained, in which happiness (*sukha*) predominates.

3. What is meant by "experiencing the mental functions" (*cittasaṅkhāraṃ paṭisaṃvedī*) is putting forth effort until the fourth jhāna is attained, in which the mental function (*citta-saṅkhāra*) of equanimous feeling (*upekkhā vedanā*) predominates.

4. What is meant by "allaying and calming down the mental functions" (*passambhayaṃ cittasaṅkhāraṃ*) putting forth effort to allay and calm down the coarse feelings (*vedanā*) and perceptions (*saññā*).

The Commentary associates this tetrad with full absorption in jhāna, but the experience of rapture, joy, and calm is also associated with the access to jhāna (*upacāra-jhāna*), attained after the first appearance of the counterpart sign.

This ends the second tetrad.

XII
The Third Tetrad

I shall now show the third tetrad of the sutta, which gives the practice when entering jhāna or full absorption.

1. "Experiencing the mind (consciousness), I will exhale and inhale," thus he trains himself.
2. "Making the mind extremely delighted, I will exhale and inhale," thus he trains himself.
3. "Making the mind extremely concentrated, I will exhale and inhale," thus he trains himself.
4. "Freeing the mind (from the defilements, hindrances, etc.), I will exhale and inhale," thus he trains himself.

1. *Cittapaṭisaṃvedī assasissamīti sikkhati, cittapaṭisaṃvedī passasissāmīti sikkhati.*
2. *Abhippamodayaṃ cittaṃ assasissāmīti sikkhati, abhippamodayaṃ cittaṃ passasissāmitī sikkhati.*
3. *Samādahaṃ cittaṃ assasissāmīti sikkhati, samādahaṃ cittaṃ passasissāmīti sikkhati.*
4. *Vimocayaṃ cittaṃ assasissāmīti sikkhati, vimocayaṃ cittaṃ passasissāmīti sikkhati.*

1. "Perceiving the mind" (*citta-paṭisaṃvedī*) means entering the four jhānas repeatedly in order to make the perception of the mind extremely clear.

2. "Making the mind extremely delighted" (*abhippamodayaṃ cittaṃ*) means that when the perception of the mind is extremely clear, one makes the mind extremely delighted by repeatedly entering the first and second jhānas (which are associated with rapture, *pīti*).

3. "Making the mind extremely concentrated" (*samādahaṃ cittaṃ*) means that when the mind is extremely delighted, one makes the mind extremely concentrated by entering the third and fourth jhānas.

4. "Freeing the mind" (*vimocayaṃ cittaṃ*) means freeing the mind of obstacles by repeatedly entering the four jhānas.

The Commentary associates this tetrad too with jhānic absorption, though it contains practices associated with the access to jhāna as well.

This ends the third tetrad.

XIII
The Fourth Tetrad

I shall now show the fourth tetrad which gives the method of proceeding from mindfulness of breathing to insight (*vipassanā*).

> 1. *Aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati.*
> 2. *Virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati.*
> 3. *Nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati.*
> 4. *Paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.*
>
> 1. "Contemplating impermanence, I will exhale and inhale," thus he trains himself.

2. "Contemplating detachment, I will exhale and inhale," thus he trains himself.

3. "Contemplating cessation, I will exhale and inhale," thus he trains himself.

4. "Contemplating abandonment, I will exhale and inhale," thus he trains himself.

The way to proceed to insight (*vipassanā*) will be dealt with later (see §XVII).

XIV
How the Foundations of Mindfulness are Fulfilled

The Buddha said that those who accomplish mindfulness of breathing also fulfil the function of the four foundations of mindfulness (*satipaṭṭhānas*). I shall here give just the essential meaning.

In the four tetrads dealt with above, effort in the first tetrad, which includes the counting and connection methods (*gaṇanā*, *anubandhanā*), consists entirely of the application of mindfulness to contemplation of the body (*kāyānupassanā satipaṭṭhāna*). Out-breath and in-breath, being part of the corporeality group (*rūpa-kāya*), are called body (*kāya*). Thus the Ānāpānasati Sutta says, "This is a certain body among the different kinds of bodies, namely, out-breath and in-breath (*kāyesu kāyaññatarāhaṃ bhikkhave etaṃ vadāmi yadidaṃ assāsapassāsā*)."

Effort in the second tetrad consists of the application of

mindfulness to contemplation of feelings (*vedanānupassanā satipaṭṭhāna*). The text says, "This is a certain feeling among the different kinds of feelings, namely, this mental advertence to out-breath and in-breath done thoroughly and well (*vedanāsu vedanaññatarāhaṃ bhikkhave etaṃ vadāmi, yad idaṃ assāsapassāsānaṃ sādhukaṃ manasikāro*). "Thoroughly and well" (*sādhukaṃ*) indicates the special endeavour that is required in experiencing rapture (*pītippaṭisaṃvedī*), etc. Here, while attention continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the feelings with wisdom, and thus work in the second tetrad is called the application of mindfulness to contemplation of feelings.

Work in the third tetrad consists of the application of mindfulness to contemplation of mind (*cittānupassanā satipaṭṭhāna*). Here also, while attention continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the mind with wisdom.

Work in the fourth tetrad, such as contemplation of impermanence (*aniccānupassī*), is the application of mindfulness to contemplation of mind objects (*dhammānupassanā satipaṭṭhāna*). Here again, while attention continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the overcoming of such unwholesome states as covetousness (*abhijjhā*) and grief (*domanassa*) with wisdom. The sutta says, "Seeing thoroughly with wisdom that which is the overcoming of covetousness and grief, he takes good care of it (*yo yaṃ abhijjhādomanassānaṃ pahānaṃ, taṃ paññāya disvā sādhukaṃ ajjhupekkhitā hoti*)." Because such things (*dhamma*) as impermanence are contemplated together with the out-breath and in-breath, it is also proper to call it the application of mindfulness to contemplation of mind objects.

XV
How the Enlightenment Factors are Fulfilled

I shall now show how a person who fulfils mindfulness of breathing also fulfils the seven factors of enlightenment (*bojjhaṅgas*).

Since the work of mindfulness of breathing consists of making mindfulness (*sati*) firmer and stronger every day, it amounts to practising the enlightenment factor of mindfulness (*sati-sambojjhaṅga*). Says the sutta: "When, to a yogī practising mindfulness of breathing, mindfulness becomes firm, and there is no moment when he is without mindfulness, then the enlightenment factor of mindfulness is accomplished."

The progress the person practising mindfulness of breathing makes in developing wisdom, and in discerning the various phenomena associated with that practice, is the enlightenment factor of investigation of phenomena (*dhammavicaya-sambojjhaṅga*).

The progress of energy in the work of mindfulness of breathing is the development of the enlightenment factor of energy (*viriya-sambojjhaṅga*).

When the stage of "experiencing rapture" (*pītipaṭisaṃvedī*) is reached, the progressive development of rapture is the development of the enlightenment factor of rapture (*pīti-sambojjhaṅga*).

When rapture is attained in the work of mindfulness of breathing, the disturbing states of indolence and torpor be-

come allayed and calmed; the progressive development of this calming down is the development of the enlightenment factor of calmness (*passadhi-sambojjhaṅga*).

When calmness develops, concentration (*samādhi*) develops: this is the enlightenment factor of concentration (*samādhi-sambojjhaṅga*).

When concentration develops, there is no longer any occasion for anxiety and concern arising out of an inattentive mind, and thus the enlightenment factor of equanmity is developed (*upekkhā-sambojjhaṅga*).

The sutta shows in detail how the seven factors of enlightenment become accomplished by accomplishing each of the four foundations of mindfulness.

XVI

How Knowledge and Deliverance are Achieved

To show how to proceed from mindfulness of breathing to insight, path knowledge, and fruition knowledge (*vipassanā, magga-ñāṇa, phala-ñāṇa*), the Buddha said in the Ānāpānasati Sutta:

> O bhikkhus, how must the seven factors of enlightenment be developed and much practised in order to accomplish knowledge and deliverance? O bhikkhus, in this Sāsana, a bhikkhu develops and cultivates the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is dependent on

(or bent on) Nibbāna, which is secluded from the defilements, where the passions are absent, where the defilements cease, where the defilements are relinquished. It is in this way that the seven factors of enlightenment must be developed and cultivated to accomplish knowledge and deliverance.

Kathaṃ bhāvitā ca bhikkhave satta bojjhaṅgā kathaṃ bahulikatā vijjāvimuttiṃ paripūrenti? Idha bhikkhave bhikkhu sati-sambojjhaṅgaṃ ... upekkhā-sambojjhaṅgaṃ bhāveti vivekanissitaṃ virāga-nissitaṃ nirodhanissitaṃ vosaggaparināmiṃ. Evaṃ bhāvitā kho bhikkhave satta sambojjhaṅgā evaṃ bahulikatā vijjāvimuttiṃ paripūrenti.

Seclusion, dispassion, cessation, and relinquishment (*viveka, virāga, nirodha, vossagga*) are all names for Nibbāna. "Practising with the aim of achieving Nibbāna in this very life," is what is meant by *vivekanissita* (dependent on seclusion), etc. It is also called *vivaṭṭanissita.*, "dependent on the ending of the round." If effort be made merely to acquire merit, it is *vaṭṭanissita*, "dependent on the round (of existence)."

If one practises according to the counting method, the connection method, and the fixing method (whereby one gains access to jhāna (*upacāra-jhāna*) and full absorption (*appanā-jhāna*)), one achieves the four foundations of mindfulness and the seven factors of enlightenment. But if one does so with inclination towards the *deva* and *brahma* existences after death, the seven factors of enlightenment become "dependent on the round." If one stops short with the attainment of access, absorption, and contemplation of impermanence.

one is liable to become inclined towards dependence on the round. Hence the words "which is secluded from the defilements, where the passions are absent, where the defilements cease, where the defilements are relinquished (*vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vosaggapariṇāmaṃ*)," emphasize the need to put forth effort with a view to attaining the ending of the round in this very life, and not stopping short with such attainments as access to jhāna and absorption. "The ending of the round" (*vivaṭṭa*) means Nibbāna.

At the present day, people within the Buddha-sāsana have the opportunity to work towards the attainment of Nibbāna, the ending of the round, and hence they should concentrate with all their might to reach this attainment. It is because they desire this ending of the round that they must strive towards true knowledge and deliverance (*vijjā-vimutti*). And, in order to achieve knowledge and deliverance, they must set up the seven factors of enlightenment (*satta bojjhaṅga*). In order to set up the seven factors of enlightenment, they must set up the four foundations of mindfulness (*cattāro satipaṭṭhāna*). In order to set up the four foundations of mindfulness, they have to undertake the work of mindfulness of breathing (*ānāpānasati*). If mindfulness of breathing, the four foundations of mindfulness, the seven factors of enlightenment, and the two states of true knowledge and deliverance are accomplished, the thirty-seven aids to enlightenment (*bodhipakkhiyā dhammā*) are also accomplished. This is the condensed meaning of the Ānāpānasati Sutta.

The way to achieve this true knowledge and deliverance speedily is no other than what has been shown in the fourth tetrad, where it is said "he trains to contemplate impermanence as he exhales and inhales, etc. (*aniccānupassī*

assasissāmīti sikkhati)." If after the seven factors of enlightenment are set up, the knowledge and deliverance of the path and fruit of the stream-winner (*sotāpatti-magga-phala*) are achieved, one can attain, in this very life, the "ending of the round" of Nibbāna with the groups of existence still remaining (*sa-upādisesa-nibbāna*), where wrong views (*diṭṭhi*) and doubts (*vicikicchā*) cease, and deliverance is obtained from unwholesome conduct (*duccarita*), evil livelihood (*durājīva*), and liability to rebirth in the world of misery (*apāya loka*; i.e., rebirth as an animal, an unhappy spirit, or in hell).

XVII
How To Proceed To Vipassanā

I shall now show concisely the work of the fourth tetrad.

When Can One Proceed to Vipassanā?

As the Ānāpānasati Sutta and its Commentary explain the order of practice in mindfulness of breathing, one is to take up work in the fourth tetrad only after one has attained the four jhānas. If one can adhere strictly to this order of practice, that is ideal, but if one cannot follow this sequence one may proceed to *vipassanā,* or insight, from the third jhāna. It is also permissible to proceed to *vipassanā* from the second jhāna, or from the first, or from the access stage prior to full attainment of jhāna, or from the connection stage, or even from the counting stage after one has overcome the wandering tendencies of the mind.

Two Methods

One may proceed to *vipassanā* while still keeping the attention on the out-breath and in-breath, or one may treat the mindfulness of breathing as preparatory work and then proceed to *vipassanā* by taking any portion of the five aggregates (*pañcakkhandhā*) one wishes as the object of attention.

In the Ānāpānasati Sutta that is dealt with here, in accordance with the passage, "he trains in contemplating impermanence, and thus he exhales and inhales" (*aniccānupassī assasissāmīti sikkhati*, etc.)," the method given associates the work of insight meditation directly with mindfulness of breathing. The point of the text is that, when one breathes in and out, one must do so while making a special endeavour to advert to their impermanent nature and to clearly perceive that impermanent nature.

From the Counting and Connection Stages

In these two stages, the work consists solely of keeping the attention on the out-breaths and in-breaths and perceiving them with wisdom. Hence, if one wishes to proceed to *vipassanā* from these stages, the effort must be based on corporeal phenomena (*rūpa-dhamma*).

From the Fixing Stage

At the level of access concentration (*upacāra-samādhi*), there are two stages: contemplation of feeling (*vedanānupassanā*) and contemplation of mind (*cittānupassana*). The second tetrad (wherein it is said, "experiencing rapture ... experiencing joy") is the contemplation of feeling stage. The third tetrad (wherein it is said, "experiencing the mind ...")

is the contemplation of mind stage. If one wants to proceed to *vipassanā* from the contemplation of feeling stage, the effort must be based on the mental phenomenon (*nāma-dhamma*) of feeling (*vedanā*). If one wishes to proceed from the contemplation of mind stage, the effort must be based on the mental phenomenon of mind (*citta*). If one wishes to proceed from the level of full absorption (*appanā-samādhi*), the effort can be based either on feeling or mind, or on any of the jhāna characteristics of the jhāna that one has attained.

Vipassanå based on Corporeal Phenomena

When effort in the counting stage is accomplished, instead of proceeding next to the connection stage, one must proceed to the stage of insight into impermanence (*anicca-vipassanā*) in accordance with the text, "he trains to contemplate impermanence, and thus he exhales and inhales" (*aniccānupassī assasissāmīti sikkhati,* etc.).

The momentary concentration (*khaṇika-samādhi*) which one achieved in the counting stage must be treated as access concentration (*upacāra-samādhi*). A person who wants to practise *vipassanā,* being an ordinary human being, may not find it possible to put forth effort twenty-four hours a day. He must therefore allocate three or four hours a day and put forth effort punctually and regularly every day. When he starts to practise, he must first overcome the wandering tendencies of the mind and establish mindfulness on the breath. It is only after he has overcome the mind's wandering tendencies that he can direct the mind towards *vipassanā*. He must not relinquish mindfulness of the breathing, but must remain established in it until he achieves insight and attains knowledge of the path and fruit (*magga-ñāṇa* and *phala-ñāṇa*).

Even when he enters fruition, he must treat mindfulness of breathing as access concentration.

Five Stages of Purity (*visuddhi*)

In the path of *vipassanā*, there are five stages of purity: (i) purity of view (*diṭṭhi-visuddhi*), (ii) purity of escape from doubts (*kaṅkhāvitaraṇa-visuddhi*), (iii) purity of wisdom distinguishing the real path from the false path (*maggāmagga-ñāṇadassana-visuddhi*) (iv) purity of wisdom in the practice (*paṭipadāñāṇadassana-visuddhi*), and (v) purity of wisdom (*ñāṇadassana-visuddhi*).[6]

Purity of View in regard to Corporeal Phenomena (*diṭṭhi-visuddhi in rūpa*)

I shall now show how purity of view (*diṭṭhi-visuddhi*) in corporeal phenomena (*rūpa-dhamma*) is achieved.[7]

In the corporeal phenomena of out-breath and in-breath, there are always present eight corporeal elements: earth (*paṭhavi*), water (*āpo*), fire (*tejo*), wind (*vāyo*), colour (*vaṇṇa*), odour (*gandha*), taste (*rasa*), and nutriment (*ojā*).[8] When sound is produced, it contains nine elements, the additional element being sound (*sadda*). Among all these elements, the basic elements are earth, water, fire, and wind.

The earth element (*paṭhavī-dhātu*) is the functional quality of hardness. In all corporeal phenomena there exists this basic quality of hardness. In those things in which the earth element predominates, the quality of hardness can be touched or felt, but not in such things as sunbeams and moonbeams. Its existence, however, can be logically realized. For example, how can the water element bind if there is nothing solid to

bind? How can the fire element burn if there is nothing solid to burn? How can the wind element produce motion if there is nothing solid to push?

In the corporeal groups of the out-breath and in-breath, the binding function that causes the grouping is that of the water element. The heat and cold in the groups are caused by the fire element. Motion is caused by the wind element. In out-breath and in-breath, it is the wind element that predominates. If one can appreciate the existence of these four primary elements in out-breath and in-breath, then one can appreciate their existence in the whole body, and in pursuance of that appreciation, if one can penetrate and perceive their existence in out-breath and in-breath, then one can also penetrate and perceive them in the whole body.

In ultimate reality, there exist in the out-breath and in-breath only these four primary elements of earth, water, fire, and wind. It is when the eye of wisdom penetrates and perceives these primary elements that one can be said to perceive reality. If the perception does not penetrate far enough and fails to reach these four elements, but stops short at such things as the shape and form of the out-breaths and in-breaths, then one is still on the path of personality view (*sakkāya-diṭṭhi*), according to which: "The beginning of the out-breath is at the navel. Its end is at the tip of the nose. It originates once at the beginning. It disappears once at the end. There is no repeated origination and disappearance in the middle. Similarly for the in-breath." This is the belief that is firmly and deeply rooted in the minds of worldlings (*puthujjana*). One must rid oneself of this deep and firm root in the perception of one's body by ridding oneself of it in the out-breaths and in-breaths.

The way to rid oneself of it is as follows: When the eye of wisdom penetrates to these four primary elements and the ultimate reality is perceived, such things as shape and form in the out-breath and in-breath disappear, and every time one contemplates them, the deep and firm root of personality view disappears. One perceives that there is in reality no shape and form – no out-breath and in-breath. One perceives that there exist only the four primary elements. Thus purity of view (*diṭṭhi-visuddhi*) is achieved.

It is the same with respect to the other parts of the body such as head-hairs, body-hairs, etc. There exists, on the one hand, the deeply rooted habitual perception of shape and form, such as, "This is head-hair," and on the other, there exist the four primary elements. When these four primary elements are penetrated and clearly perceived with wisdom in the head-hairs, the deeply rooted wrong perception of shape and form will disappear. It will be perceived that the head-hairs do not exist in reality. When it is thus seen, purity of view in the head-hairs is achieved. Proceed in the same way in the case of the other parts of the body such as body-hairs, etc.

This ends purity of view regarding corporeal phenomena

Purity of View in regard to Mental Phenomena
(*diṭṭhi-visuddhi in nāma*)

There is the mind that adverts to the objects of out-breath and in-breath. There is the mind that adverts towards the four primary elements. There are attributes of that mind such as mindfulness, energy, and knowledge (*sati, viriya, ñāṇa*). These are all mental elements (*nāma-dhātu*). The function of knowing the objects is the mind (*citta*). That of attending to them again and again is *mindfulness*. That of putting forth

effort is *energy*. That of proficiency is *knowledge*.

Thinking and perceiving, "*I* shall advert *my* mind towards out-breath and in-breath," is the work of the deeply rooted view in the mind. One must overcome this deeply rooted view. How? The advertence to out-breath and in-breath is a functional element – a mental element. When that element appears in the mental organ, advertence towards out-breath and in-breath occurs. It is a purely mental functional element. It is not corporeal. It is not the function of the aggregate of corporeality. It is not an entity or being. It is not the function of a being. It is not an "I," nor is it the function of an "I." It is an element which, in the Abhidhamma, is called *citta*, or *viññāṇa,* or *nāma*. It is thus that one must try to perceive. Let it not be confused and mixed up with the aggregate of corporeality, or taken as a being or "I." When it is clearly perceived thus, purity of view in a mental element is achieved, and when purity of view in mind is achieved, it is also achieved in the other mental elements of mindfulness, energy, and knowledge.

This ends purity of view in mental phenomena. This also ends the explanation of purity of view.

Purity of Escape from Doubt
(*kaṅkhāvitaraṇa-visuddhi*)

When the functions of the five elements consisting of the four corporeal elements and one element of mind are penetrated and perceived with wisdom, effort must be made to achieve the wisdom of purity of escape from doubt (*kaṅkhāvitaraṇa-visuddhi-ñāṇa*). This wisdom is achieved by attaining the wisdom which discerns dependent origination (*paṭicca-samuppāda-ñāṇa*).[9]

Kaṅkhā means *vicikicchā* (doubt). In the infinitely long *saṃsāra,* there are many wrong views and wrong theories about the functions of the five elements mentioned above to which beings subscribe. These beings lean towards these wrong views and wrong theories, such as belief in self and permanence, because they do not know the dependent origination of the corporeal and mental elements. This is ordinary doubt. Perplexity regarding the sixteen points mentioned in the suttas, such as "Have I not existed in the past?" (*ahosiṃ nu kho ahaṃ atītamaddhānaṃ*), etc., are special kinds of doubt (see MN Sutta No. 2).

Of the four kinds of corporeal elements that exist within the body, there are some that are caused by kamma; others that are caused by mind (*citta*); still others that are caused by temperature (*utu*); and still others that are caused by nutriment (*āhāra*). These four causes of corporeal phenomena must be known.

Within the body, there are corporeal phenomena caused by kamma that are incessantly arising without a moment's break like the continuous flow of a river. There are also corporeal phenomena caused by mind that are thus continuously arising. Similarly, there are also corporeal phenomena caused by changes in temperature, and corporeal phenomena caused by the nutriment that is ingested.

In the case of the mind element, there are occasions of mind arising in dependence on particular objects of thought (such as out-breath and in-breath), each particular thought being connected with and dependent on each particular out-breath and in-breath as the case may be, like the connection and dependency of shadows and reflection on sunlight.

This shows concisely the dependent origination of the five

basic elements. If this dependent origination can be realized with wisdom, purity of escape from doubt is accomplished. The views of self and permanence will be overcome.

This ends the discussion of purity of escape from doubt.

Conclusion

Thus there are five basic elements: earth, water, fire, wind, and mind. There are four causes of the corporeal elements: kamma, mind, temperature, and nutriment. There are two causes of mental elements: external sense objects and internal sense organs. Differentiating them into corporeal and mental phenomena, these things, together with their arising and disappearance, must be repeatedly discerned by applying the three characteristics (*lakkhaṇa*) – impermanence, suffering, and selflessness. For example, corporeality is impermanent in the sense of being subject to decay; suffering in the sense of being fearful; and not-self in the sense of being without substance (*rūpaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhena*). One must contemplate them thus until they are perceived with wisdom. Thus one must put forth effort for insight.

This shows concisely how to proceed to *vipassanā* according to the formula "Contemplating impermanence, I will exhale and inhale (*aniccānupassī assasissāmīti sikkhati*), etc." as given in the fourth tetrad of the Ānāpānasati Sutta.

Another way is to view one's own corporeal and mental phenomena as one ordinarily knows them until one penetrates and perceives them with wisdom, treating the attention on out-

breath and in-breath as access concentration. Here, *upacāra* or access may be explained as follows: When a yogī begins to put forth effort, he must first concentrate and tranquillize his mind, and he views out-breath and in-breath for this purpose. He follows this procedure on every occasion that he puts forth effort. This prior concentration and tranquillization is the business of access concentration. It is only after the mind has been concentrated and tranquillized that one may proceed to view whatever part of the body one desires.

This shows concisely how to proceed to *vipassanā* from the counting stage. More detailed expositions may be found in my *Āhāra Dīpanī* (Manual of Nutriment) and *Anatta Dīpanī* (Manual of Non-Self).

When proceeding to *vipassanā* from the connection stage, or from the access concentration of the fixing stage, or from the full absorption of the first, second, third, and fourth jhānas of the fixing stage, the method may be gathered from what has been shown in the case of the counting stage.

As regards the three remaining purities, the ten kinds of insight knowledge (*vipassanā-ñāṇa*), and the knowledge of the path and fruit of stream-winning (*sotāpatti-magga-* and *phala-ñāṇas*), see the *Kammaṭṭhāna* (Meditation Subject) section of my *Paramattha Saṅkhitta* (Summary of the Ultimate).

This ends the concise exposition of the meditation subject of mindfulness of breathing, as given in the Ānāpānasati Sutta and its Commentary.

This ends the *Ānāpāna Dīpanī*,
the Manual of Mindfulness of Breathing.

APPENDIX I

Five Questions on Kamma

By The Venerable Ledi Sayadaw

The Monywa Ledi Sayadaw was approached by a group of French thinkers of Paris who submitted certain questions on kamma and kindred subjects. The following is an English translation of the questions—five in number—and of the Venerable Sayadaw's replies thereto. The translator from the original French and Burmese texts frankly acknowledges the difficulty of his task, taking into consideration that the subjects dealt with are of the deepest metaphysical import. His acknowledgments are due to U Nyana, the learned Patamagyaw of Masoyein-Kyaungdaik, whose wide reading of the Buddhist scriptures and deep knowledge of Pāli have been of much help to the translator.

Namo tassa bhagavato arahato sammā sambudhassa.

I. Q.—Do the kamma of parents determine or affect the kamma of their children? (Note—physiologically, children inherit the physical characteristics of their parents).

A.—Physically, the kamma of children are generally determined by the kamma of their parents. Thus, healthy parents usually beget healthy offspring, and unhealthy parents cannot but beget unhealthy children. On the other hand, morally, the kamma of a father or mother does not in any way affect or determine the kamma of their child. The child's kamma is a thing apart of itself—it forms the child's individuality, the sum-total of its merits and demerits accumulated in its innumerable past existences. For example, the kamma of the Buddha-to be, Prince Siddattha, was certainly not influenced by the joint kamma of his parents,

King Suddhodana and his spouse, Queen Maya. The glorious and powerful kamma of our Buddha-to-be transcended the kamma of his parents which jointly were less potent than his own.

II. Q.—If the kamma of parents do not influence those of their children, how would the fact be explained that parents who suffer from certain virulent diseases are apt to transmit these evils to their offspring?

A.—Where a child inherits such a disease it is due to the force of the parent's characteristics because of the force of the latter's utu (conditions favourable to germination). Take, for example, two seeds from a sapling; plant one in inferior, dry soil, and the other in rich, moist soil. The result, we will find, is that the first seed will sprout into a sickly sapling and decay, while the other seed will thrive and flourish, and grow up to be a tall, healthy tree.

It will be observed that the pair of seeds taken from the same stock grow up differently according to the soil into which they are put. A child's past kamma (to take the case of human beings) may be compared to the seed; the physical disposition of the mother to the soil, and that of the father to the moisture which fertilizes the soil. Roughly speaking, to illustrate our subject, we will say that, representing the sapling's germination growth and existence as a unit, the seed is responsible for say one-tenth of them, the soil for six-tenths, and the moisture for the remaining, three-tenths. Thus, although the power of germination exists potentially in the seed (the child), its growth is powerfully determined and quickened by the soil (the mother), and the moisture (the father.)

Therefore, even as the conditions of the soil and moisture must be taken as largely responsible factors in the growth and condition of the tree, so must the influences of the parents (or progenitors, in the case of the brute world) be taken into account in respect to the conception and growth of their issue.

The parents' (or progenitors') share in the kamma determining the physical factors of their issue is as follows: If they are human beings, then their offspring will be a human being. If they are cattle, then their issue must be of their species. If the human beings are Chinese, then their offspring must be of their race. Thus, the offspring are invariably

of the same genera and species, etc., as those of their progenitors. It will be seen from the above that, although a child's kamma be very powerful in itself, it cannot remain wholly uninfluenced by those of its parents. It is apt to inherit the physical characteristics of its parents. Yet, it may occur that the child's kamma, being superlatively powerful, the influence of the parents' joint kamma cannot overshadow it. Of course, it need hardly be pointed out that the evil (physical) influences of parents can also be counteracted by the application of medical science.

All beings born of sexual cohabitation are the resultant effects of three forces—one, the old kamma of past existences, the next the seminal fluid of the mother, and the third, the seminal fluid of the father. The physical dispositions of the parents may, or may not, be equal in force. One may counteract the other to a lesser or greater extent. The child's kamma and physical characteristics, such as race, colour, etc., will be the product of the three forces.

III. Q.—On the death of a sentient being, is there a 'soul' that wanders about at will?

A.—When a sentient being leaves one existence, it is reborn either as a human being, a deva, a Brahma, an inferior animal, or as a denizen of one of the regions of hell. The sceptics and the ignorant people hold that there are intermediate stages—antarabhava—between these, and that there are beings who are neither of the human, the deva or the Brahma worlds, nor of any one of the states of existences recognized in the scriptures but are in an intermediate stage. Some assert that these transitional beings are possessed of the five khandha:[1]

1. KHANDHA: The 5 'groups' are called the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence and which appear to the ignorant man as his ego, or personality, to wit: 1) the corporeality-group (rūpa-kkhandha), 2) the feeling-group (vedanā-kkhandha), 3) the perception-group (sañña-kkhandha), 4) the mental-formation-group (sankharā-kkhandha), 5) the consciousness-group (viññāna-kkhandha). 'Whatever there exists of corporeal things whether one's own or external, gross or subtle, lofty or low, far or near, all that belongs to the corporeality-group. Whatever there exists of feeling . . . of perception . . . of mental formations . . . of consciousness . . . all that belongs to the consciousness-group' (S. VII. 8f)

'Buddhist Dictionary'
Nyanatiloka.

Some assert that these beings are detached 'souls' or spirits with no material envelopes, and some again that they are possessed of the faculty of seeing like devas, and further, that they have the power of changing at will, at short intervals, from one to any of the existences mentioned above. Others again hold the fantastic and erroneous theory that these beings can, and do, fancy themselves to be in other than the existence they are actually in. Thus, to take for example one such of these suppositious beings: He is a poor person—and yet he fancies himself to be rich. He may be in hell—and yet he fancies himself to be in the land of devas, and so on. This belief in intermediate stages between existences is false, and is condemned in the Buddhist teachings. A human being in this life who by his kamma is destined to be a human being in the next will be reborn as such; one who by his kamma is destined to be a deva in the next, will appear in the land of devas; and one whose future life is to be in hell will be found in one of the regions of hell in the next existence.

The idea of an entity or 'soul' or spirit 'going', 'coming', 'changing', 'transmigrating' from one existence to another is that entertained by the ignorant and the materialistic, and is certainly not justified by the dhamma. There is no such thing as 'going', 'coming', 'changing', etc., as between existences. The conception which is in accordance with the dhamma may perhaps be illustrated by the picture thrown out by the cinematograph, or the sound emitted by the gramophone, and their relation to the film or the sound-box and disc respectively. For example, a human being dies and is reborn in the land of devas. Though these two existences are different, yet the link or continuity between the two at death is unbroken in point of time. And so in the case of a man whose future existence is to be the nethermost hell. The distance between hell and the abode of man appears to be great. Yet, in point of time, the continuity of 'passage' from the one existence to the other is unbroken, and no intervening matter or space can interrupt the trend of this man's kamma from the world of human beings to the regions of hell. The 'passage' from one existence to another is instantaneous, and the transition is infinitely quicker than the blink of an eye or a lightning-flash.

Kamma determines the realm of rebirth and the state of existence in such realm of all transient beings (in the cycle of existences which have to be traversed till the attainment at last of Nibbāna).

Kamma in their results are manifold and may be effected in many ways. Religious offerings (dāna) may obtain for a man the privilege of rebirth as a human being, or as a deva in one of the six deva-worlds according to the degree of the merit of the deeds performed. And so with the observance of religious duties (sīla). The five jhana or states of enlightenment, are found in the Brahma worlds or Brahma-lokas up to the summit, the twentieth Brahma world. And so with bad deeds, the perpetrators of which are to be found, grade by grade, down to the lowest depths of the nethermost hell. Thus, our kamma, past, present and future, were, are and will ever be the sum-total of our deeds, good, indifferent or bad, according as our actions are good, indifferent or bad. As will be seen from the foregoing, our kamma determine the changes in our existences.

'Evil spirits' are therefore not beings in an intermediate or transitional stage of existence, but are really very inferior beings, and they belong to one of the following five realms of existence, which are: the world of men, world of devas, the regions of hell, animals below men; and petas [2] They are very near the world of human beings. As their condition is unhappy, they are popularly considered as evil spirits. It is not true that all who die in this world are reborn as evil spirits, though human beings who die sudden or violent deaths are apt to be reborn in these lowest worlds of devas.

IV. Q.—Is there such a thing as a human being who is reborn and who is able to speak accurately of his or her past existence?

A.—Certainly, this is not an uncommon occurrence, and is in accordance with the tenets of Buddhism in respect to kamma. Such a person is called a jatisara puggalo from jati, existence; sara, remembering; and puggalo, rational being.

2. See Pali Glossary.

The following (who form an overwhelming majority of human beings) are unable to remember their past existences if and when reborn as human beings:

1. children who die young
2. those who die old and senile
3. those who are strongly addicted to the drug or drink habit.

Those whose mothers, during their conception, have been sickly or have had to toil laboriously, or have been reckless or imprudent during pregnancy, the children in the womb being stunned and startled lose all knowledge of their past existences.

The following are possessed of a knowledge of their past existences: Those who are not reborn (in the human world) but proceed to the world of devas, of Brahmas, or to the regions of hell, remember their past existences. Those who die sudden deaths from accidents while in sound health may also be possessed of this faculty in the next existence, provided that the mothers, in whose wombs they are conceived, are healthy, clean-lived and quiet women. Again, those who live steady, meritorious lives and who (in their past existences) have striven to attain, and have prayed for this faculty often attain it. Lastly, the Buddha, the arahants and ariyas attain this gift which is known as pubbenivāsa-abhiññāna.

V. Q.—Which are the five abhinnaṇa? Are they attainable only by the Buddha?

A.—The five abhiññāṇa (psychic powers) Pāli abhi, excelling, ñāṇā, wisdom) are: iddhividhā—creative power; dibbasota—divine ear; cittapariya-ñāṇa—knowledge of others' thoughts; pubbenivāsānussati—knowledge of one's past existences; and dibbacakkhu—the divine eye.

The five abhinnaṇa are attainable also by arahants and ariyas and not only the above, but by ordinary mortals who practise according to the Scriptures, as was the case with the hermits, etc., who flourished before the time of the Buddha and who were able to fly through the air and traverse different worlds.

In the Buddhist Scriptures we find, clearly shown, the means of attaining the five abhiññāna; and even nowadays, if these means are carefully and perseveringly pursued, it would be possible to attain these. That we do not see any person endowed with the five abhiññāṇa today is due to the lack of strenuous physical and mental exertion towards their attainment.

APPENDIX 2

Anattanisamsa

(A Concise Description of the Advantages Arising Out of the Realisation of Anatta)

By

The Venerable Mahāthera Ledi Sayadaw, Agga Mahāpaṇḍita, D. Litt.
(Being an extract from Anatta Dīpanī, translated by U Sein Nyo Tun, I.C.S. Retd.)

I shall now show the advantages arising out of the ability to attain a realisation of the characteristic of anatta. If one can clearly perceive the characteristic of anatta, one attains the stage of the knowledge of sotapatti magga (path of the streamwinner) wherein atta-ditthi (ego-delusion) or sakkāya-ditthi[1] (personality belief) is totally eradicated.

Anatta Realisation and Past Kamma

All beings who drift and circulate in the long and beginningless round of rebirths called saṁsāra rarely encounter a Buddha Sāsanā. They do not encounter a Buddha Sāsanā during the space of even a hundred thousand world-cycles. They do not get the opportunity of meeting a Buddha Sāsanā even once though an infinite number of world-cyeles elapse. The number of existences and the number of world-cycles in which they have been afflicted by evils and errors predominate. Hence, in the mental make-up of a being, there are at all times an infinite number of kamma that can result in that being being cast in the Avici hell. In the same way, there are at all times an infinite number of kamma that can result in that being being cast in the Sañjiva and the rest of the

1. Known in the West as 'self-identity''

other hells,[2] or in that being being reborn in the various kinds of peta, asurakāya, and animal existences.

Atta-diṭṭhi is the head—the chief—of the old akusala kamma that thus accompany beings incessantly. As long as sakkāya-diṭṭhi exists, these old akusala kamma are fiery and full of strength. Though beings may be enjoying happiness and prosperity as devas or as Sakka in the six deva loka, they are obliged to exist with their heads forever turned towards the four apāya loka. In the same way, though beings may be enjoying happiness and prosperity in the rūpa-brahma-loka, they are obliged to exist with their heads forever turned towards the four apāya loka.

Palm fruits in a palm grove possess an ever existing tendency to fall to the ground even though they may be attached to the tops of the palm trees. So long as the stalks are firm they remain on the trees, but directly the stalks weaken they inevitably fall to the ground. In the same way, devas and Brahmās afflicted with atta-diṭṭhi get the opportunity to exist in the deva and Brahma loka only as long as the 'stalks' of the vital life forces as devas and Brahmās remain intact. When these 'stalks' of vital life forces are severed, they inevitably descend to the lower loka, just like the palm fruits. This is indeed so because the sakkāya-diṭṭhi that is ever present in the mental make-up of a being is a great burden that is more burdensome than even the great Mount Meru inasmuch as such sakkāya-diṭṭhi gathers within its folds an infinite number of akusala kamma.

Thus, beings in whose mental make-up sakkāya-diṭṭhi exist are continually obliged to descend or fall towards the apāya loka although they may be living in the highest of the Brahma loka. The cases of those beings living in the lower Brahma loka, or the deva loka, or the human world are much worse and need no further comment. Although such beings may be existing as Brahmā kings, deva kings or Sakka king, their mental make-up contains, ready-made, the eight great hells. Similarly, their mental make-up contains, ready-made, the infinite numbers of lesser hells, the peta worlds, the asurakaya worlds and the animal worlds. It is because these beings do not know that the tendency to-

2. 1. Sañjīva, 2. Kālasutta, 3. Saṅghāra 4. Roruva, 5. Mahāroruva, 6. Tāpana, 7. Mahātāpana, 8. Avīci.

wards these lower and misery-filled worlds is for ever present in their mental make-up that Brahmā kings and deva kings can afford to derive pleasure and enjoyment from those existences as such.

All the old akusala kamma which have forever accompanied beings throughout the long and beginningless round of rebirths called saṁsāra are completely extinguished as soon as sakkāya-ditthi, which is their head, disappears entirely.

Not to say of these old akusala kamma that have accompanied beings from previous existences and previous worlds, even in the case of the infinite numbers of akusala kamma committed in the present existence, kamma such as killing and stealing, their resultant tendencies entirely disappear as soon as sakkāya-ditthi is completely extinguished. There may remain occasions for such beings to fear the depredation of lice and bugs, but there no longer remains any occasion for them to fear the resultants of the infinite numbers of past akusala kamma.

Beings whose mental make-up is entirely freed from sakkāya-ditthi have their heads turned towards the higher planes of the deva and Brahma loka even though they may be living in the human world. Although they may be living in the lower deva and Brahma planes, their heads are thence forever turned towards the higher deva and Brahma planes. They resemble the vapours that are continuously rising upwards from forests and mountains during the latter part of the rainy season.

This shows the greatness of the advantages arising out of the extinguishing of sakkāya-ditthi so far as they relate to past kamma.

Anatta Realisation and Future Kamma

Human beings, devas and Brahmas, who possess sakkāya-ditthi in their mental make-up may be good and virtuous beings today, but may commit an infinite number of the duccarita, such as the great pāṇātipāta kamma of matricide, patricide, or killing arahats, or the adinnādāna kamma of stealing, etc., tomorrow, or the day after, or next month, or next year or in the next following existences. It may happen that today they live within the fold of the Buddha Sāsana, but tomorrow, or the next day, etc., they may be beyond the pale of the Buddha Sāsana, and may even become destroyers of the Sāsana.

Human beings, devas, and Brahmas, however, who well perceive the

characteristic of anatta, and who have thus extirpated sakkāya-diṭṭhi entirely from their mental make-up cease to commit the duccarita and other akusala kamma even in their dreams from the moment they get rid of sakkāya-diṭṭhi, although they may continue to circulate in saṁsāra for many more existences and many more world-cycles to come. From the day they are free from sakkāya-diṭṭhi and until the final existence when they attain Nibbāna, they remain within the fold of the Buddha Sāsana permanently and continuously during successive existences and successive world-cycles. For them there no longer exists any existence or any world where the Buddha Sāsanā has disappeared.

This shows the advantages arising out of the extinguishing of sakkāya-diṭṭhi so far as they relate to future kamma.

How Past Kamma Become Inoperative

How the infinite numbers of past kamma become inoperative the moment sakkāya-diṭṭhi is extinguished may be illustrated as follows:

> In a string of beads, where an infinite number of beads are strung together by a strong silk thread, if one bead is pulled all the other beads follow or accompany the one that is pulled. But if the silk thread is removed, pulling one of the beads does not disturb the other beads because there is no longer any attachment between them.

A being who possesses sakkāya-diṭṭhi harbours a strong attachment for the series of khandha during past existences and past world-cycles by transforming them into 'I'. Thinking 'In past existences and in past world-cycles I have been on many occasions a human being, a deva, or a Brahmā', he acquires the thread that is sakkāya-diṭṭhi. It is thus that the infinite number of past akusala kamma committed in past existences and past world-cycles, and which have not as yet produced resultants, accompany that being wherever he may be reborn. These past akusala kamma resemble beads that are strung and bound together by a strong thread.

Beings who clearly perceive the anatta characteristic, however, and who have rid themselves of sakkāya-diṭṭhi, perceive that the rūpa- and nama-kkhandha which arise and disappear even in the short course of one

sitting as separate phenomena and not as a bonded continuum. The concept of 'my atta', which is like the thread, is no longer present. Their khandha appear to them like the string of beads from which the thread has been removed. They clearly perceive that the akusala kamma which they had committed in the past are not 'persons', or 'beings' or 'I', or 'my kamma', and that they are that which arise and disappear in an instant. That is why these past akusala kamma disappear entirely as soon as sakkāya-diṭṭhi disappears.

Here, it is to be observed that only the akusala kamma disappear. Past kusala kamma do not disappear through the mere disappearance of sakkāya-ditthi. It is only when the stage of the arahatta magga is reached, and when tanhā is completely eradicated, do kusala kamma also totally disappear.

The Evil of Sakkāya-Ditthi

Sakkāya-ditthi as an evil is extremely deep and far-reaching. A person who commits the kamma of matricide, and who thus is extremely agitated and worried over the prospect of being certainly reborn in the Avıci hell, transforms that kamma of matricide into 'atta' and becomes greatly distressed by such firmly attached thoughts as 'I have indeed committed wrong. I have indeed erred.' If such a being fully comprehends and realises the characteristic of anatta (anatta parinnā) and can thereby relinquish attachment to such thoughts as 'I have indeed erred', that kamma of matricide can no longer have the power of producing resultants so far as that being is concerned. But, beings do not discard their attachment to such thoughts.

Although, as it were, that kamma does not desire to accompany that being, and does not desire to produce resultants, it is forced or coerced to do so by the fact that that being takes possession of it through the habouring of such thoughts as 'It is kamma I have committed. It is my kamma'. Because of this forcible possessive act that kamma is obliged to produce its resultants. To this extent are worldlings possessing sakkāya-ditthi deluded and erring in their ways

It is the same in the case of the remaining akusala kamma. It is because of the forcible possessive act of sakkāya-ditthi that akusala kamma accompany beings throughout saṁsāra, wherever they may be reborn, and produce resultants.

Beings find that they cannot discard their akusala kamma even while they are being oppressed by their resultants and are thereby in the process of suffering great privations. These beings regard such akusala kamma as 'akusala kamma I have committed', and thus take possession of them even though they may be in the process of suffering in hell through the resultants produced by the kamma. Because beings cannot discard or relinquish such akusala kamma, these kamma cannot help but produce resultants. These kamma continue to produce resultants such that these beings are unable to achieve their release from the hell existences. To this extent is sakkāya-diṭṭhi profoundly evil and erroneous.

In the same way, beings extremely dread the dangers of disease, old age, and death. But, even though they harbour such dread, they become attached to the past incidents of disease, old age, and death through such thoughts as 'I have for many times in the past suffered disease, suffered old age, and suffered death.' Thus, they find themselves unable to relinquish and discard even such fearsome phenomena. And because they are unable to relinquish and discard them, the phenomena of disease, old age, and death accompany them, as it were, against their own will, and continue thus to cause oppression. It is thus that the phenomena of disease, old age, and death, are obliged to appear. To this extent is sakkāya-diṭṭhi profoundly evil and erroneous.

In this present existence also, when external and internal dangers are encountered, and beings become greatly oppressed by diseases and ailments, they develop an attachment for these diseases and ailments through such thoughts as 'I feel pain. I feel hurt. I am oppressed by burning sensations', and thus take possession of them. This act of taking possession is an act of bondage that later prevents the riddance of themselves from diseases and ailments. It is because this act of bondage of sakkāya-diṭṭhi is strong that in the lengthy beginningless saṁsāra beings have found these diseases and ailments to be their inseparable companions right up to the present day. It is thus that sakkāya-diṭṭhi develops an attachment and takes possession of even those diseases and ailments that greatly oppress beings at the present moment.

Even though those great dangers and sufferings do not, as it were, desire to accompany those beings they are unable to remain so, but are

obliged to accompany them continuously from existence to existence because of the pull exerted by sakkāya-ditthi.

In future existences also, the attachments engendered by such thoughts as 'We shall encounter old age. We shall encounter death', are acts of sakkāya-diṭṭhi that take possession of the future eventualities of disease, old age and death from the present moment and binds them to beings. So long as this act of bondage is not destroyed, therefore, it becomes certain that beings will in future encounter those eventualities. To this extent is sakkāya-diṭṭhi profoundly evil and erroneous.

This is a brief description of how sakkāya-diṭṭhi is profoundly evil and erroneous.

Superficial and Deep Attachment

The attachments of taṇhā and māna are not attachments of diṭṭhi. Taṇhā develops an attachment for all the phenomena in the three spheres of existence in the form 'It is my property'. Māna develops an attachment for them in the form 'It is I'. In the case of beings possessing sakkāya-diṭṭhi, taṇhā and māna follow the lead given sakkāya diṭṭhi. In the case of stream-winners, once-returners and non-returners who have rid themselves of sakkāya-diṭṭhi, taṇhā and māna follow saññā-vipallāsa (hallucinations of perception) and citta-vipallāsa (hallucinations of consciousness). The attachments produced by saññā and citta-vipallāsa are superficial. Attachments produced by sakkāya-diṭṭhi are deep.

This ends the description of how akusala kamma totally cease with the disappearance of sakkāya-diṭṭhi.

Appendix III

Below are some of the Tikās, Manuals, Essays and Letters written by the Venerable Ledi Sayadaw:

In Pāḷi:

1. Paramattha Dīpanī (Manual of Ultimate Truths) or Abhidhammattha Saṅgaha Mahā Tīkā
2. Nirutti Dīpanī or Vuttimoggallāna Tīkā
3. Anu Dīpanī
4. Vibhatyattha Tīkā
5. Vaccavācaka Tīka
6. Sāsanasaṁpatti Dīpanī
7. Sāsanavipatti Dīpanī
8. Paṭṭhānuddesa Dīpanī
9. Sammādiṭṭhi Dīpanī
10. London Pāḷi Devi Questions and Answers
11. Exposition of Buddhism for the West
12. Padhāna Sutta (Pāḷi and word-for-word meanings)
13. Anattavibhāvanā
14. Yamaka Pucchā Visjjanā
15. Niyāma Dīpanī
16. Vipassanā Dīpanī

In Burmese:

17. Rūpa Dīpanī (Manual of Material Qualities)
18. Lakkhaṇa Dīpanī (Manual of Characteristics of Existence).
19. Pāramī Dīpanī (Manual of Perfections)
20. Vijjāmagga Dīpanī (Manual of the Way to the Holy-Path-Knowledge)
21. Nibbāna Dīpanī (Manual of Nibbāna)
22. Mahāsayana Dīpanī (Manual of Great Lying Down)
23. Uttama Purisa Dīpanī (Manual of the Real Superman)
24. Paṭiccasamuppāda Dīpanī (Manual of Dependent Origination)
25. Āhāra Dīpanī (Manual of Nutritive Essence)

26. Anatta Dipanī (Manual of Impersonality)
27. Anatta Dipanī (New)
28. Kammaṭṭhāna Dipanī (Manual of Meditation-Subjects)
29. Āṇapāna Dipanī (Manual of Exhaling and Inhaling)
30. Catusacca Dipanī (Manual of the Four Noble Truths)
31. Bodhipakkhiya Dipanī (Manual of the Factors Leading to Enlightenment)
32. Somanassaupekkhā Dipanī (Manual of Joy and Equanimity)
33. Bhāvanā Dipanī (Manual of Mental Concentration)
34. Sukumāra Dipanī
35. Saccattha Dipanī
36. Sāsanadāyajja Dipanī
37. Rogantara Dipanī
38. Dhamma Dipanī
39. Dānādi Dipanī
40. Maggaṅga Dipanī (Manual of the Constituents of the Noble Path)
41. Goṇasurā Dipanī
42. Niyāma Dipanī (Manual of Cosmic Order)
43. Sīlavinicchaya Dipanī
44. Virati-Sīlavinicchaya Dipanī
45. Iṇaparibhoga-Vinicchaya Dipanī
46. Dighāsana-Vinicchaya Dipanī
47. Asaṅkhāra-Sasaṅkhāra-Vinicchaya Dipanī
48. Sikkhā-Gahana-Vinicchaya Dipanī
49. Cetiyaṅgana-Vinicchaya Dipanī
50. Upasampada-Vinicchaya Dipanī
51. Decision on Ājīvaṭṭhamaka Sīla
52. Decision on Vikālabhojana-Sikkhāpada
53. Saraṇa-Gamaṇa-Vinicchaya Dipanī
54. Paramattha Saṅkhitta
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56. Sadda Saṅkhitta
57. 'Alphabet' Saṅkhitta
58. Prosody Saṅkhitta
59. Alaṅkā Saṅkhitta
60. Spelling Saṅkhitta
61. Paramattha Saṅkhitta

62. Chapter on Material Qualities (in brief)
63. Nibbāna-Visajjanā Manual
64. Ledi Questions and Answers
65. Questions on Sotāpanna
66. Sāsanavisodhanī, Vols, I, II & III.
67. Gambhira-Kabyā-Kyan (Manual of Profound Verses)
68. Open Letter for Abstention from Taking Beef
69. Letter of Reply to U Ba Bwa, Township officer of Dedaye, saying that he could not go on a pilgrimage to Ceylon that year
70. Admonitory letter to U Saing, headman of Saingpyin Village for abstention from taking intoxicants
71. Admonitory letter to the inhabitants of Dipeyin Township for abstention from taking intoxicants
72. Admonitory letter prohibiting lotteries and gambling
73. Advice to hold a lighting festival at the Bo Tree within the precincts of Ledi Monastery, Monywa
74. Letter to U Hmat, a ruby merchant of Mogok
75. Inscription at Sihataw Pagoda, written by the Ven'ble Mahāthera Ledi Sayadw at the request of U Hmat
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Missionary Work Carried On Today
by
The Kalaywa Sayadaw of the Naga Hlainggu Pagoda

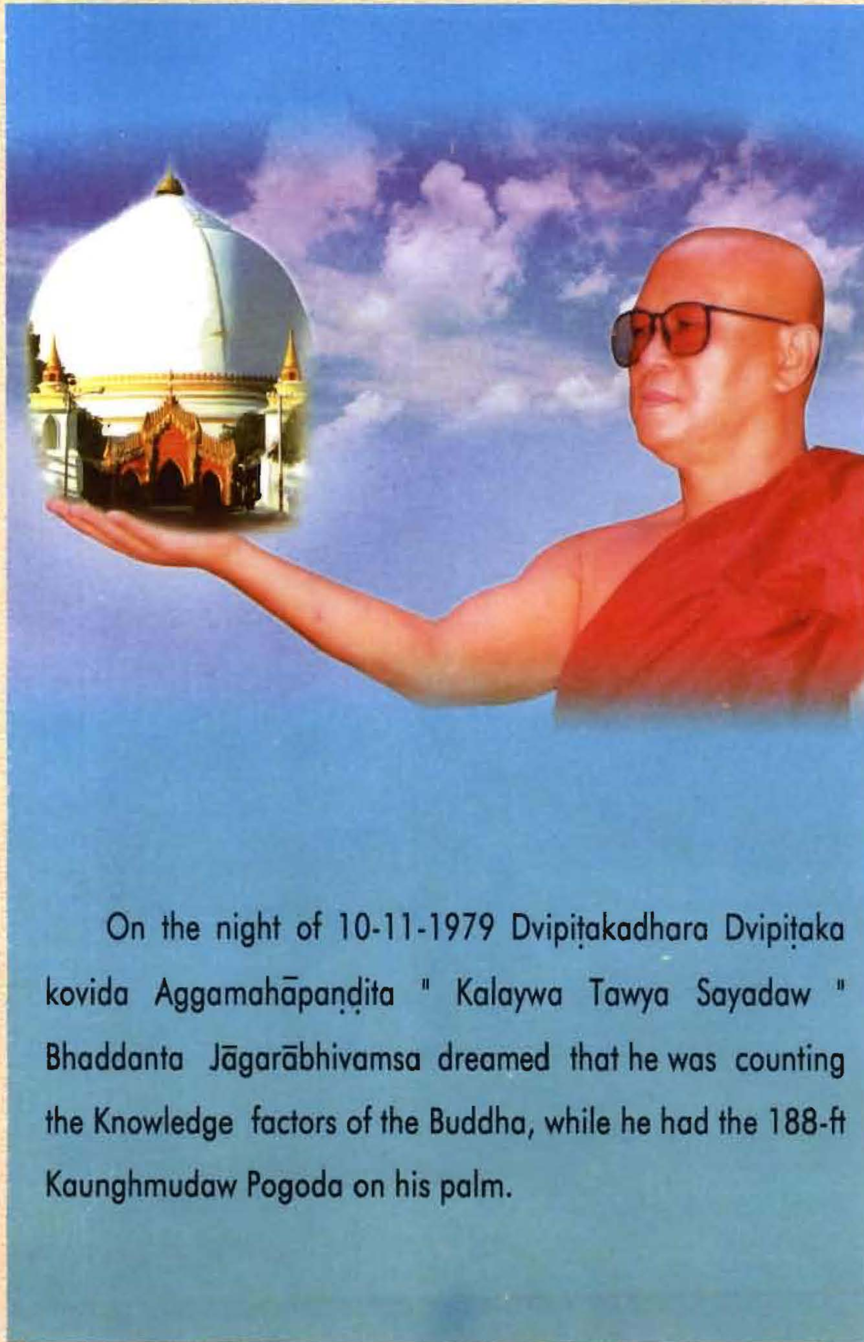
The Five Kinds of Monasteries

The fact that the teachings of the Buddha are still extant in the Union of Myanmar 2545 years into the Year of the Buddha (Anno Buddhae) is due to the leadership of the monks in shouldering the tasks of Buddhist instruction and the support and encouragement shown by the people of the country in the matter of supplying the four requisites of monks.

The way that monks have lead in the task of shouldering the responsibilities of Buddhist instruction is through the provision of (free) instruction in Buddhistic culture to the children of the citizenry, provision of leadership in matters related to the mundane and the supramundane by giving lectures on the noble doctrines to their elders, and being examplary disciples par excellence in the observance of the monastic code of conduct that had been set down by the Lord Buddha himself, thus earning the veneration and the honour accorded.

In this role of giving leadership, it will be seen that today there are five kinds of bases or "monasteries" from which monks carry on their mission of spreading the Buddha's teachings and dwell in.

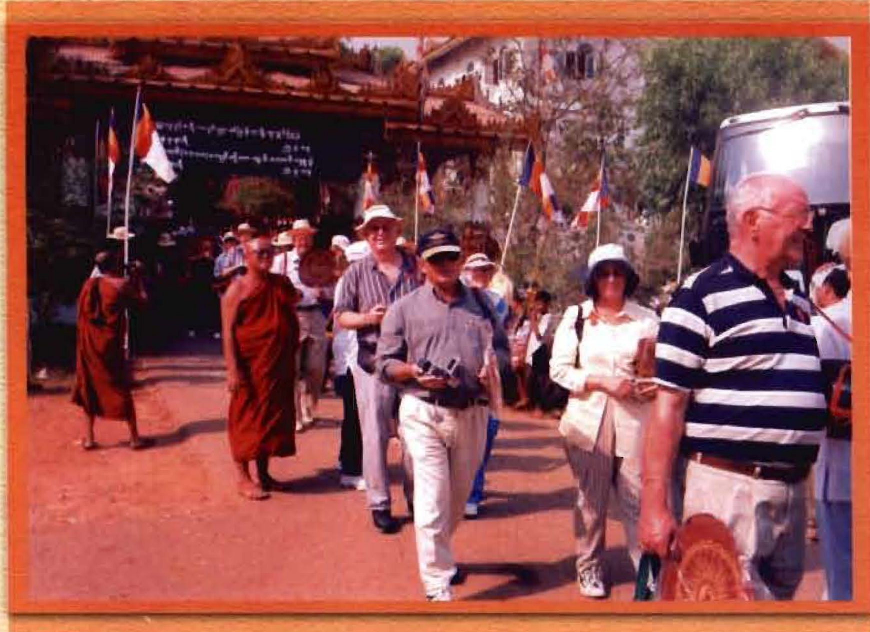
(1) A monastery that is a meditation refuge.
(2) The International Theravada Buddhist Missionary University and National Pariyatti Buddhist Universities.
(3) Monastic Facilities Engaged in Teaching Buddhist Literature in Various Grades.
(4) Venerated Buddhist Monasteries.
(5) (Bha Ka) Monastic Schools Providing Formal Education for Children.


On the night of 10-11-1979 Dvipiṭakadhara Dvipiṭaka kovida Aggamahāpaṇḍita " Kalaywa Tawya Sayadaw " Bhaddanta Jāgarābhivamsa dreamed that he was counting the Knowledge factors of the Buddha, while he had the 188-ft Kaunghmudaw Pogoda on his palm.



Naga Lainggu Sayadaw seen together with the novices and monks from the border and hilly regions


LUNCH CEREMONY FOR OVER 1000 MONKS AND NUNS
DONATED BY
MR. RICARDO CISNEROS AND FRIENDS
KALAYWA TAWYA MONASTERY
9th MARCH 2004
YANGON



The world tourist visitors come to participate on the ceremony of one thousand(1000) Sanga.

Buddhist Missionary Works

4 Kinds of Bases for Buddhist Mission

The presiding monk who has taught and promoted the Naga Hlainggu Resolutionary Standard Procedure and Meditational Procedure Celebrating the Ledi Way to Vipassana to the level of a definitive work has founded monasteries of 1,3,4 and 5 types to raise his accomplishments in this missionary field to new heights.

Fifth Type of monastery

The Kalaywa Sayadaw laid the foundation on the fifth type of monastery catering to children of nationalities living on the Union's borders and highlands by opening a school in the precincts of the Naga Hlainggu Pagoda, Yangon in 1992 with 17 young Wa students . This has now grown into an educational institution where over a thousand children of various national peoples living in the border areas and on the highlands of the Union come yearly to find a welcome sanctuary providing them with (school textbooks, ball-pens, pencils etc. free of charge) and an opportunity to get a free education. In this spacious monastery that had been established by the original presiding monk of Kalaywa, the present Kalaywa Sayadaw has , with the aid given by the government and donors from within the country and abroad has continued to take the responsibility of providing the needs that come under five headings "food, clothing , place to stay, health and education" for children from the border area and the highlands and enhancing his ability for this missionary work on a daily basis.

No.1.A Monastery for Meditation

The Sayadaw who had inherited the Ledi Way to Vipassana Meditation Institute in Yangon from the year 1360ME. (1998AD) , noting that the Ledi Way to Meditation which has been thriving overseas on Buddhist principles had somewhat declined in its country of origin had the idea of propagating the beneficent methods laid down by the Ledi Sayadaw who had

spread the aura of knowledge all over the world , writing over a hundred dīpanī expository works based on the principles of Buddhism, by striving to establish Ledi sylvan refuges for meditation. He had run 55 meditation camps, each lasting for a week at the Ledi Monastery for Vippassana Meditation, located in Pyay Road, Yangon and countless meditation camps in other 20 meditation centres. The Head -quarters for Propagation of Ledi Way to Insight Meditation was established to give impetus to the spreading of insight meditation in the Ledi tradition. The Ledi Principle Vipassana Meditation Monsdtery is located in a quiet stretch on the Pyay main road and is a refuge where yogis can absorb this principle in peace and quiet.

No.4 Monasteries for Scriptural Education of Monk Scholars

Such a monastic institute for learning known as the Naga Hlainggu Kalaywa Sylvan Monastery was opened personally by the Sayadaw himself on 1341 Nayon M.E. Other monastic institutes for monk scholars were also opened and managed by senior graduates from this institute.

Overseas Missionary Work

In addition to carrying on missionary work successfully within the country , the Sayadaw had also embarked on embassies to Thailand, Malasia, Singapore, India. New Zealand , Japan, Soviet Russia (the Russian Federation of today) , Germany, Switzerland, France and the United States of America, giving instruction on meditation and answering queries on different aspects of Budhhism.

Responsibilities in Varous Levels of Saṁghā Organizations

The Naga Hlainggu Kalaywa Tawya Sayadaw has served in the capacity firstly on the Township Working Committee on Ecclesiastic Law, secondly as an elected representative of monks to the Central Working Committee on Ecclesiastical Law on the National Level and in the third and fourth ossasions as a member of the Nainggandaw Saṁgha Mahā Nāyaka Committee starting from 16-6-1991.

On the fifth occasion beginning from 5-3-2000 he has served as the Joint Secretary in the Nainggandaw Saṁgha Mahā Nāyaka Committee.

Ledi Dīpanī Propagation Association

The Ledi Sayadaw , of worldwide reknown had sojourned in the rural parts of the country in the seclusion of hills and forests and had authored expositions (dīpanī) , precis (saṁkhepa) of Pāli canonical literature over a hundred in all to bring the light of knowledge to the world's populace. In order to maintain the purity of these works, he took the lead in forming the Association for the Propagation of Ledi Dīpanī. The Naga Hlainggu Sayadaw is at present serving as Vice-President of this organization.

Ledi Vipassanā Propagation Association

In order to propagate the Ledi Sayadaw's methods of Meditation for Tranquillity and Insight that had been circulated by the venerable Sayadaw in accordance with the word of the Buddha, he also took the leading role in setting up this organization which has now established meditational centres in more than 50 localities.

Ledi Meditational Practices Organization

This organization was set up to give courses on training in Ledi method of meditation to staff the above Ledi Vipassana Propagation Meditational Centres. The Sayadaw heads this organization as its president.

Presiding Monks' Organization for Management of Religious Edifices of the Lineage

The first, principle patron and author of the Vākyattadīpanī Bhaddanta Kevalābhivamsa Mahāthera of the Ledinikāya Thabyebin Sylvan Monastery, of Monywa, Sagaing Division, the second principle patron Araññavācī Bhaddanta Kumāra Mahāthera and famed missionary the Kalaywa Sayadaw

Bhaddanta Jāgara left as heritage of their lineage various religious edifices such as pagoda, monasteries , stupas, lakes and reservoirs. On 19-11-2001, the Sayadaw took the lead in forming an organization made up of presiding monks for their mangement and maintenance.

Versatile Missionary

He had turned many a monastery left to him by former venerable Sayadaws into monastic institutions for the teaching of Pariyatti scriptures or into Paṭipatti meditational centres thus dealing with both facets of Buddhist monastic missions. He had also donated monasteries that had in his hands to suitable monks.

1. The Naga Hlainggu Kalaywa Sylvan Monastery that he had inherited from the original Kalaywa Sayadaw has been developed to become a veritable 'Nandamū Yeiktha' (famous Nandamūla Grotto Retreat of the Scriptures) where over 1300 monks, novices and nuns dwell and receive an education in Buddhist scriptures, children and nuns of the Sasana lineage from border areas and the highlands live and learn Buddhist literature and receive formal education had been entrusted to a board of faculty patrons for monasti education and a board of patrons for adminstration of the Bha-Ka school and a caretaker organization to deal with maintenance.
2. The Shwegulay Mahapaduma Monastery in Bago inherited from the Kalaywa Sayadaw has been developed to become a "Bha-Ka" monastic school providing formal education for over 500 students and handed over to U Gandhasāra (Dhammacariya).
3. The Akyutalut Pagoda and monastery has been developed to become the Mahabodhi institute for scriptural education and handed over to U Acara (Sasana dhaja Dhammacariya)
4. The Mahagyi Pagoda Monastery located within the precincts of the Mahagyi Stupa (an ancient historical site) of Bago has been turned into an institute providing living quarters for over 120 faculty members and students of the institute for scriptural education as well as a monastic school for formal education.

5. The Sudhammacāri Sasana Institute of Shansaw Quarters in Monywa has been turned into a meditational centre in the Ledi way to meditation and left in the care of U Kosala (Dhammacariya).
6. The Bedārī Grotto Kalaywa Sylvan Monastery located on the Mingyi Mountain Range of Pyay has been handed over to Ashin Sunanda for any missionary work deemed neccessary.
7. The Thahtay Monastery of Shweyay Taung Monastery Complex, Western Porch of the Mahamyatmuni Pagoda of Mandalay city inherited from Sayadaw Baddanta Candimā Mahathera has been developed as a monastic educational institute housing over 70 faculty members and students. It has been handed over to Baddanta Sukhassana (Dhammacariya).
8. The Mingalarāma Monastery located in the 33rd Ward, North Dagon Myothit ,Yangon Division, has been developed as an monastic educational institute for over 50 faculty members and students and placed in the care of two faculty patrons Baddnata Vayama and Baddanta Candobhāsa.
9. Shwekyaryan Stupa and Ledia Sylvan Monastery in Hlegu Township, Yangon Division, donated by U Ohn Kyin and others have been entrusted to Natyegan Sayadaw for development into a meditational centre in the Ledi tradition.
10. The Ledi Vipassana Meditational Centre has been established in the No(2) Sīgar Quarters , Mobye in Hpekon Township , Southern Shan State in order to propagate the practice of meditation for tranquillity and insight in the hilly border areas.
11. The Meditation Centre in the Ledi Tradition , at No .337/a Pyay Road, Sanchaung Township, Yangon Division had been legally held in trust by the board of trustees headed by U Kyaw Zan. Accepting its donation from the board of trustees who had taken the counsel given by the panel of 47 , he commenced renovating the deserted and dilapidated institution , turning it into a thriving centre offering 7 day courses on meditation in the Ledi tradition. By 19-12-2002 the 64th such course had been launched. Ownership of this centre has also been cleared up and running of this centre entrusted in the hands of a Ledi Panel of Patrons. A panel of patrons for the maintenance of 17 sites of religious edifices such as pagodas, monasteries etc.has been formed.

In this way, the Kalaywa Sayadaw has turned various religious edifices that he had inherited from his formar mentor Sayadaws into a variety of institutions engaged in missionary work with the help of the national govenment' and donors from home as well as abroad. Thus he shows his gratitude for the benefices bestowed on him by the Three Gems, his mentors and parents and is a noble monk worthy of bearing the title **"The Versatile Missionary"**

The Sayadaw's Vow Number (1)

A good spreading tree,
On which ten thousand birds can roost,

Would I like to be,
Bringing peace for all.

The Sayadaw's Vow Number (2)

I am of the human race, I am noble..
A noble though I am,
I do not favour my wrongs.
I favour my race, and with all my power
For my race, my friends, my nation and
My planet earth, will I with my life,
For everyone's benefit strive
That humanity , my race be noble.

The Ledi Kammaṭṭhānacariya

*** Trs. S.L *** 23 Sept 2004 ***

EXCELLENT at the beginning, at the middle and at the end, the Dhamma tauthg by the Buddha-

Can convince the hearers, and at least cause them to be reborn in good destinations, and at most take them to the perfect bliss of Nibbāna. Thus Buddha Dhamma is worthy of his formula "Ehi bhikkhu - Come forth monk", effectively making the addressed one an ordained bhikkhu.

Such factors as:

1. Once bidden to enjoy the Dhamma, magnificent flavours of meaning and its Pāli instantaneously appear to you
2. Delightful satisfaction in the Dhamma goes with the stream of consciousness-continuity, or peace and tranquillity is gained.
3. Impurities of consciousness are eliminated .
4. Better enlightenment
5. Subtleties of Dhamma are graped all the more.
6. One's status is greatly improved-

are benefits of bhikkhuhood. Only factors contributing to this are worthy of being welcomed, as, Practise it.

The doctrine of the Buddha brings those practisers, or meditators on Insight knowledge and Reviewing Knowledge the aforementioned benfits. Hence its worthiness of the admonition: Practise It.

The Most Ven. Ledi Sayadaw
The Great Treatise on Kammaṭṭhāna

Real Truth Is Real Force

Thitsa  Myitta

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